ZION'S WATCH TOWER and Herald of Christ's Presence

Vol. XIX ALLEGHENY, PA., JANUARY 1, 1898 No. 1

JOSEPH L. RUSSELL, DECEASED

The editor has lost his oldest, tried and true friend—his father according to the flesh, his brother according to the spirit; well known to quite a number of our readers. He was in his 84th year, and the burdens and disabilities of life under present conditions had gradually come to outweigh its pleasures, so that he was glad to enter into rest;—the rest that remains for the people of God.

The Editor's mother, a noble Christian woman, whose instructions and example are still fresh to his memory and will never be forgotten, died when he was but nine years old; and from that time his father filled nobly the office of both parents. His care, his admonitions, his help into paths of righteousness will never be forgotten.

But it was after we had come under the first rays of "present truth" that his fellowship became most precious. He was one of the first to accept the harvest message as set forth in Zion's Watch Tower, Millennial Dawn, etc. Altho not gifted as a teacher of the good tidings, either by voice or pen, he manifested his zeal for the Lord and his cause in various ways—he loaned and gave away thousands of tracts and Dawns, besides contributing financially for their publication. He was one of the founders of the Tract Society; voluntarily giving $1,000 in the first subscription at its organization,—a large donation for his means. His greatest helpfulness however was in his personal encouragement of the Editor; in every visit and in every letter, he sought to "hold up his hands." This was specially noticeable at such times as the Lord permitted the great adversary to assault the work, and the Editor as one of its representatives.

In his case we have been reminded of the Apostle's words in Hebrews 10:32-34. He had the spirit of martyrdom, and if he did not get into the thickest of the fight and did not bear the brunt of the enemy's attacks, he surely was a faithful encourager and *"companion of them that were so used"* and "had compassion on me in my bonds." And as the Apostle adds so add we for the encouragement of all such whom the Lord has not assigned to duty in the front of the battle:—

"Cast not away therefore your *confidence* which hath great recompense of reward." "For God is not unrighteous to forget your work and labor of love which ye . . . . have ministered to the saints, and do ministers."—Heb. 10:35; 6:10.

Our last conversation before he became unconscious was respecting our blessed hope of eternal life through Christ, our dear Redeemer, and the promised future glory in which the Apostle intimates there will be different degrees of brilliancy, as "one star differeth from another star in glory." (1 Cor. 15:41) Humble minded, unostentatious and neither vain nor boastful, he declared that he did not expect a great or prominent position in the Lord's kingdom, but that he had full confidence nevertheless—not in his own perfection but the Lord's perfection and sacrifice and love and grace,—and was confident therefore that *a place* was reserved for him, and he was satisfied to have the matter thus.

It is not for us to say what shall be his blessing and reward: the gracious Judge will esteem us none the less if our *confidence is in him*, rather than boastfully in ourselves; but we can say of father a few things without boasting of him or for him. He was a lover of righteousness. He walked not *after* the flesh but *after* the spirit. He was a true yoke fellow and helper in the Lord's cause. He fought a good fight—striving to conquer self-will and inherited sin and to resist the world and the devil. He kept the faith—did not deny it,—confessing it in word and deed to the very last, leaning on and trusting in the dear Redeemer. He has finished his course, and the righteous Judge, in whose grace he trusted, will grant him a goodly portion in the Father's house of many mansions.

WILL IT BE A YEAR OF BLESSING?

1898

Dear Fellow Pilgrims on the "narrow way" to the heavenly kingdom, we feel for you an earnest brotherly love and take this opportunity at the beginning of a new year to tell you of it, and to formally express to you our earnest wish that the year beginning may be a very happy and a very favorable one for us all—as new creatures in Christ Jesus. And we would fain say something that would be helpful in this direction. What shall we say?

We would remind you and ourselves that the amount of blessing that shall come to us each will depend almost entirely on the course we shall pursue in seeking those blessings. It will not depend on God; for he sets us at rest on that point, by assuring us in advance of his willingness to help and bless us, along certain lines which he has foreordained as the best and only proper ones. He thus throws the responsibility upon us. If we follow his directions we shall be blessed: to the extent that we shall neglect the Divine Counselor's instructions we shall surely fail of the blessings. It is thus that we are to obey the instruction, *"keep yourselves in the love of God."* (Jude 21) To those who thus obediently abide in God's love, the lights and the shades of life, its storms and its calms, its sorrows and its joys, are all blessings and helps onward and upward;—"Nearer my God to Thee."

Nor is it either reasonable or Scriptural to expect that the major portion of our path should be smooth and bestrewn with flowers of prosperity, while we follow in the footsteps of our dear Redeemer. We remember that his path was both rough and thorny, and if ours were very different we should feel sure that we were not walking in his footsteps. And if it were needful that he, the perfect one, should be disciplined and learn obedience by the things which he suffered, much more do we who are imperfect and seriously "out of the way" need to suffer in learning the lesson of *obedience* to God, enduring the trials which would prove us to be "copies" of God's dear Son.

Beloved, the more thorough and warm our consecration, the greater will be the progress we shall be able to make in developing the fruits and graces of the spirit. Now what

will most help us to be "fervent in spirit, serving the Lord?"

We answer, *Faith!* Faith in the exceeding great and precious promises which God has given to us; and faith in God's testimony that the narrow way alone leads to the glory promised. Obedience naturally follows in the wake of such a faith. We believe, then act accordingly. Hence it is the wise course as well as the Scriptural one to keep in close touch with the Scriptures, God's presentation of the basis of our faith and hopes, the expositor of our shortcomings and the delineator of the perfection which we are to copy and as nearly as possible attain outwardly as well as in our hearts.

So, then, that the year 1898 shall be one of even more than usual progress and spiritual blessing to us all, we recommend that each of us give more attention than ever before to God's *promises* to us as his church and to the *conditions* upon which they shall be made sure to us. To this end we commend Sunday meetings and mid-week meetings, where practicable, for our own help and for the helping of others by word and example. We advise also a continuance of the course recommended a short time ago—of reading alternately each Sunday our Lord's delineation of the graces which will insure his blessing (Matt. 5:1-16) and the Apostle Paul's description of the same graces summed up under the name love. (1 Cor. 13:1-13) We have heard from very many already blessed by these readings, and now we desire to *urge* all who are praying for and hoping for great blessings during the year beginning to *try* this simple prescription which the Great Physician of our souls has prepared for us. Where we have heard from scores that they have been blessed by this course during the past three months we hope to hear from hundreds and thousands as being similarly blest during the year beginning.

Now another part of the prescription. Let us begin each day with prayer for wisdom and grace that we may serve the Lord acceptably and be a blessing to others and be blest ourselves: and let us close these morning prayers with the inspired petition—"*Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer.*" (Psa. 19:14) Then at the close of each day let us square our day's account with the Lord at his throne of grace: recounting so far as we are able its opportunities used and neglected, its victories won or its defeats, its self-sacrifices and its selfishnesses;—thanking God for the grace that helped in time of need and apologizing for all errors and defeats, craving forgiveness in the name and merit of our Saviour and promising greater faithfulness and zeal by the Lord's grace the next day. And pray for us and all the interests of the truth and all the dear colaborers, as we also remember you and all the household of faith. These are straight paths for our feet and all those who take them will find them ways of pleasantness and paths of peace for their souls, however stormy the way for the flesh.

THOU SHALT GUIDE ME WITH THY COUNSEL

AND AFTERWARD RECEIVE ME TO GLORY—Psa. 73:24

How wonderful is the thought that the Almighty God offers to guide his people through the difficulties of the present life by his divine counsel. One of life's most important lessons is our own insufficiency, our own lack of wisdom. In childhood days we naturally sought parental counsel. In after years even, while recognizing perhaps the fallibility and imperfection of all human counsel, we nevertheless have found such counsel helpful—perhaps at times absolutely necessary to our welfare: nevertheless, under the realization that to some extent selfishness is a trait in all humanity, we have found it necessary to be on guard on this point also; lest the counsel which we received should be not only fallible but possibly biased by the interests or preferences of the counselor.

But when, after learning of the grace of God and his provision in Christ Jesus for the forgiveness of our sins and the reconciliation of ourselves to him, we not only accepted the forgiveness, but turning over a new leaf, sought to walk in life according to the rules of justice, conscientiously, we found that more than ever we needed counsel—good counsel, unselfish counsel. We found that the course we had adopted is quite contrary to the spirit of the world; and hence that the number who would be able and willing to counsel us along these lines is comparatively small. Then it was that we first learned to go to the Lord's Word for counsel: and as we studied it we found in it more and more of a heavenly wisdom, profitable not only respecting the life to come, but also respecting the things of the present life.

After we had learned more of our own weakness and imperfection and more of the wisdom and grace of God, and after we had heard him inviting us, "calling" us to a full consecration of ourselves to him, and thus to a joint-heirship with our Lord Jesus in the coming kingdom, and after we had found the narrowness of the way to the divine nature and glory, we came more than ever to appreciate the necessity for a Counselor, and a very wise one. We found that even the best of earthly counsel is of value only as it has been directed by the divine counsel: and hence we learned that in every condition in life, in every perplexity, we should listen to the Voice Celestial. When we arrived at this stage of experience the words of our text brought us great comfort and joy, prophetically assuring us of the very thing which we had desired, namely, guidance by divine counsel. Moreover, there is in it the additional assurance that this counsel shall be sufficient for us, so that ultimately, by giving heed thereto, we shall reach the everlasting prize at the end of the racecourse.

It is not surprising that, misinterpreting the divine Word and hence the divine plan for human salvation, many should fancy that they are being guided by God's counsel when really they are merely following the imaginings of their own minds. How many have been even led to absurdities by following what they imagined were impressions of the holy Spirit. We know of no more fruitful source of error than this: no channel which the adversary more frequently uses to delude and mystify those who consecrate themselves to the Lord; some of them finally becoming bound with their own erroneous views as with a chain.

It is usually after having stumbled through severe experiences of disappointment by following their own imaginings, thinking that they are led by the holy Spirit, that God's people ultimately, if honest with themselves, find the falsity of this method and look further and lay hold upon God's counsel provided for us in his Word—the Bible.

The adversary seeks to keep us from it and therefore misrepresents it as self-contradictory, contradicted by assurances of Scientists so-called, etc., etc. But the child of God not satisfied with self-deception, but really in earnest in the matter, learning his need of a counselor, and seeking grace to help at the throne of grace, will be providentially led of the Lord to his Word. He may even then be turned aside by some of the adversary's devices, but if he be truly begotten of the truth, the heavenly Father will doubtless correct him with chastisements and disappointments, and providentially bring him again in contact with his Word, at a time when his heart will be more mellow, and when he will more than ever feel his need of divine counsel.

We are not claiming that divine power is limited, so that no other channel than the Scriptures could be used in communicating between God and his people. It would be far from our thought to limit the Almighty; but it is quite our desire to ascertain if he has in any degree limited himself as respects the channels which he would use in counselling his people. We believe in divine providences, but believe that they are means for the bringing of God's people into a condition where they can be taught of God from his Word; and that providences do not supplant God's written Word. We know of nothing whatever in the Scriptures to indicate that God is pleased to reveal his will to his people, or to counsel them, by impressing thoughts upon their attention. Perhaps we ought to make an exception of the apostles, for possibly the Lord may so have dealt with them, inasmuch as they were used in the writing of the divine counsel for our instruction—the Scriptures.

But there is no intimation that God's people of the church in general are to have any *plenary inspiration*, after the manner of the prophets and the apostles. Quite to the contrary, the church is continually urged to search the Scriptures, that they may know the will, the counsel, of God, and the Apostle declares that the written Word is sufficient "that the man of God may be perfect, thoroughly furnished." (2 Tim. 3:16, 17) "That your faith should not stand in the wisdom of men but in the power of God"—the Word of God which liveth and abideth forever. It is in harmony with this that our Lord prayed to the Father for the church, saying, "Sanctify them through thy truth: thy Word is truth." (John 17:17) It is for the same reason that the Bereans are commended, "in that they . . . . searched the Scriptures daily." (Acts 17:11) It is for the same reason that the strongest and most faithful Christians in every period of the world's history have been those who loved and reverenced the Bible, and who went to

it as the Word of God when they desired counsel from the Most High. This is the oracle of God, and as the prophet Isaiah declares, "If they speak not according to this word, it is because there is no light in them." The prophet David says of some that "sit in darkness" that "it is because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses."—Psa. 107:11-13. Compare Prov. 1:25, 30.

Some reject the Word of the Lord *in toto:* others accept it nominally, but really never accept its counsels in the sense of putting them into practice in their daily lives. These latter are as truly rejectors as the former, altho they include the vast majority of nominal Christians. The Apostle calls attention to the difference between the hearer of the Word and the doer of the Word: also in the first Psalm the Lord points out to us the blessedness of those who walk according to the divine law or counsel, and not according to the counsel of the ungodly, saying, "He shall be like a tree planted by the river of water that bringeth forth fruit in its season. His leaf therefore shall not wither; and the thing which he doeth shall prosper." This class has one great, chief object in life: it is to serve the Lord acceptably, and thus to cultivate the character which he enjoined, and thus to be fitted and prepared for the glories and blessing promised to such in the life to come. As the Apostle Paul declared, so say all of these: "This one thing I do"—and such shall prosper in that one thing which they are doing; such will win the great prize set before us in the Gospel.

Even in earthly matters, how great wisdom do we find in the Lord's counsel, the Lord's Word. How often his people have ascertained years afterward, that it would have been wise for them, even from a selfish standpoint, to have sought first the counsel of the Lord in reference to the smallest affairs of life. For instance, how many have learned the wisdom of the Lord's counsel which says, "Be thou no surety for another." How many people have made shipwreck, financially, by the neglect of this admonition from the great Counselor. Nothing in this implies selfishness however, for the counsel of the Lord is that his people should be of a generous disposition. He counsels, "Do good, and lend, hoping for nothing [for no corresponding favors] again." (Luke 6:35) We may do good and lend according to our opportunities and abilities, but are not to obligate ourselves beyond what we would be willing to give or to lend outright.

How many would have found it of great advantage to them in life to have followed the Lord's counsel which says, "Owe no man anything but love." How often in the neglect of this divine counsel, God's people as well as the worldly have suffered for years in endeavoring to pay debts which should never have been contracted. On the other hand, the Lord counsels us that we should "lay by in store" that we may have to give to charities. (1 Cor. 16:2; Eph. 4:28) Economy and frugality, and provision for the necessities of our own household, and generosity toward others needing assistance, spiritual or temporal, are the good counsels of the Lord.

How many have suffered themselves and brought suffering upon others through neglect of the Lord's counsel which says, "A soft answer turneth away wrath; but grievous words stir up anger." Who cannot see that the whole world would be blessed by obedience to this counsel and that a very large proportion of the domestic infelicity of the whole world arises from a total or partial neglect of the course here pointed out by the divine Counselor.

How many have failed to properly apply the divine counsel which assures us that, if rightly exercised thereby, *tribulation* worketh a hope which will not be put to shame, because of the love of God shed abroad in our hearts by such experiences. If all the Lord's people would give attention to this, what a willingness to endure tribulation for the truth's sake would take the place of fear; and what growth in grace would speedily be manifested.

The Lord's counsel speaks to us again, instructing us as to the attitude of heart necessary if we would receive and be profited by his counsels. He says, "The *meek* will he guide in judgment, the *meek* will he teach his way." Ah, yes! But how often pride, and haughtiness of language and demeanor, mark those who would be teachers of God's people. But such marks to those who are looking to the Lord for counsel, should be indications that such teachers are not meek, are therefore not taught of God, nor in an attitude to receive his instruction; and that consequently they would be very unsafe helpers and guides respecting the heavenly counsel.

The heavenly Counselor instructs us, saying, "Forget not the assembling of yourselves together—and so much the more as ye see the day drawing on." The meek who receive the counsel will seek so far as they are able to make use of all the means of grace which the Lord provides, for all possible fellowship of spirit with those who have the mind of Christ they will enjoy and seek to use. Those who do otherwise are rejecting the counsel of the Lord against themselves—to their own detriment and injury. Wherever the spirit of the Lord is in any heart, it will surely seek fellowship in others of like spirit. Hence, if our own hearts are in good condition, we will proportionately desire fellowship with the Lord, expressing ourselves in prayer and hearing the testimony of the Lord through his Word in reply; and similarly we will enjoy mingling with the Lord's people. "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Any lack of fellowship with all who love the Lord and are consecrated to him should be considered by us as a sure sign of a spiritual decline, and should be correspondingly opposed with all our energy, until our hearts come back to that condition in which we have (as an assurance that we have passed from death unto life) the fact that we love the brethren.—1 John 3:14.

Our heavenly Father counsels us again in the words, "My grace is sufficient for thee, for my strength is made perfect in weakness." How often would this good counsel of the Lord, if remembered, bring a blessing and a relief from the attacks of the adversary who fain would make us believe that our unavoidable weaknesses and imperfections are proofs that we are not the Lord's. With this counsel before us, what a strength we should have in combating the besetments of the world, the flesh and the devil. How it should lead us in the moment of temptation to lift up our hearts in prayer to the Lord for "grace to help in time of need." The Lord wishes us to learn the lesson of our own weakness and imperfection and to learn to go to him for strength and succor—not before we need it, but "*in time of need,*" in every time of trouble.

What a blessing comes to us with a true appreciation of the Lord's counsel, "Godliness *with* contentment is great gain." The combination of godliness and contentment is necessary to our peace and spiritual prosperity. However much *godliness* the discontented may have or seek to have, they cannot have true happiness. However *contented* any may be in sin or ungodliness, he is certainly losing a great deal in not having godliness—not only as respects the present life, but also that which is to come. Godliness with contentment does not mean indifference to our condition and welfare, either spiritual or temporal: the child of God is to be ambitious, especially in spiritual things, and in the use of every earthly talent to the Master's praise: but while putting forth every energy and not slothful in the Lord's business, nor in any other business in which he may engage with the Lord's approval, but fervent in his spirit, serving the Lord, he may be *content* with such blessings upon his efforts as the Lord is pleased to grant, so that while still pursuing and still achieving he may continually be thankful and restful at heart, singing,—

> "Content, whatever lot I see,
> Since 'tis my God that leadeth me."

No counsel of the Lord could be much more important than this at the present juncture; for we are in a time when more and more the whole world of mankind is growing discontented as well as losing Godlikeness. God's people have therefore all the more need to cultivate these qualities; not only for their own sakes, but also as helpers, counselors and exemplars for the world.

How many of God's consecrated people, through neglect to appropriate it to themselves, have lost the great comfort and peace which should go with the promise of our Counselor, "All things work together for good, to them that love God; to the called ones according to his purpose." The well-instructed soul has learned that the good here referred to is not always, nor very often, earthly good,—temporal advantage: they that love God and are called according to his purpose, and have been giving attentive heed to his counsel, know that the "all things" include chiefly the trials and disappointments and perplexities and difficulties and temptations of the narrow way, in which they have consecrated themselves to walk; and that the "*good*" which will be worked out, will be in the chiseled and polished characters, likenesses to the character of Christ, which through faithfulness unto the end will be perfected in the divine honor and glory and immortality promised by the Lord to his faithful.

What good counsel comes to us in the words, applicable to all who desire to please and serve the Lord, "I will set a guard upon my lips, that I sin not with my mouth." How many heart-aches and heart-burnings would be saved by a careful compliance with this good counsel. And a great blessing comes from every attempt to follow it; because, the lips merely give expression to that which is in the heart. "Out of the abundance of the heart the mouth speaketh." Whoever, therefore, starts to guard his lips will find if he be a child of God, if he have a new heart, that the controling of the lips will necessarily mean a correction of the heart in righteousness. He who would guard his lips will soon find that the easiest as well as the best way to do it is to get his heart filled with love and good wishes—to the Lord's people and to all others; then the good thoughts and good sentiments within will leave no room for bitter expressions, slanders, malice, expressions of hatred or strife, which gender roots of bitterness and defile many.

Another counsel of the Lord which seems to be overlooked of late is, "Be not forgetful to entertain strangers, for some thereby have entertained angels unawares." In olden times the spirit beings on numerous occasions presented themselves in human form to deliver messages to mankind, but the Lord's general method during this Gospel age seems to be to use his people in the flesh as his messengers. Yet, it is nevertheless still true, that all who have the Lord's spirit should be hospitably inclined; especially toward any whom they may have reason to believe are fellow pilgrims in the path of life and fellow servants of the great King. And all who are ever thus entertained as the Lord's servants, and because they are his, should be extremely careful that as ambassadors for God their influence, wherever they may go, may be an influence for good, a blessing upon their fellow servants, an influence that will glorify our Lord.

We might take up hundreds of the testimonies of our great Counselor and find them full of wisdom and blessing to us; yet the blessing would be not merely in the knowing of his counsel, but in proportion as we should *obey* the counsel, and thus *do the will* of our Father who is in heaven. We will not go further with this part of the subject, except to call to memory that the point of the Lord's counsel most prominently set forth is, as the Apostle declares, summed up in the word, Love—to God and to our fellows. All the meekness that he instructs us to have, all the patience, together with all the experiences in life which he permits, are designed merely to cultivate, and to bring to a large development in us, the spirit of love which, as our Counselor declares, is "the bond of perfectness:" because love represents the only condition of the heart which could be entirely acceptable to God.

While the outward affairs of life are to be regulated and harmonized with the Lord's character and will, as expressed to us in his Word, yet the object sought is to have these good qualities proceed from an *inward source*, a regenerated heart; a heart from which Selfishness has been dethroned, and in which Love has been enthroned as the moving impulse of life. Love to God will regulate all of our obedience to him, so that it will not be merely outward and formal ceremonies, but worship in spirit and in truth. Love to fellow-men—especially to the household of faith—will guide us in our dealings with them; for love thinks no evil, love slanders not, love backbites not, love bears no false witness, love seeks not her own interests merely, but also the welfare of others, is not proud, but humble, meek, gentle, easy to be entreated, long-suffering and patient.

Let us remember, however, that this condition of perfect love is not to be attained in a moment, but is to be the *result* of the experiences of the present life, in obedience to the divine counsel. However, the degree of success and rapidity in cultivating this spirit depends very largely upon our zeal, and the heed which we give to the great Counselor. Those who have given themselves wholly to the Lord and who have been accepted of him, have doubtless even from the beginning of their new life in Christ known considerable of this devotional love for God and for his people, which should increase daily. But the devotional flame which at the beginning of the Christian's experience is fearful and merely seeks the Lord for safety, may by and by reach such a development that it cries out to God, "Oh, Lord, I delight to do thy will. Gladly will I toil and suffer, or bear thy reproaches, and serve thy people; if thus I may know that I am pleasing and acceptable to thee!" This is the right spirit, and this spirit should continue all the way down to the close of the battle. But such will find testings and trials by the way, to prove how deep and how sincere is their spirit of love: and where it is genuine, where the good seed of the divine truth has fallen into an honest heart, it will grow, it will thrive upon trials, disappointments; and against every opposition it will bring forth in life a fruitage of good works, of service for the Lord and for his people,—which may be large or small according to the opportunities enjoyed by all the "overcomers."

"AND AFTERWARD RECEIVE ME TO GLORY"

It will be noticed that this prophetic promise is not, "Thou shalt guide me by thy counsel" and *if* I will render obedience to the counsel, I will afterward be received to glory. On the contrary, the statement is made, not to nominal Christians, nor even to all who make a consecration to the Lord; it refers merely to those who will ultimately be overcomers and constitute the body of Christ, the glorified church, the bride. The promise in other words is to the entire Christ, Head and body. Each member of the Christ will be guided by the divine counsel and as a result will be received to glory. *All who hear* the counsel of the Lord and are *guided* by it in this present time, will be ultimately accepted as members of the body of Christ, and as such will be received to the divine glory.

The Counselor is wise, infallible, unerring; he knows the end from the beginning, he knows exactly what will please himself; he knows therefore how to direct us in his way. His Word of counsel "is sufficient." His Spirit is the spirit of holiness, the spirit of love, the spirit of the truth; and wherever this spirit dwells in the hearts of his people it must be through a conformity to his Word of counsel, his guidance. For all who thus put themselves completely under the Lord's supervision, and who resign their wills entirely to his will, there can be no question as to the result. Assuredly, such will afterward be received into glory.

Our Counselor through his Word tells us that there is an earthly or terrestrial glory, and that there is a heavenly or celestial. (1 Cor. 15:40, 41) Hence his counsel is appropriate not only to the class which is now running for the prize of the heavenly glory—seeking to make their calling and election sure through faithfulness unto sacrifice—but the same counsel will be appropriate to the world in the coming age. It will be just as necessary for the world to hear the voice of the great Counselor as for us. They, too, will need to learn the various lessons which the elect learn in the present life.

Those who will hear the Voice of the Counselor then, in the Millennium, will hear it through the glorified High Priest; and those who will render obedience to that counsel will be received to the *earthly glory* while those who will not hear his Voice will be cut off in the second death. (Acts 3:23) The earthly glory was represented in the first man, Adam, and such as attain to it will attain to a condition of glory similar to that which he enjoyed before he sinned. The heavenly glory is represented in our Lord Jesus since his resurrection, highly exalted, the express image of the Father's person, and all the faithful of this Gospel age (tested by the severe trials of the present time) shall be made like unto their Lord and share his glory; as it is written,—"We shall be like him and see him as he is"—"partakers of the divine nature."

If there are difficulties in the race-course set before us in the Gospel age, there are advantages also. If we are required to walk by faith and not by sight, nevertheless the Lord's grace is sufficient for us, and the results promised are "a far more exceeding and eternal weight of glory." If the trial is sharper and the conflict more intense, it has also the advantage of being shorter than that coming upon the world in the Millennial age; so we may say with the Apostle, these "light afflictions which are but for a *moment*," work out for us a better hope.

Let us, dearly beloved, take yet more earnest heed to the Word which has been spoken, remembering the Master's expression, He that heareth these sayings of mine and doeth them, I will liken him to a man who builded his house upon a rock and the rain descended and the floods came and the storm beat upon that house and it fell not; for it was founded upon a rock—a sure foundation.

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"TEMPTED IN ALL POINTS LIKE AS WE ARE"

JAN. 9.—MATT. 4:1-11.

"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. 2:18.

Immediately after his consecration to death, in harmony with the Father's plan, and after he had symbolized that consecration by baptism in Jordan, our Lord, instead of beginning at once his ministry, turned aside into the wilderness. The record is that he was led of the spirit to do this, and that it involved very trying temptations. We may readily surmise the reason why our Master took this course. He knew that he had come into the world to fulfil a great mission, to perform the Father's will whatever that might be: he knew that it involved the rescue of mankind from sin and death: and, since it was the Father's will, he had left the glory which he had with the Father from before the world's creation, and had willingly come to a lower nature, human nature, in order to carry out to the full the divine plan. But the divine plan could not be carried out by him as the babe of Bethlehem, nor as the boy of Nazareth, nor until he had fully reached manhood's estate at thirty years of age. We saw in our last lesson that he waited not a moment, but started to come to John for baptism before he was quite thirty, in order that at the very earliest possible moment he might make his full consecration to the Father's will and begin the Father's business—the work he had given him to do. We have seen, also, that the holy spirit without measure was granted to our Lord as soon as he had finished his consecration and its symbol, as he came up out of the water. It was under the enlightening influence of this holy power that he had just received, and by means of which he was enabled to see and understand much more clearly than before the things of God—the divine plan and his connection therewith—that he sought the wilderness solitude for study, prayer and reflection. He took this course because he realized the importance of the work he was beginning, and desired to make no mistake respecting the same, and its proper method. He turned aside and, freeing himself from all uninspired earthly counsel, sought to know by the holy spirit given unto him the true import of those Scriptures with which he was already familiar, and concerning which he had disputed with the Doctors of the Law in the temple as early as his twelfth year. (Had there been *other* spirit-begotten ones then, our Lord no doubt would have communed with them; just as his followers are instructed to do.—Heb. 10:25; Jude 19-21)

We can imagine our Lord during those forty days praying to the Father for counsel and guidance, and searching the Scriptures which he already had stored in his memory, to find the answer to his prayers written aforetime in the types of the law and the writings of the prophets. The various features were called up, and the harmony between them sought;—the prophecies which refer to Messiah as the Lamb led to the slaughter, and the other prophecies which describe the glorious majesty and power of Immanuel as King of kings. He saw also that the typical lambs and bullocks sacrificed must have an antitype, because their continued repetition showed that they never really cancelled sin: and furthermore that in some way there was an identity between the priest who offered the sacrifice and the sacrifice itself; and that the same priest was typified in Melchisedec as no longer a sacrificer, but enthroned in power. The putting together of these different features of the divine Word, and weaving out of them a knowledge of the divine plan, and of his own relation thereto, was probably a large and important part of our Lord's occupation during those forty days in the wilderness. The more he studied the picture, the more he saw that it represented ignominy, shame and death as preceding the glory of his kingdom. Naturally the influence of these reflections would weigh heavily upon him, rather depressing him in spirit,—particularly since the continuous fast necessarily weakened him mentally as well as physically.

Whether or not the tempter was with the Lord, testing him throughout the forty days, we do not know; but we know that the severity of his trial came at its close;—when he was at his weakest, physically, and when consequently the prophetic study, which indicated to him his path of suffering, exercised upon him its most depressing influence.

The first of the recorded temptations was a very subtle one. (1) It implied a sympathy on the part of the tempter, a desire for the Lord's welfare. (2) It implied a doubt on the part of Satan respecting our Lord's identity, and a desire for proof, with the indirect intimation that, if such a proof were given, Satan himself would believe and be ready to fall into line as a servant of righteousness. (3) Knowing that he was the Son of God and that he had been anointed with the holy spirit, this demand of the tempter would seem to be a challenge to prove himself to be the Son of God, and to prove that he had received the holy spirit in full power, and that, if he did not do so, his claim might be considered fraudulent. (4) It was an appeal to one of the strongest cravings known to human nature; one which we, who have never fasted much, can with difficulty conceive. The gnawings of hunger are said to be terrible, and it has become a proverb that hunger or "necessity knows no law." Shipwrecked sailors have been exonerated for turning cannibals under the stress of hunger when they have been without food much less than forty days. As foretold by the prophet, and recorded by the historian, mothers ate their own children during the seige of Jerusalem, under the stress of hunger. All these circumstances considered together prove that this was a most severe temptation upon our Lord, perhaps as severe as any.

But the question arises, Wherein was the sin? Why should not our Lord use his power for preservation of his life?

We must assuredly look for the answer to these questions, because if obedience to Satan's proposition had not been wrong a serious wrong, there could have been no *temptation* in the matter. The fact that it was a *temptation* proves that for our Lord to have created bread out of the stones would have been a sin. It proves also that he had the power thus to transform the stones into bread, otherwise there would have been no temptation. The wrong, as we understand it, would have consisted in the misuse of the holy spirit or holy power so recently conferred upon him. This spirit was poured upon him because of his consecration, his self-sacrifice to do the Father's will in the interest of others and to lay down his life in this service. Consequently, to have used that power in harmony with any other purpose than that for which it was given would have been a misuse of it. This avoidance of the use of his special powers for or upon himself may be noticed in connection with our Lord's entire ministry. All of his miracles were in the interests of others; none of them for selfish purposes. For instance, when at Cana the water was turned into wine, while our Lord may have partaken of the wine with the rest, it was made for their use and to manifest forth his glory, and was not for himself. The same was true when the five thousand were fed in the wilderness, and again when the three thousand were miraculously fed. But to have turned the stones into bread would not have fed others either physically or mentally. Indeed, so far from using his miraculous powers selfishly, we find that many of our Lord's miracles, especially those of healing, were done at his own personal expense—at the expense of the loss of vitality; as it is written, "Virtue [vitality] went out of him and healed them all."

There is a lesson in this for the church, which is the body of Christ; for *we* are tempted like as he was. It is well to note that it is not all mankind that is tempted as he was tempted, but only his "brethren," the members of his body. These are tempted like as he was, and for the same reasons. A failure to realize this fact has led many to inquiry as to how our Lord was tempted in all points as every father and mother is tempted, and as every husband and wife is tempted and tried, as drunkards are tempted, etc. But all these fail to get the thought. Our Lord was not so tempted, but merely tempted on the same lines of testing and trial that apply to his consecrated church.

Applying this lesson to the church, the body of Christ, we find it applicable. We, having been justified by the grace of God through faith in the precious blood, are reckoned as perfect, in order that we may present our justified selves as living sacrifices to God, under the conditions of the New Covenant.* With our Master this signified a consecration or baptism into death: so with us, it signifies a giving up of human rights, that we may obtain the more excellent inheritance, of which the holy spirit now given us is a fore-taste. But the tempter comes to us to suggest such a use of our new nature, its talents, privileges and opportunities as would make *it* the servant of our earthly nature and its appetites. This temptation should be resisted as from the evil one. To our understanding this temptation may come in various ways; for instance, (1) our privilege of communion with the Lord might be perverted into merely an opportunity for begging for temporal blessings, wealth, or ease, or health. On the contrary we are to realize that our earthly interests have all been consecrated to the Lord, and we are to seek chiefly the interests of the heavenly kingdom—to spend and be spent in its service, according to our covenant; and to commit all earthly interests unto him who careth for us, and who has

* See June 15, 1919, issue for criticism of Covenant articles.

promised that they shall work together for good to those who love him, and are called according to his purpose.

(2) Another form of this temptation might be to use heavenly gifts to earthly advantage; as for instance, a minister, finding the truth unpopular, might be tempted to sacrifice it in the interest of his daily bread, or comforts, or luxuries or fame. The same temptation is common to all; for all the members of the body of Christ are members of the "royal priesthood" whose commission is to minister to truth, "holding forth the Word of life." And suggestions will naturally come to all, to the effect that boldness and fearlessness in the use of their spiritual talents would soon or later lead to temporal losses and crosses; and thus to these also the tempter suggests that the truth be used only in such a manner as will bring the largest proportion of the loaves and fishes. We all, therefore, should remember well our Master's answer to the tempter along this line: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The word from the mouth of God is that if we are faithful in laying down our lives now we shall have eternal life and joint-heirship in our Master's kingdom. His word is that "whosoever seeketh to save his [earthly] life [at the expense of his covenant] shall lose it, and whosoever shall lose his [earthly] life [laying down his life in harmony with his covenant of consecration, faithfully, unto death] shall find it [eternal life]."

The second temptation was a challenge to our Lord to prove his relationship to God, and the divine providence over him, by leaping from the highest point of the temple into the valley below. We need not suppose that our Lord was taken physically to the top of the temple, but that he was taken mentally there by the suggestion which, if amplified, no doubt would be somewhat as follows: If you are the Son of God, it is proper that you should give some test or proof, and I suggest that it be a leap from the top of the temple into yonder valley: which would be proof not only to me but to the most zealous of the Jews, who would then know of a surety of your divine power and commission, by seeing you arise unhurt after the fall. Satan even sought to back up this temptation by a text of Scripture, quoting from Psa. 91:11, 12. It was a misapplication of Scripture, however, for the prophecy relates to the symbolical feet of Christ—the last members of the body of Christ in the end of the Gospel age—pointing out how these will be preserved and helped in the time of trouble and stumbling with which this age will close.

Our Lord's answer shows that he possessed the "spirit of a sound mind." He answered the tempter that it would be wrong, sin on his part, thus to tempt the Almighty, to tempt Providence, no matter how good the objective result.

There is a lesson here also for the members of the body of Christ, the royal priesthood. In seeking to serve the Lord we are not to tempt Providence by expecting miracles where they are unnecessary. As it would have been sin for our Master to have leaped from the roof of the temple, so the temptation may come to us to fearlessly put ourselves into positions of difficulty and danger (moral or financial, physical or spiritual) and expect God to work a miracle in our deliverance. For instance, we have known Christian people who would go into debt without any assurance of being able to pay, and who explained the matter by saying that they had *faith* in the Lord that he would provide the money by and by, and not suffer them to be put to shame, as frauds, and thus to put him to shame. These people were jumping off the pinnacle of the temple financially and morally without any authority in the Word of God for so doing. Such are likely soon or later to meet with disaster. Their duty would be rather to remember that obedience is better than sacrifice, and that obedience demands that they "owe no man anything." Another temptation of this same character comes to some people in connection with the Lord's work: urging them to expect divine interposition and miracle to put the truth into their mouths and hearts while they fail to obey the divine instruction to "Search the Scriptures" that they may be "thoroughly furnished" unto every good word and work. Our Lord's reply to Satan is one that should be treasured by all of his followers for use under all such temptations; namely, "Thou shalt not tempt the Lord thy God."

Our Lord's final temptation in the wilderness was the display to him of the kingdoms of the world, their power and magnificence, and the proposition that all of these should be turned over to him if he would but acknowledge Satan and become a coöperator with him. We do not suppose that the high mountain to which he was taken was a literal mountain, but suppose that our Lord was all the while still in the wilderness of Judea, and that mentally he was taken into Satan's mountain and given a view of the majesty of the earthly dominion and the subserviency of all the kingdoms of the world to Satan the "prince of this world, who now worketh in the hearts of the children of disobedience." Here, as elsewhere, "mountain" stands for *kingdom*, and the high mountain, from which earth's kingdoms were viewed, was the kingdom of Satan, his rule and authority over mankind. Satan in the first temptation had found our Lord fully obedient to his consecration and unwilling to use his heavenly powers selfishly. In the second, he had found him unwilling to exercise anything but a proper, rational trust in God, in harmony with the Lord's Word.

Now he tried a new plan, wholly different: He would no longer dispute with Jesus that he was the Son of God, he would no longer ask him to prove that proposition; but taking that for granted, and taking for granted his divine title to the dominion of the world, he now proposed a *compromise*. He said in effect, You are anointed of God to be the King of Earth; yet you yourself must see what difficulties must lie in your way. You see how the whole world is under my sway, and even according to your own expectations (as you have been reasoning the matter over from the Scriptures) the divine plan for blessing mankind, which you have undertaken to carry out, would be at very best a slow, tedious plan, full of difficulties if indeed at all practicable. And as for yourself, you perceive that the path marked out for you in Jehovah's arrangement, by which he proposes that you shall become the Lord and King of the earth, is a path of severe trials, difficulties and dangers, amidst which if you make but one misstep, you will forfeit all. Now, therefore, my suggestion is this: I am not so bad, not so evilly disposed, as I am reputed to be. True, I did instigate sin, but not because I preferred to see mankind in sin, but because I wished to have an empire of my own, and to have mankind as my subjects. Really, I should be glad to have you undertake the work of rescuing mankind from its degradation and establishing just such a kingdom as you propose to establish—a reign of righteousness, justice peace and love; and I would be willing to coöperate. Now, therefore, my suggestion is that, instead of combating me and incurring my opposition and enmity, you recognize me in connection with this world of mankind, and undertake the work of bringing mankind to righteousness under my patronage, and I, on the other part, will promptly and speedily, and without contention or strife, deliver to you, to be blessed, all the families of the earth, according to the desire of your heart. Consider well now, how much better is this plan which I suggest than the one which you have been entertaining as outlined in the Scriptures. Furthermore, this would involve my own conversion to righteousness, which surely would not be amiss either in your sight or in the sight of Jehovah. You need have no hesitation about adopting this my plan, because you do not find it in the Scriptures; for of course God never anticipated that I would make such an offer, a free delivery up of the world to you and to a reign of righteousness.

Here was the strongest temptation of all. Our Lord knew that the Father's will was to reconcile the world unto himself; he knew that it was for this purpose that he had come into the world; he foresaw that according to the divine arrangement (as outlined in the Scriptures, in type and in prophecy), a long, tedious battle with evil was involved; and now, here, suddenly, a door of escape from his anticipated troubles was opened almost seemingly providentially at the beginning of his ministry: this path led upward at once to the glory and power and dominion of earth, and speedily to the blessing of all mankind; whereas the divine plan led first down into the valley of the shadow of death, humiliation, ignominy, suffering, trials and, by and by, a long way off, promised glory to follow.

Which path should he choose? There were many strong reasons pointing to the proposition of Satan, and the depression of spirit which had come over him through the study of the Scriptures, and finding the narrowness and difficulty of the path of life which the Father had marked out, combined with the physical weakness resulting from his forty days' fast, placed our dear Master at a great disadvantage, and served as a test of the severest kind to his love, faith, and loyalty toward God. But he came off victorious, and promptly so; answering "Get thee hence, Satan [do not try to tempt me to become your follower and servant], for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve [I will follow the divine program at any cost]."

A temptation similar to this comes to the members of the body of Christ through the same adversary and his various

agencies. It is a temptation to adopt some *other plan* than the divine plan for doing good, blessing mankind and establishing a kingdom of righteousness in the earth. How many honest Christians, finding the Lord's way very narrow and yielding good results very slowly, have undertaken to improve upon the divine method by schemes and arrangements devised by themselves or by others. For instance, altho Christian people in general admit that sectarian divisions in the church are entirely contrary to the divine instructions, they nevertheless lend their influence to these systems, declaring that they yield better results than the Scriptural plan, and supposing that, however good the Lord's plan might have been at first, they have found a better one for the present. They find in the Scriptures a very simple outline of faith,—"One Lord, one faith, one baptism and one God and Father of all:" but not satisfied with this, every denomination makes for itself certain doctrinal tests, and holds that it has a right so to do; because times have changed, and the divine plan in its simplicity would not be appropriate now.

SATAN'S SUCCESS WITH ANTI-CHRIST

It was not long after the apostles fell asleep in death that the adversary succeeded in deluding the church to try his easier way of reaching the desired results;—blessing the world and establishing it in righteousness. When Satan succeeded in getting some of the principal ones in the church to hearken to his schemes and to go into partnership with him for the control of the world and its blessing through a combination of religion and politics, the organization called itself the "Church of Rome," "The Holy Catholic church." After corrupting her through priestcraft and superstition, and introducing into her system and worship the greatest of blasphemies, he had measurably succeeded in making the world believe that it was living under the dominion of the kingdom of God, for which Christ had taught his people to pray,—"Thy kingdom come." Yet *not all* were deluded thus; a remnant still remained loyal to the Lord and his Word, and preferred persecution for righteousness' sake rather than share the pleasures of sin and the glories of the false kingdom for a season.

When by and by under divine providence the torch of truth was caused to blaze forth in the hands of the Reformers, a new era was ushered in, and the adversary immediately set about to oppose the truth and its servants who were denouncing him and his false antichrist kingdom. He persecuted at first with sword and flame and rack and dungeon; but later he has taken new methods, and, persuading each band of reformers (each sect) that they have *won* a great victory, has gotten them settled down self-satisfied in the belief that, while Papacy was corrupt, it was nevertheless the kingdom of God; and that now both they and Papacy are unitedly God's kingdom blessing the world by the establishment of civilization;—by political reforms, temperance reforms, social reforms; and converting the heathen by sending war vessels, seizing their territory, appropriating their customs duties, and forcing upon them Christendom's whiskey, tobacco and profanity in combination with monopolies and trusts.

Nor is this temptation confined to those who are identified with the grossest errors of sectarianism. Many who have a considerable knowledge of the present truth seem willing to bow the knee to wealth, to influence, to Satan's various systems, hoping thereby to have better opportunities of serving the Lord and his truth, than they could find by following in the path which the Lord himself took, and directs his followers to take;—the "narrow way." Let us each see to it most carefully that we worship and serve the Lord only, and that we follow only his directions. All other voices, except those which merely reëcho the Shepherd's voice lead more or less astray. All other paths are violations of our engagements with the Lord. In victories over such temptations we are overcoming the world: and in order to have such victories and to overcome the world absolute faith in the Lord is indispensable. We must realize that, however matters may appear on the surface, the Lord's way, the narrow way, is the best way, and the only way, that leads to the prize of our high calling in his kingdom.

THE BEGINNING OF JESUS' MINISTRY

JAN. 16.—MATT. 4:17-25.

"The people which sat in darkness saw a great Light."

For a while after the temptation of the wilderness our Lord's ministry was of a private character, until after John had finished his ministry and been cast into prison. This interim of time before our Lord began his public work is frequently estimated at from six months to a year. To have begun sooner might have aroused some rivalry between his followers and the followers of John; but even as it was, we are informed that Jesus baptized more disciples than John, tho Jesus himself baptized not, but his disciples. The calling of Peter and Andrew mentioned in this lesson was not their first introduction to Jesus, but merely our Lord's invitation to them to become special associates in the work of proclaiming the kingdom. The account of their first introduction to Jesus is found in John 1:36-42. Our Lord evidently resided for some time at Nazareth with his mother and brethren,—until the time of John's imprisonment and the consequent stoppage of his mission-work. It was then that our Lord with his mother and brethren removed as a family to Capernaum. (Compare Matt. 4:13; John 2:12) "From *that time* Jesus began to preach, and say, Repent; for the kingdom of heaven is at hand."

For centuries Israel had been looking for the kingdom of heaven—the kingdom of God—expecting according to their covenant that the chief place in that kingdom should be theirs, as the servants of God, the ministers of righteousness and truth; and that they should be used of the Almighty to rule and instruct all nations: in fulfilment of the promise made to Abraham, that in his seed all the families of the earth should be blessed. All true Israelites had this promise distinctly before their minds as their great hope, and indeed the only object of their national existence.—See Acts 26:6, 7.

To these, therefore, the proclamation, "Repent, for the kingdom of heaven is at hand," meant,—God's time has now come for the fulfilment of his promise to this nation, in its establishment as his representative kingdom to rule and to bless the world; but in order to be fit for this kingdom every Israelite should prepare his heart, humble himself before God, repenting of sins and thereby reforming his life, seeking a readiness for the divine blessing and exaltation, in whatever form it might come. This message was the same which John delivered in his public ministry; the same also that was given to the twelve disciples, and afterwards to the seventy also, whom Jesus sent forth, clothed with a share of his power over diseases and unclean spirits, to announce him in all the cities which he later would visit.

Thus did God fulfil toward Israel both the letter and the spirit of his engagement; but while the people of Palestine were the children of Abraham, and professedly God's covenant people, yet with the vast majority this was but an empty profession and an outward form; for their hopes respecting the great promise of which they were heirs were not the proper, laudable ambitions to be God's servants and messengers in carrying his blessings to mankind, but a selfish, arrogant pride, which concluded that there must have been some special merit in their race, which led God to seek it, and on account of which God would be rather obligated to that nation, as the only people capable of carrying out his benevolent designs. Against this arrogance our Lord warned them frequently; and assured them that God could get along without them entirely, and was able to raise up for his purpose, instead of them, children of Abraham, who would have Abraham's loyalty of spirit,—even if it were necessary to create these out of the stones. (Matt. 3:9; Luke 3:8) As a matter of fact we know that after the "wheat" class had been separated from the "chaff" of that nation, and been gathered into the Gospel "garner," the Lord has been seeking others from among the Gentiles during the past eighteen centuries, to complete the elect number of Israelites indeed, the true seed of Abraham, to constitute this promised heavenly kingdom, whose mission it shall be, as the divine representatives, to bless all the families of the earth—"in the world to come"—in the age to follow this Gospel age—in the Millennium.

And the same message, "Repent, etc.," has come all the way down the centuries, notifying us that whoever would be of this holy kingdom must reform his course of life and come into heart-harmony with the laws of this kingdom: Otherwise they would not be in a condition to be made members of the "royal priesthood" which is to offer the great blessings which God has designed and promised to the world.

While the four fishermen mentioned in this lesson were already at heart disciples of our Lord Jesus, and recognized him as the Messiah, this was the first call to *public ministry* as his colaborers, and their promptness in obeying the call

is worthy of notice as a mark of their earnestness and faith; for our Master declared, He that obeyeth my words he it is that loveth me, and he shall be loved of my Father. There is a good lesson here on promptness of obedience for all of the Lord's people. It is worthy of note also that our Lord called to the special, active service of preaching the Gospel, men who were not "slothful in business:" they were not idlers, nor did they join the Lord's company with the expectation of becoming idlers. Doubtless they had already heard our Lord's dissertation to the effect that no man need come after him except prepared to take up a cross in the service. No doubt they knew already that our Lord was poor and without standing before the influential of that day. Nevertheless, they gladly joined his company upon his assurance that under his direction, altho their work would be no less arduous, they should be "fishers of men."

For a considerable time our Lord's ministries were confined to Galilee, except as occasionally he went up to Jerusalem on national holidays. His message is called the Gospel —the good news: because Israelites, like the rest of the groaning creation, had been long waiting for the promised Golden age, when all the bitterness of the curse would be removed, and when the blessings of the Lord would come down richly and bountifully upon the earth. It was indeed good news then as it is good news now to *everyone that believeth*. But then, as now, it was difficult to believe. Then the Scribes and Pharisees and Doctors of the Law rejected Jesus, repudiated his claims and jested about him and his followers, that they must be lunatics to think that any knowledge on this subject of the kingdom of God could come through the carpenter and some fishermen associates, and not through the great and notable Chief Priests, Scribes, Pharisees and Doctors. Moreover, they ridiculed the fact that without wealth and social influence, and by the preaching of the Gospel of repentance, an army could ever be raised which could vanquish the Roman legions, and deliver Israel and conquer the world before her, so as to give her the chief position of authority as the kingdom of God. Their hearts being in the wrong condition, the religious rulers were less prepared to grasp the truth then due than were the hearts of the humble, faithful, unlearned fishermen. Likewise today, the Doctors of Divinity and all the socially and religiously great of Christendom scout the idea of the establishment of the kingdom by the power of God in the hands of Christ and his little flock of the royal priesthood; and declare on the other hand that *they* are the Lord's kingdom, and leave us to infer that notwithstanding all the pride and crime and ungodliness abounding in so-called Christendom, nevertheless, God's will is "done on earth *as* it is done in heaven." And, with their show of wealth and power and learning and dignity and influence they say today as the Scribes and Pharisees said of old—Have any of the great ones of church or state believed in this coming kingdom of God which you preach, saying that the kingdom of heaven is *at hand*, and the elect membership being gathered? The answer to the question now, as in the past, must be No; not many great, not many wise, not many rich, not many learned according to the course of this world have believed in the coming kingdom and are looking for it, and are waiting and laboring to enter into it; but chiefly the poor of this world, rich in faith, whom God has ordained to be heirs of the kingdom.—1 Cor. 1:26, 27; Jas. 2:5.

The healing of sicknesses by our Lord and his followers at the first advent was a foreshadowing of the blessings which would more fully come when the kingdom itself would be established; and the miracles served also to draw the attention of the people to the message proclaimed, and to spread abroad the fame of the Teacher, and, incidentally, his message respecting his kingdom to come, and the repentance necessary to a share therein. This multitude was not merely a local gathering, but one from various quarters, some coming great distances, as people naturally will do in hope of relief from physical disease. Alas, how much more anxious people seem to be to get rid of diseases of the flesh than to be rid of the diseases of the soul—sins: yet of the two the latter is the much worse disease and the more difficult to cure, and in our Lord's preaching these were given first place, as of great importance, as expressed in the word "repent;" the physical healing being merely an incidental matter, unworthy to be mentioned in the general proclamation.

We will not dispute as to whether or not the period of miracles is wholly in the past: we will even admit that since we are in the dawn of the Millennial age a certain beginning of restitution work may be properly due to the world as a part of the divine plan. We urge, however, upon the Lord's people, as a matter of far greater importance than any physical healing, the necessity of bringing their friends and coming themselves to the Great Physician for healing of soul-sickness, —for the opening of their eyes that they may see clearly the "goodness of God as it shines in the face of Jesus Christ our Lord;" for the opening of their ears that they may hear fully and clearly the great message of salvation and understand distinctly the terms and conditions of self-sacrifice upon which depends their attainment to the kingdom glories as members of the "little flock" to whom it is the Father's good pleasure to give the kingdom. Let those who are lame through pride and self-will, and unable to follow in the "narrow way," cast away these crutches, and, coming to the Lord in full submission and contrition and humility, let them learn to walk in his ways of meekness and gentleness, patience and suffering and brotherly-kindness, that he may exalt them in due time. These sicknesses, these infirmities, these diseases, with which the new nature contends, and the evil spirits of selfishness and pride, and the palsy of fear of man, which bringeth a snare, are diseases far more terrible than earthly sicknesses, and from these, we are sure, the Great Physician is both able and willing, yea anxious, to relieve us.

INTERESTING LETTERS

Pennsylvania.

DEAR FRIEND:—Your fourth volume of MILLENNIAL DAWN came duly to hand. I have just read it through the second time. Many books are not worth reading at all; others will bear reading but once; and some can be read with profit two or three times. There are others again that are indispensable as text books. Of the latter class is volume four of M. DAWN. It is indeed a rich storehouse of information that I believe can be found nowhere else in modern literature. It gives us a birdseye view of the present condition of the nations of the world—moral, political and financial—and also spreads out before our eyes the hopeless condition of modern nominal Christendom.

Many do admit that there will be great changes in the near future, but they are all to be of a pacific character. Babylon is fully equipped with men and money to convert the world. Her missionaries will soon be in all lands; the present nations of the world will soon be Christianized; all that is needed for this purpose is men and money. Your neighbor the Rev. I. W. Sproull, D. D., writes: Money, money, money! Give me the money and I will evangelize the world in three years. Mr. Sproull forgets that he is at the head of a foreign mission in Syria which has been in existence since the year 1850 at an expense to his church of about $15,000 per annum. And what is the result today? Not a single native teacher; but expensive mission buildings with high stone walls built around them for protection. These buildings are simply boarding houses for native children whom their parents allow the mission to feed and clothe until they get able to work; that is all. And the missionaries themselves admit that they could not stay in Syria a single day were it not for the protection of American war ships cruising in the Mediterranean sea. Here then we have an expenditure of about $600,000 on one little spot in Asia Minor with no result as yet. How much money would Mr. Sproull need to evangelize the heathen world in three years? We will not wait to count. Such a computation would be utterly beyond our reach. Does our reverend doctor really believe that the establishment of Christ's kingdom on this earth is a matter of dollars and cents, or that it is dependent on the contributions wrung out of a deluded people? So he writes—"Hundreds and thousands of the heathen are descending into everlasting torment every day—and their blood will be required of all those who refuse or neglect to support foreign missions."

Yours respectfully, JAS. N. DOWNEY.

[Many of the Lord's people have been blessed in giving to missions, whatever the good to the heathen. An increase of light should not deprive us of the blessing of giving, but should guide us to the choice of the best ways and means, and redouble our zeal.—EDITOR.]

Illinois.

DEAR BROTHER RUSSELL:—Seven years ago I was on the eve of infidelity, and had given up all hope, when I by chance came in possession of the first volume of DAWN. Since then I have read and re-read each volume as it has come out, and the last one I have just completed. Some of them I have gone through three times.

Do you want to know what the truth has done for me? At

the time I was led into this marvelous light I was one of the worst cases of bedridden paralytics in town. I had become addicted to the morphine habit, and used sixty grains of the drug in one week; but by the grace of almighty God I have overcome the habit and have not touched it for over four years. I have been able to walk without crutches now for over two years. I have vowed to God to labor in the vineyard to the best of my ability.

Yours in Christian love,

C. M. CARPENTER.

VOL. XIX ALLEGHENY, PA., JANUARY 15, 1898 No. 2

VIEWS FROM THE WATCH TOWER

"AGNOSTICS IN HEAVEN"

Dr. Lyman Abbott, like other thinkers, finds it difficult to believe that the divine plan is as narrow as Calvin's creed would make it appear. But Dr. Abbott is more fearless than many preachers, and hence keeps well to the forefront as an expounder of the advanced thought which is invading all denominations. He is reported in the public press as having recently expressed the belief that there would be agnostics in heaven. It would appear that he received a considerable number of letters criticising his position, and urging that, though hope might be entertained for the heathen, none should be extended to unbelievers in Christian lands. In response he preached a discourse from the words, "He that believeth in me, believeth in him that sent me."

Discoursing on the text, he is reported to have declared: "There is more faith in Christ in many an agnostic who spends his life in the service of humanity than there was in Torquemada. There are many people who are trying to believe in Christ but cannot, and so call themselves agnostics."

The doctor is sure that many unbelievers are far too good to be everlastingly tormented, and who in justice should not be punished in any manner for not believing creeds and theories contradictory to each other, and to reason, and much of which their own adherents repudiate unqualifiedly. Dr. Abbott feels that these moral people should not be consigned to torment for not acting the hypocrite and professing to believe what they do not believe, as so many professors in the churches do.

Quite right thus far, Dr. Abbott. But are you not wresting the Scriptures, and perverting the Lord's word of your text, in trying to convince these unbelievers that they are saved by morals and good works, and that these constitute *faith?* Are not these unbelievers better men for confessing their lack of faith than many in the churches who profess faith and have it not? Are you not in danger of making these honest unbelievers two-fold more the children of Gehenna, than they are at present, by getting them to profess a lie; as the Master said to some of the Doctors of the Law at his first advent?

But if God were to let Dr. Abbott have his way, and take to heaven all the unbelievers and all the heathen who cannot believe for similar reasons, we fancy that heaven would be so barbarous and uncouth, and its denizens so characterless, that Dr. Abbott and others who advocate the same unscriptural theory that faith in the precious blood of Christ is unnecessary to salvation, would like to get away from such a heaven to some more civilized place.

How strange that, seeing the difficulties and unreasonableness of their unscriptural position, Dr. Abbott and the growingly large class who think along the same lines do not see and accept heartily the Scripture position: (1) That faith in Christ is essential, and a development of character also, to any who would receive the gift of God, everlasting life; (2) that the present Gospel age is intended merely for the selection of a "little flock" along a "narrow way" which "few" find and still fewer care to walk in; (3) That another age of a thousand years is to follow this and be the kingdom age, in which Christ and the "little flock," developed in the Gospel age, will be the world's instructors and judges—"kings and priests unto God," (Rev. 1:6; 5:10; 20:6) whose reign shall bless the world with full, clear knowledge and opportunity for the development of character and its reward of eternal life.

How strange that men, learned and thinking men, too, will oppose this divine scheme of "restitution" which St. Peter tells us God has declared through all the holy prophets since the world began! (Acts 3:19-22) Dr. Abbott and all thinking people see the necessity for *just such an opportunity* of salvation, for the ignorant heathen and others, whom the "god of this world has blinded" so that they *cannot now see* and accept the divine provision (2 Cor. 4:4); yet these thinkers prefer to wrest and twist the divine Word, and teach the salvation of unbelievers in heaven in preference to the better as well as Scriptural plan of restitution, and education and trial for eternal life on the earth during the coming Millennium.

This is passing strange indeed. Surely they are "blind guides," as the Scriptures declare, and are leading their followers into the ditch of doubt and skepticism. Surely they are not wilfully choosing the error! Surely they do not *see* the beautiful, reasonable, Scriptural plan of God! The matter reminds us of an incident that is related respecting the great river Amazon. A sailing vessel at sea had encountered adverse winds and had lost its way, and had exhausted its supply of fresh water and the crew was famishing for water. Sighting another vessel, they signaled, "Famishing for water. Can you supply us?" The other vessel signaled back, "Throw your buckets overboard and dip all the fresh water you want." They were in the mouth of the Amazon River while still out of sight of land. The water they craved was all about them, but they knew it not. So it is with our friends who want to find some way of salvation for the heathen and honest skeptics. If they would only taste and see, they would find in the Bible on their pulpits and in all their homes the very water of life for all the willing and obedient, which their reasons crave and their hearts seek: they would find a plan of salvation there which fully meets every reasonable requirement.

Thanks be unto God for his grace, which has brought some of us "out of darkness into his marvelous light."

"ADMITS HE LIVED A LIE"

Under the above and similar captions the daily press of our land is calling attention to Mr. Henry Morehouse Taber, deceased, President of the Board of Trustees of the First Presbyterian church, New York City, and long highly honored as a Christian millionaire, and prominent in Presbyterian circles. But though Mr. Taber did not have the courage of his convictions while he lived, he at least wished to be honest in his death; and hence he left a will, recently probated, which has caused quite a stir by its candor respecting his total unbelief. It denounces all religions as frauds and shams, based on superstition. In it he desires that no funeral services be held over his corpse, and that the same be cremated instead of buried.

Was not this man positively injured by reason of being cajoled into a dishonset profession of faith in the Westminster Confession by membership in the Presbyterian church? Who will deny that this man would have been in a much better condition to meet his Redeemer and Judge in the General Judgment of the Millennial day if he had not lived a lie respecting his faith? There are thousands, we doubt not, in the pulpits as well as in the pews of all denominations, who are similarly living a lie; and the majority are not honest enough to make even a post-mortem confession, as Mr. Taber did.

These dishonest people do not wish to be dishonest, but act a lie for fear the truth would do injury to the church. How much better to be honest and let God take care of all consequences. "Come out of her, my people, that ye be not partakers of her [Babylon's] sins and that ye receive not of her plagues," is the Lord's command to all who are *his people*, as soon as they get the light of present truth and thus get out of harmony with the falsities of Babylon's professions and confessions.

"AN INVISIBLE HAND IS SHAKING"

Rev. R. Heber Newton, one of the prominent New York preachers, on January 9, among other things said (as reported in the New York *Herald*):

"All religions are moving in the same direction—reaching forth toward something new. The end of this century has been looked to by prophetic students as the end of a dispensation—the opening of a new order. Our fathers believed that Jesus Christ was to come again somewhere about this time.

"An invisible hand is shaking the intellectual kaleidoscope, and the figures familiar to generations are changing

before our eyes. The traditional systems of divinity seem to hosts of men today of as much help as the charts of New York harbor drawn up by the primitive Knickerbockers would be to our steamers. Men are slowly and painfully realizing that there is no answer in the Thirty-nine articles and Westminster Confession for us in the year 1898. Their whole thought is as antique and obsolete as the language of Chaucer and Spenser. Men ask now for a gospel in the vernacular of the nineteenth century—not necessarily a new gospel, but at least a translation of the old Gospel of the mediævals and ancients into a 'tongue understanded of the people.'

"Sublimely unconscious of the day that is breaking outside the church walls, our priests go on droning the old refrain about an impossible Bible and an unnatural Christ, and anathematizing those who don't care to come in and listen to their music of the past. Pulpits are timorous and silent on questions of the age. Conventions reäuthorize, at every triennial session, as text books for theological seminaries, treatises which are as accurate maps of our present knowledge as the celestial charts of the Ptolemaic astronomers. . . .

"What is needed is not denunciation, but the quickening of a new idea and the kindling of a new ideal which shall once more guide and inspire man to a life higher than that of pleasure.

"The close of this century has witnessed the growth of monster nationalities. Are they under the inspiration of the Christian law? It does not look much like it, as we see the great Christian powers standing around China, waiting to dismember it. Have our Christian States become pirates, flaunting above their ensigns the black flag? The bishop of Breslau may invoke a benediction upon the fleet which goes forth for the protection of the cross, but the average man smiles cynically at such conception of Christianity.

"Every new advance of humanity is won against obstructiveness of the churches. Every social and political injustice that, one after another, is swept violently away—slavery, land monopoly, the tyranny of capital, war—is defended, up to the last, by the sign of Him who came to break every yoke and to let the oppressed go free; over whose cradle the angels sang, 'Peace on earth, good will among men.'

"Humanity is growing conscious of its magnificent possibilities of glorious life, which are still postponed from generation to generation because the churches, which should be consecrated to this task of social regeneration, have not the mind nor the heart to grapple with it. They are busied, as their prototypes of old, with their pretty, petty play of charities, while neglecting the weightier matters of the law, the stern and solemn sentences of justice.

"A GREAT REVOLUTION POSSIBLE

"The era of competititon is ended. The era of combination has opened. All business is concentrating. In this massing of capital there is coming to be an absolute domination over the wage-worker, over the interest of the people at large, over the life of the State itself. Yet this movement is natural and necessary. It is in the line of economic progress. The real question concerning it is, Can this new order grow a soul within it, a spirit capable of mastering these monster powers and using them, not for self-aggrandizement, but for human service? If it cannot, there is a revolution ahead worse than any the world has hitherto known. If it can, there opens an era of boundless, beneficent progress. This is a question of religion. It is the old need of an ever fresh faith and hope and love.

"Plainly a real religion of some sort is needed, more needed than ever," said the speaker in conclusion. "It is the one thing which alone is really needed. All else will flow from it. Without it all else will disappear—political institutions, wealth, civilization, everything. Our duty as we find ourselves in this epoch of transition is to keep our minds open for the new light that God is preparing to send forth into the world, and our hearts eager for the new life into which he is preparing to lead us."

How many more see the same thing, and fear the same thing? What is lacking that these people do not receive the "present truth," the "meat in due season" for the household of faith? The trouble is that they have too much faith in each other, and not sufficient faith in the Lord and his Word. The blind people are looking to and following the blind leaders; and the latter are looking in the wrong direction to see "the Sun of Righteousness arise with healing in his beams." If the Lord's message of "present truth" and Scripture harmonization presented in the four volumes of MILLENNIAL DAWN were promulgated from some source more "highly esteemed among men," who can doubt that it would—

"Satisfy men's longings, as nothing else can do?"

So also, if our Lord Jesus had been a Pharisee and from a notable family and city, his message would have been received, and he would not have been crucified. God still *hides* his truth from the great and wise and prudent, and reveals it unto babes—the humble minded, the teachable. Nevertheless, the congregation of "All Soul's church" which heard the above sermon should be an excellent field of labor for some earnest friends of the truth to labor in—seeking to present the "harvest" message contained in MILLENNIAL DAWN volumes. And while a discourse like the above may not convert any one to Christ, it undoubtedly may shake loose some of the true "wheat" from Babylon's bundles and thus prepare this class for the food for which they are starving spiritually.

SECRET FAULTS AND PRESUMPTUOUS SINS

"Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."—Psa. 19:12-14.

This prophetic prayer represents well the heart attitude of the fully consecrated and earnest Christian. While realizing a forgiveness of the "sins that are past through the forbearance of God," through the grace of God which was in Christ Jesus, which imputed our sins to him and his righteousness to us who believe in him, nevertheless the well-instructed soul realizes its faults, its shortcomings. These secret faults may be of two kinds: (1) They may be faults which were secret to ourselves at the time committed—slips, unintentional errors. Of course the earnest heart, desiring full fellowship with the Lord, will regret even his unintentional shortcomings and will strive and pray for divine grace to get the victory over these; but besides these there are other secret faults, which are secret in the sense of being unknown to any one but ourselves and the Lord—imperfections or faults of the mind before they take the outward form of actual and presumptuous sins.

All Christians of experience in the good way and in the battle against sin and self have learned that there can be no outward or presumptuous sins that have not first had their beginning in secret faults of the mind. The sinful thought may be one of pride suggesting self-exaltation; it may be one of avarice suggesting unlawful acquisition of wealth; or it may be some other fleshly desire: the mere suggestion of the thought before our minds is not sin; it is merely the operation of our faculties, and of the influences which surround us, inquiring of our wills whether or not we will consent to such thoughts. Many consent to thoughts of evil who at the time would utterly repudiate any suggestion to commit evil deeds; but if the thought be *entertained* it is a secret fault, and the growing tendency would surely be toward the more outward and presumptuous sinful conduct, the tendency of which is always from bad to worse. For instance, to illustrate, suppose the suggestion should come to our minds of a method by which we could advance our own interests of fame or honor or reputation by the undermining of the influence and reputation of another, how quickly the evil, selfish thought, if entertained, would lead to envy and possibly hatred and strife. Almost surely it would lead to back-biting and slander and other works of the flesh and the devil. The beginnings are always small, and correspondingly much easier to deal with than in their developed form. Hence the prophetic prayer, "Cleanse thou me from *secret faults*" and thus restrain or keep me back from presumptuous sins.

In the Epistle of James (1:14, 15) we read, "Every man is tempted when he is drawn away of his own desire and enticed. Then when desire hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." Here we have the same thought differently expressed. The temptation consists at first in the presentation to the mind of *suggestions* which are impure or unkind or unfaithful to obligations; but there is no sin, no fault, as yet. The fault begins when we harbor the evil suggestions, begin to turn them over in our minds and to consider the attractions which they may have to offer. This is where *desire* (taking hold of the evil thing instead of resisting it) causes a beginning of the secret

fault; and it is only a process of development which in many instances under favorable circumstances may be very rapid, that sin, the presumptuous or outward acts of sin, results; for instance, bearing false witness against a neighbor, or slander, or other evil deeds. And the evil course having begun in the fostering of the evil suggestion, and having progressed to presumptuous sin, there is a great danger that their entire course of life will be ultimately affected thereby and bring the transgressor into that condition where he will commit the *great transgression*—wilful, deliberate, intentional sin —the wages of which is death, second death.

It would appear then that every intelligent Christian would continually pray this inspired prayer, for cleansing from secret faults that he might thus be restrained from presumptuous sins; and thus praying heartily, he would also watch against these beginnings of sin and keep his heart in a cleansed and pure condition, by going continually to the fountain of grace for help in every time of need. He who seeks to live a life of holiness and nearness to the Lord by merely guarding and striving against *outward* or presumptuous sins, and who neglects the beginning of sin in the secrets of his own mind, is attempting a right thing in a very foolish and unreasonable way. As well might we seek to avert the smallpox by outward cleanliness while permitting the germs of the disease to enter our systems. The bacteria or germs of presumptuous sins enter through the mind, and their antiseptics and bacteriacides of the truth and its spirit must meet them there and promptly kill the bacteria of sin before it germinates and leads us to such a condition of evil as will manifest itself in our outward conduct.

For instance, whenever the bacteria of *pride* and self-importance present themselves, let the antidote be promptly administered from the Lord's great medical laboratory for the healing of the soul: the proper dose to offset this species of bacteria is found in the words, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted;" and "Pride goeth before destruction, a haughty spirit before a fall."

If the thought presented to our minds be the bacteria of *envy* then let us promptly apply the antidote which declares that envy is one of the works of the flesh and of the devil, and contrary to the spirit of Christ, which by our covenant we have adopted as ours. And let us remember that envy is closely related to and apt to be followed by *malice*, *hatred* and *strife*, which under some circumstances mean murder, according to the New Covenant and our Lord's interpretation.—1 John 3:15; Matt. 5:21, 22.

If the bacteria which presents itself to our minds is *avarice*, with the suggestion of unjust methods for its gratification, let us promptly apply to it the medicine furnished in the Lord's Word, namely, "What shall it profit a man if he gain the whole world and lose his own soul?" "For the love of money is a root of all evil, which some, coveting after, have erred from the truth and pierced themselves through with many sorrows."

The more attention we give to this subject, the more we will be convinced, from our own personal experiences, of the truth of the Scriptural declarations respecting the beginnings of sin as *secret faults in the mind;* and the more we will appreciate the statement of the Word, "Keep thy heart [mind, affections] with all diligence; for out of it are the issues of life."—Prov. 4:23.

But we are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, then there could be no victories on our part, no overcoming of sin and of the wicked one. But we know that for this very reason we are now in the school of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the tempter, and by our Master's grace and help to come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we feel confident in his wisdom, we will follow closely his instructions and keep our hearts [minds] with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, "This is the victory that overcometh the world, even your *faith;" i. e.*, it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to "come off conquerors and more than conquerors through him that loved us and gave himself for us."

Nor are we to seek divine aid far in advance, as, for instance, to be kept throughout the year to come, or month to come, or week to come: rather we are to know that if we have made a covenant with the Lord and are his, that he is near us at all times in every trial, in every temptation; and that his assistance is ready to our use, if we will but accept it and act accordingly. Hence, our prayers should be for help *in the time of need*, as well as general prayers for the Lord's blessing and care for each day. In the moment of temptation the heart should lift itself to the great Master, in full assurance of faith, recognizing his love, his wisdom and his ability to help us, and his willingness to make all things work together for good to those who love him. Asking for assistance in such a time of need would surely draw to us the Lord's counsel and help and strength for righteousness, truth, purity and love; and thus we should be hourly victorious, daily victorious, and finally victorious.

The difficulty with many is that they are looking for some great battles, instead of averting the great battles by availing themselves of the Lord's provision, and keeping their minds cleansed from secret faults. The little battles, and much more numerous, are the ones in which we gain the victories with their ultimate rewards. "Greater is he that ruleth his own spirit [mind, will] than he that taketh a city."

Finally, the grand results of obedience to this counsel of the Lord, the grand attainment of those who have faithfully kept their hearts with diligence, is expressed in our text, and may well be the repeated earnest prayer of all the sanctified in Christ Jesus,—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

A year from now and we hope to hear from very many of great blessings received through this counsel of the Lord's Word, as suggested in our last issue.

THE BLESSED ONES PORTRAYED

JAN. 23.—MATT. 5:1-12.

"Ye are the Light of the World."—Matt. 5:14.

The beatitudes—or the blessed—designate the particular graces necessary to our Lord's followers, if they would receive the blessings which the Father designed they should enjoy through Christ. These constitute the text as it were of our Master's great "Sermon on the Mount." It is supposed to have been delivered from a site known as the Mount of Beatitudes, sloping gradually, about sixty feet in height and situated about seven miles southwest from Capernaum, where, as we saw in last lesson, Jesus had taken up his residence. Strange to say, it was on this very site on July 5th, 1187, that the last remnant of the Crusaders was destroyed, after their army had been defeated by Saladin in the valley below. Those Crusaders claimed to wage their warfare in the interest of the Lord's cause, but had they remembered and properly applied to themselves even remotely the lesson which we are about to consider, spoken by our Lord on this very Mount, they would not have been defeated and exterminated, for they would not have been crusaders at all. Alas, how many cry, Lord, Lord, and attempt in the Lord's name to do many wonderful works who, neglecting his Word, are not his people and fail to get the blessings now offered.

At this time our Lord's ministry was fully inaugurated: he had collected his first disciples, had performed some miracles, and the multitude began to follow him, saying truly, "Never man spake like this man." With his disciples nearest to him and the multitudes surrounding, he began his celebrated discourse the text of which we have under consideration.

(1) "Blessed are the poor in spirit: for theirs is the kingdom of heaven." This first beatitude or blessed state really in some respects comprehends all the others. Through it the other graces and blessings are accessible. It is the gateway and the main roadway from which all the other avenues of blessing branch off. Some one has said, it is the hallway of the house of blessing, from which all the various rooms or apartments are accessible.

The word *blessed* signifies much more than happy: happiness proceeds usually from outward causes, while one might be blessed while in misery, in pain, not joyous but grievous. The root of the word *blessed* here carries with it the thought of great or honorable: our Lord is describing the characters which from his standpoint and that of the Father are truly

great, honorable characters, which God is pleased to bless and ultimately to reward.

The Greek word here translated *poor* has the significance of utter destitution, extreme poverty. Hence, the thought is that a full appreciation of our own spiritual destitution is essential before we will be ready to receive the measures of divine grace provided for us by the Father in Christ Jesus, our Lord. And not only must this destitution be realized at the beginning of our approach to God, but it is necessary that the same dependence upon divine grace and realization of our own insufficiency shall continue with us all our journey through, if we would finally be acceptable and be granted a share in the kingdom which God has promised to them that love him. There is nothing in this text to signify earthly poverty and destitution: nevertheless we know from experience, as well as from the Lord's Word, that not many rich or great, but chiefly the poor of this world, rich in faith, shall be heirs of the kingdom. Very evidently moderate poverty is the most favorable condition for us in our present weak and fallen condition: earthly prosperity and riches very frequently tend to choke the new nature and hinder it from bringing forth the peaceable fruits of righteousness—tending rather to a spirit of self-sufficiency, pride, etc. As our Lord Jesus expressed it "The cares of this life and the *deceitfulness* of riches choke the Word, and it becometh unfruitful." Let us all then in seeking the character which will be approved of God and accepted to the kingdom of God's dear Son, seek more and more continually this humility of mind which so far from being boastful and self-sufficient, humbly accepts with gratitude every good and every perfect gift as coming from the Father of Lights.

(2) "Blessed are they that mourn: for they shall be comforted." We apply this in connection with the first blessing; for it is not every one who mourns who will be comforted, but merely the poor in spirit: their mourning will be from the right standpoint and will bring a blessing of heavenly comfort—a realization of sins forgiven, iniquities covered and divine reconciliation and favor. We sometimes sing,

"Why should the children of a King
Go mourning all their days?"

There is a proper thought in the poet's expression: for we need not continue to grieve over our "sins that are past through the forbearance of God," which are "covered" by the merit of the precious blood: nor should our lives be destitute of the "joys of the Lord" and the "songs in the night" which he gives, according as it is written, "He hath put a new song into my mouth, even the loving kindness of our God." But hilarity and boisterous "gayety" are certainly inappropriate to the children of the Great King. Why? Because all such should realize that life is a stern reality, not only to the Christian but to the whole world, "the groaning creation." A sympathy with the sorrows, difficulties and privations of the masses, at home and in heathen lands, no less than a realization of the grandeur of the high calling of the church in this Gospel age and of the exceeding great and precious things which hinge upon our faithfulness to him who hath called us out of darkness in his marvelous light,—these all should be saying to us continually, in the language of the Apostle, Be vigilant! Be sober! Watch! Quit you like men!

Besides, all who are earnestly striving for the victory over self, and the world, and sin, are sure to make a sufficient number of failures along the way to insure them considerable experience in mourning for these deflections,—if their hearts are in the right attitude toward the Lord. Gracious indeed is the promise to such, "They shall be comforted." Our Lord does comfort such with the assurance that he notes their tears as well as their efforts in opposition to sin, and that he is thus preparing them through present experiences and the development of character for the kingdom.

(3) "Blessed are the meek: for they shall inherit the earth." Nothing can be more evident than the fact that this promise also waits for the establishment of the kingdom for its full fruition. Certainly the meek of this age are not favored with the ownership or control of any considerable proportion of the earth's surface. Rather it is the arrogant, the proud, the domineering, the selfish and pushing who chiefly inherit the earth at the present time—under the rule of "The prince of the power of the air, who now worketh in the hearts of the children of disobedience." Very evidently this blessing also belongs to those who inherit the first blessing—those poor in spirit who shall be heirs of the kingdom. The kingdom class—Christ Jesus and his church, his body, will inherit the earth—purchased, as well as man, by the great sacrifice finished at Calvary. And when this kingdom class shall inherit the earth, it will not be to oppress mankind, but on the contrary for their elevation, restitution and blessing. This is in harmony with the Heavenly Father's promise,—"I will give thee the heathen for thy *inheritance;* and the uttermost parts of the earth for a possession."

But the time for this inheritance has not yet come. It will be introduced as soon as the last member of the elect church has been fitted and prepared for the inheritance by the development of the graces of character here portrayed by our Lord. Yes, blessed are the meek—all who shall be accounted worthy of a share in the kingdom and in its inheritance must be meek, teachable, humble, for "Jehovah resisteth the proud but showeth his favor to the humble."—James 4:6.

(4) "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." To whom is this blessed promise applicable? Surely to none other than "the elect," the church, referred to preceding as "the poor in spirit," "the meek." These, and these alone at the present time, are hungering and thirsting for truth and righteousness, in respect to the divine revelation on every subject and affair of life. Others may have a little hunger for truth, but they are soon satisfied;—especially when they find the truth unpopular and that, however sweet to the taste, it afterward brings bitter gripings of persecution and ostracism under present unfavorable world-conditions. To a considerable number honesty and righteousness are the *best policy*, to a limited degree,—so far as public opinion sustains them; but a righteousness and honesty and love of the truth at the *cost of persecution*, at the cost of having men "separate you from their company," is only hungered and thirsted after by the "little flock"—the overcomers. "They shall be filled." They will be filled to the full by and by, very shortly, in the "change" of the "first resurrection," when this mortal condition shall be exchanged for immortality; when this animal body shall give place to a perfect spirit body. Then partial knowledge and partial attainment of righteousness shall be superseded by a full, complete knowledge, then "we shall know, even as we are known." But even *now* this class enjoys much larger measures of knowledge of the truth and experiences in the blessings of righteousness than are possible to any other class.

(5) "Blessed are the merciful; for they shall obtain mercy." Human mercy, sympathy, pity, compassion, are but reflections of the divine character: these qualities may be found in the natural man, but not infrequently when so found these are traceable to some extent to pride, selfishness, ostentation, show. The mercy, pity and sympathy which would exercise themselves irrespective of human knowledge and approval, and irrespective of divine reward, are not frequently met with except in the "poor in spirit, heirs of the kingdom." And all who are of this class *must* be merciful, pitiful, loving: their own relationship with the Lord and all their hopes respecting the kingdom to come depend upon their being merciful; for only the merciful shall obtain mercy, and those who pray, "Thy kingdom come, thy will be done on earth," are instructed to pray at the same time for the forgiveness of their trespasses (only) as they also forgive the trespasses of others, their fellow-creatures.

(6) "Blessed are the pure in heart: for they shall see God." We are to distinguish sharply between purity of heart, will, intention and *absolute purity* of every word and act of life; for the one is possible while the other is impossible, so long as we have our present mortal bodies and are surrounded by present unfavorable conditions. The standard set before us in this very sermon however is a standard not only for the heart but for all the conduct of life, "Be ye *perfect* even as your Father in heaven is perfect." By this standard we are to measure ourselves, and that continually, and not with one another; and to this standard we are to seek to bring the conduct of our lives and the meditation of our hearts. But only our wills (hearts) have yet been transformed and renewed and purified: our present imperfect earthen vessels in which we have this treasure will not be "changed" or renewed until the resurrection. Then, and not until then, will we be *perfect* in the divine likeness, but now nothing short of purity of heart, will, intention, can be acceptable to God and bring the blessing here promised.

In whom do we find the new hearts, renewed hearts, cleansed hearts, pure hearts? Surely, in none except those who are called, chosen and faithful,—the poor in spirit class, the meek, the "little flock," heirs of the kingdom.

(7) "Blessed are the peace-makers: for they shall be called the children of God." None will be accounted worthy to be called *children of God* who shall not have developed peace-loving dispositions. The anger, malice, hatred, envy, strife and generally quarrelsome disposition, which to some extent is inherited through the fall by every member of the race, must be recognized as belonging to "the works of the

flesh and of the devil, and must be resisted in *heart* fully, and in *outward conduct* as fully as possible. Peaceableness must supplant quarrelsomeness in all those who would hope to share the kindom and be recognized as children of God. "So far as lieth in you live peaceably with all men." This of course does not mean peace at any price, otherwise our Lord, the apostles and the faithful body of Christ throughout this age might not have suffered, or at least might have endured very much less suffering for righteousness' sake. Hence, the significance of our Lord's statement, "In the world ye shall have tribulation; in me ye shall have *peace*."

But surely, as we should be at peace with the Lord, so we should desire and strive and expect to be at peace with all who love the Lord, who have his spirit, and who are seeking to walk in the same way toward the heavenly kingdom. "Live in peace [among yourselves]" (2 Cor. 13:11), is the injunction of the Apostle to the church. There is a great lesson in these words for all who are seeking to be heirs of the kingdom and to inherit these blessings which our Lord enumerates. With perverse natural dispositions it may require considerable time and practice to learn to know and choose and love the path which leads to peace among God's people. This path is love;—love which thinketh no evil, vaunteth not itself, is not puffed up, seeketh not her own, but beareth all things, endureth all things, hopeth all things. And to be a peacemaker one must first be a peace-lover himself: to attempt to make peace without first having the spirit of love ourselves is to blunder, and will surely result in failure. Those who, wherever they go, make for peace, righteousness, love and mercy, in meekness, thereby prove themselves to be children of God.

(8) "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." This blessing also applies only to "the faithful in Christ Jesus." The elements of character which constitute righteousness, and imply harmony with God and heirship to the kingdom which he has promised, have already been stated in the seven propositions preceding; and now our Lord calls attention to the fact that with all these graces and elements of righteousness, far above the standard of the world, this class would nevertheless be persecuted and suffer; because of these very elements of character which he approves. This is because the world in general throughout this age will be so blinded to the truth, and so in harmony with sin, that righteousness will be hated in proportion as sin is loved. But in order to be heirs of the kingdom we must not only love righteousness, meekness, purity of heart, humility of spirit, etc., but must be ready and willing to endure persecution in support of these principles.

The great Apostle, Paul, declared, "*All* that will [in this present time] live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) Hence, the implication is that we must have all of the foregoing seven characteristics so deeply imbedded in our characters that we will endure the persecutions which they will bring, unflinchingly. Such the Lord elsewhere terms overcomers, saying, "To him that overcometh will I grant to sit with me in my throne." So then, to have a share in the kingdom implies a share in the persecutions which the kingdom class will endure faithfully. The same thought is amplified in the two succeeding verses, which inform us that we should not only be ready to endure persecution, but, rightly informed, will realize that the more we endure along proper lines the more cause we will have for rejoicing in heart, however sorrowful our outward conditions and circumstances may at times be.

Nor does the Lord leave us to suppose that the only persecutions to be endured are those of physical torture; he specifies that some of these persecutions, the endurance of which will be acceptable with him as proofs of our love for him, his kingdom and its rules of righteousness, are "revilings," "false-witnesses" and "all manner of evil" misstatements, because we are his, loyal to his Word and cause. Let us remember also that as the persecutions, misstatements, slanders, revilings, misrepresentations, against the early church came not so much from the world as from those who professed to be God's people, Israel according to the flesh, *so now* we must expect that persecutions will come from professing Christians, who are not in heart-harmony with the Lord, and his Word, and the rules of righteousness which our Master laid down.

These same rules of course apply in a modified degree to the whole world, in proportion as they have these traits of character: even in uncircumcised hearts, and even tho they be only outwardly practiced and for effect, nevertheless to that degree do blessings attend. And we may reasonably suppose that when the kingdom class, the church, shall be exalted with their Lord the head, to share his Millennial kingdom, and to bless the world of mankind with a righteous government, and to bring all to a knowledge of the Lord and of the truth,—then practically these same rules will apply to all who then will be on probation for divine approval and eternal life. Now however, during this Gospel age, these lessons are fully applicable to the elect church, the "little flock," to whom *only* it is the Father's good pleasure to give the kingdom.

"AFTER THIS MANNER PRAY YE"

JAN. 30.—MATT. 6:5-15.

"Pray to thy Father which is in secret."

"Prayer is the soul's sincere desire, uttered or unexpressed," says the poet: and he says truly, for the Scriptures inform us that God is a "discerner of the thoughts and intents of the heart;" and again, that in the case of the saints the spirit or intention is accepted by the Lord when we approach him in seasons of distress, when we can find no language in which to clothe our feelings and desires,—when we come to him with spirit-groanings which we cannot utter in words. (Rom. 8:26) Nevertheless both by words and example our Lord instructed us that our prayers should be uttered, formulated, and, if possible, not be left merely to incoherent feelings and groanings. It was to this end that he gave the instructions of the present lesson, in answer to the request of the apostles, "Lord, teach us to pray."—Luke 11:1.

While certain rules should govern all prayers, all approaches to God for communion, namely, that we should approach with humility and simplicity and reverance and in in the name of Jesus, yet circumstances may govern in certain particulars:—

(1) The prayer of the sinner, the alien and stranger from God, should differ from that of the *child* of God who has received pardon and reconciliation along the divinely appointed lines. For instance, the prayer of the publican, approved by our Lord, did not address Jehovah as "Father" but as God—"God be merciful to me a sinner." On the contrary, those who come into relationship with God under the terms of his covenant in Christ have the privilege not only of recognizing God as the Creator and Ruler, but also as their "Heavenly Father," and of addressing him as such.

(2) Amongst those who approach God in prayer as his children, different circumstances and conditions may have a bearing as respects the manner of worship: at times they may properly go aside and hold communion with the Father in secret,—where no earthly eye will see and no earthly ear will hear. Our Lord's own example should be an illustration of this privilege: we remember how it is written of him frequently that he went apart from his disciples and prayed alone, and how sometimes he spent the entire night in solitary prayer.

(3) Prayer at other times may properly and profitably be offered in the presence of fellow-believers and audibly, as the prayer of all and in which all are interested and join. An illustration of this may also be drawn from our Lord's example: for instance, his prayers recorded in John 11:41, 42; 17; Matt. 11:25, 26; Luke 10:21; 11:1. These prayers could not have been recorded if they had not been heard by the apostles: and the very object of their utterances in *their presence* was evidently for their benefit and blessing, as well as for the benefit and blessing of all the household of faith since then. The prayers of Moses and Solomon, David and Jeremiah, Ezekiel and Daniel are also recorded, and hence were made publicly, at least before the Lord's people. The record respecting the early church seems to imply that they met together as one family and that their prayers as well as their hymns and song-prayers were general, in common, for the benefit of the whole company present. This is implied in the account given in Acts 1:14 where it is declared, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Again, the words of one of their prayers are quoted in Acts 1:24; evidently this prayer was uttered audibly and in common. Again in 1 Cor. 14:16 the Apostle shows the thanksgiving of the congregation was and should be presented before the Lord not only audibly but in a language heard and understood by the worshipers, so that all might be able to say "Amen" to the thanksgiving and petition.

(4) At times it may not be improper to give thanks to God in the presence of a mixed company—believers and un-

believers. Illustration of this course is found in our Lord's own conduct. His prayer at his baptism in Jordan was witnessed evidently by the multitudes. (Luke 3:21) Again our Lord prayed in public, in the hearing of the mixed gathering, at the grave of Lazarus. Again at the close of our Lord's ministry, when he prayed, "Father, save me from this hour," "Father, glorify thy name," the multitudes surrounding evidently heard or in some manner knew of the prayer, as is shown by the statement of John 12:29. Again our Lord's last prayer, on the cross, was audibly heard even by his enemies.

We have gone into details of proof respecting this subject because some of God's dear people have fallen into error of supposing from this very lesson which we are about to consider, that it is wrong, sinful, to pray with or in the presence of others, either the church or the world; they evidently put more stress upon our Lord's words, "Enter into thy closet, etc.," than our Lord intended, as we have shown from his own course of conduct, which certainly is the best illustration of the spirit of his teachings,—for "In him was no sin, neither was guile found in his mouth." We remark incidentally, however, that we have no sympathy whatever with a practice which seems to be very common with the majority of Christians, namely, that of preaching at transgressors and scoring them, in prayers ostensibly offered to God. That this general disposition is recognized by others, is well illustrated by the following statement which appeared in a Boston secular journal, in a favorable comment upon the discourse of a very popular minister in that city. It said: "His prayer was generally acknowledged to be one of the finest ever offered to a Boston audience." There are indeed strong reasons for believing that many of the prayers offered are offered more to the congregations who hear than to the Almighty. This is a gross perversion of the wonderful privilege of prayer granted to God's children, and is of a piece with the hypocrisies of our Lord's day against which he warned his disciples, saying that those who thus pray are hypocrites and have their reward in being heard of men; for that is the reward they seek.

To this day the traveler in the far East will see and hear prayers in every direction. Some of them may be results of misdirected energy and conscience, but many of them no doubt, as intimated by our Lord, are the results of spiritual pride and desire to be thought pious. A traveler in the East writes: "I was awakened in the early morning by a sound of prayer that was evidently intended to be heard of men whether God should hear it or not; it was a prolonged and energetic intoning, with an occasional rise in the voice that would be sure to start the soundest sleeper—it was the dragoman [guide], who after the morning greeting, added, 'Did you hear me pray this morning, my master?' Indeed I did, was my reply. And then he told me of his zeal and earnestness in prayer." The customs of Christendom differ; and yet in every direction we may find evidence of the same spirit,—ambition to be thought pious, effort to make an impression upon men and women, rather than to hold communion with the Heavenly Father. Such hypocrisies cannot be too strongly guarded against in all those who seek and enjoy communion with the Father and with our Lord Jesus Christ.

TO WHOM SHOULD WE PRAY?

Our Lord's instruction is, "Pray to thy Father," "Pray, our Father which art in heaven." But this instruction is to be coupled with the further instruction, "Whatsoever ye shall ask of the Father *in my name* he will give it you." (John 15:16; 16:23) "No man cometh unto the Father but by me." (John 14:6) This excludes Jews, excludes Mohammedans, excludes the heathen, excludes all who have not a knowledge of Christ and a faith in him as the Redeemer. Only *believers* who *have* accepted Christ may approach God in prayer and call him "Father;" others may formulate petitions, but need expect no answers. It is only after we have accepted Christ and had our sins forgiven through faith in his blood that we may have the "boldness to enter into the holiest by the blood of Jesus by a new and living way which he has consecrated for us." (Heb. 10:19, 20) These privileges which we enjoy under the New Covenant sealed and ratified by the blood of Jesus, had their correspondence and type in fleshly Israel and the Law Covenant sealed with the blood of bulls and goats; hence it was that the Jews as a people under their covenant were permitted to have access to God in prayer—tho not so directly and closely and intimately as we of the New Covenant.*

"Use not vain repetitions as the heathen do." The natural tendency of the human mind in approaching the Creator seems to be to feel its own poverty of expression, and to attempt to make up for this by repetitions. Thus the Chinese have the "praying wheels" in which long prayers that the worshiper cannot remember to repeat are turned round and round by him as representing his will, his wish, his prayers. The same principle is used amongst Roman Catholics, who repeat the same prayers scores and hundreds of times, and are promised by their priests certain special rewards for "*saying*" these prayers, a certain number of times,—the omission of so many days or years of future purgatorial sufferings. The same influences seem to operate upon Protestants tho less grossly, and often lead to long prayers and improper details of instruction to the Almighty. The Lord wished his followers to pray intelligently and realize that they were approaching an intelligent and reasonable God who knows already, far better than we, what things we have need of; and who is more willing to give them to us than earthly parents are to give good gifts to their children. Hence to repeat our petitions over and over is not only *vain*, in the sense that it will profit us nothing, but it indicates a low degree of spiritual development, very imperfect ideas respecting God, and a very imperfect relationship with him. The Christian neither needs to repeat certain prayers indefinitely, nor does he need to take up in prayer all the affairs of the world and the affairs of the church, to tell God all about them and how they *ought* to be regulated. We have heard public prayers which implied that the worshiper had as much or more wisdom than the Almighty; because in them he undertook to tell the Almighty how, when, where and what should be done the world over, at home and abroad;—how many should be converted at the meeting in which he was praying, and how the heathen everywhere, the world over should be dealt with.

All this is monstrously wrong. No man is in a fit condition of heart to approach God in prayer who has not first learned of his ignorance and lack of wisdom, and learned also of the Lord's infinitely superior knowledge and wisdom and power and love. The Christian who is advanced in knowledge and experience in the heavenly way will on the contrary be so filled with a realization of his own ignorance and insufficiency that he will rather go to the Lord praying, Lord teach me the will, show me what is thy way and plan of salvation for Christendom and for the heathen, and show me how I may best be a co-worker with thee in the accomplishment of thy great and wonderful, wise and good purposes. Indeed, as the Christian's experience grows he is apt to come more and more to the condition of heart where his prayers to God will be chiefly *thanks* for mercies and favors already received, expressions of confidence in the Lord's willingness and ability to fulfil all the gracious promises of his Word, temporal and spiritual, and request merely that the divine will be done.

"Your Father knoweth what things ye have need of before ye ask him." The Christian's prayer therefore is not for the purpose of giving information to God, nor for the purpose of calling attention to matters which he might overlook or forget; but on the contrary he is enjoined to pray and required to pray, because it will benefit himself: God withholds many of his blessings until we approach to ask them in prayer, in order that *we may realize our need* of his aid, and our dependence on him. Our prayers therefore are not to induce God to give us things which he desires to withhold from us, but are merely to secure the things which *he desires us to have* and has promised to us, and is more willing to give than to withhold. And how wise is this divine arrangement: how many of God's people have realized great benefit from this divine arrangement that we must ask if we would receive, must seek it if we would find, must "knock if it be opened unto us." And thus, in addition to the favors asked and received, the very necessity of prayer itself has brought us into close fellowship with the Lord—into the enjoyment of one of our greatest privileges and blessings.

"AFTER THIS MANNER PRAY YE"

"Our Father which art in Heaven, hallowed be thy name." This address of God as *our* Father, as we have just seen, does not imply the fatherhood of God to all mankind; for on the contrary we remember that our great Teacher declared to some, "Ye are of your father, the devil." And the Apostle declares that *we were* "children of wrath" even as others still are. We have "escaped the condemnation that is on the world," and have been translated out of the kingdom of darkness into the kingdom of God's dear Son—out from amongst those who are children of wrath into the family of God; so that now, as sons of God, all who believe in Jesus may pray, "*Our Father*, which art in Heaven." This portion of the petition is an address of reverence, an acknowledgement of God's greatness, and implies our humility and littleness. It implies

* See June 15, 1919, for critical examination of Covenant articles.

that the worshiper reverences God and is not undertaking to address him in a light or irreverent manner: even his very name is revered as holy by the true worshiper.

"The kingdom come: thy will be done in earth as it is in heaven." This petition is not in the nature of a demand, nor even an expression of impatience. Rather it is an acknowledgment on the part of the worshiper that he has *faith* in the divine promise that a heavenly kingdom shall in God's due time be established in the earth. It is an acknowledgment that the worshiper not only believes God's promise but that he is in sympathy with it and desires the Lord's kingdom—longs for it. It thus implies that he is not in sympathy with sin, nor with the kingdoms of this world and the present order and its imperfect social, financial, political and ecclesiastical arrangements. It is an acknowledgment, furthermore, that the worshiper is longing for the condition in which no sin will be possible;—in which God's will shall prevail on earth as well as in heaven. It thus implies that he is out of harmony with sin and in harmony with righteousness, truth, goodness. It is an acknowledgment, nevertheless that God's will is not done on earth, that his kingdom has not come to earth as yet; for when his kingdom comes, when Christ, the appointed King, shall take unto himself his great power and reign, the result will speedily be as shown in the Scriptures, that Satan will be bound, evil in general restrained, and on the contrary knowledge, peace and blessing shall fill the whole earth. (Rev. 20:1-3; 21:1-5; 22:1-6) There is no attempt here to tell the Lord, what must be done, and how and when his kingdom must be established: the rightly instructed worshiper is supposed to know that he who made all things is thoroughly competent to govern and direct and overrule all things, and that he is "working all things according to the council of his own will." The worshiper, it is supposed, has gone to the divine Word for instruction and will continue to receive his instructions there respecting the divine purposes: in this petition he is merely expressing his full acquiescence to the divine arrangement and rejoicing therein.

"Give us this day our daily bread." The words of Matthew here differ slightly from those of Luke. Literally translated Luke's statement is, "be giving continually our daily bread." Matthew says "this day," while Luke says "day by day." The thought is practically the same, however. It is not an appeal to God for superabundance and much goods laid up for many days; nor is it a request for luxuries: but merely asking, Lord, give us those things which are needful to us daily. Contentment is the very spirit of this petition. Whoever prays to the Lord after *this manner*, and from the heart, will surely be a very thankful and very contented person. And this petition is as broad as the divine promise respecting earthly things would warrant. "Thy bread and thy water shall be sure," leaves no room for requests for luxuries. Moreover, while this petition is the only one in the prayer of an earthly character, the only one taking hold upon earthly affairs and interests, it also may be understood as related to spiritual things; indeed, we believe it will be so applied by all God's children, in proportion as growth is made in grace and knowledge and spirituality. The spiritually minded will be asking for the spiritual food, the spiritual necessities, day by day and will more and more realize that as the Heavenly Father clothes the lilies and feeds the ravens, so, much more, he will care for the temporal interests of all who are seeking first the kingdom of heaven and its righteousness,—the righteousness which it will enforce.

"And forgive us our debts, as we forgive our debtors." What a thought! Who can offer a prayer "after *this manner*" and yet be under control of the evil spirit—filled with malice, anger, envy, hatred, strife, being unforgiving, unthankful, resentful, backbiters, slanderers? All these works of the flesh and the devil proceed from evil conditions—not one of them is prompted by true love, such as the Lord inculcates and his spirit inspires. The very essence of Christian principle is love, sympathy, forgiveness of the faults of others, even as we realize that we have faults ourselves and that God has graciously forgiven us these for Christ's sake. Our Lord emphasizes the importance of this forgiving spirit before we can be children of our Father in Heaven, saying, in another place, "With what judgment ye judge, ye shall be judged;" and with what measure ye measure others, your own conduct shall be measured. (Matt. 7:2) We remember, also, that he gave a parable illustrating the subject, representing his forgiven disciple as a servant who owed ten thousand talents, whose debt he had freely set aside, and did not press; but when that follower manifested so different a spirit that, finding a fellow servant who owed a few pence, he treated him unmercifully, then the Lord's mercy and generosity were likewise withdrawn from him.—See Matt. 18:23-35.

Let every Christian in approaching the throne of the heavenly grace, daily inquire of his own heart, whether or not he has forgiven those who are indebted to him, as he desires that God should freely forgive him for Christ's sake. This does not mean the forgiveness of financial indebtedness and destruction of our account books, except that on the debtor willing but unable to pay, we should have mercy and patience, even as we hope for mercy of our Lord. Its special application is to moral obligations, transgressions and indebtednesses. Nor does this imply that we should pay no attention to the transgressions of others against ourselves—that we should not recognize offenses. True, we should not be swift to take offense, we should be slow to anger, we should never take offense unless offense is most evidently *intended*. And then, while we may not forgive in the absolute sense until our forgiveness is asked, according to divine pattern on this subject, yet we should be always in a forgiving attitude of mind: that is to say, we should harbor no vindictive or malicious feelings, we should have no feelings except those of love and sympathy, and a desire to forgive the wrong that has been done us, as soon as possible, and an anxiety to make the way of reconciliation as smooth and easy as possible for the wrong-doer; and we should be on the alert to discover and prompt to rectify any missteps or wrong doings on our own parts.

And "Lead us not into temptation, but deliver us from evil." The thought here is slightly obscure; for we all remember that "God tempteth no man." Amplifying the sentence so as to give us what we believe is the literal translation of it, and adding in brackets some suggestive words to make more plain our conception of the Lord's full thought here, as it is was understood by those who heard him, this passage reads thus:—"And bring us not into temptation [merely], but [also] deliver us from the evil one." It is a part of the divine arrangement to bring us or permit us to be put into positions of trial or testing. We are not to rebel against the divine wisdom in this matter, but quite to the contrary to acquiesce in it, and to realize that trials are essential to our development. Hence, instead of praying to be kept from temptations, our prayer rather is that when our Lord in his providences brings us into places of testing, he will also stay with us during the trial, and let his grace be sufficient for us, and not suffer us to be tempted above that we are able to bear, but with the temptation provide also a way of escape—delivering us from the evil one, Satan.

"For thine is the kingdom, and the power and the glory, forever, Amen." These words, altho found in our Common Version and in some of the Greek manuscripts, are not found in the *oldest* Greek MSS., the Sinaitic and the Vatican. These would therefore seem to have been human words added to the words of our Lord. So far as this earth is concerned, these words have not been true throughout the Gospel age; the dominion of the earth has not been the Lord's; the power of earth has not been the Lord's; and the glory of the earth has not been the Lord's. On the contrary, Satan has been "the prince of this world" and has worked in the hearts of the children of disobedience, and has blinded the minds of them that believe not the gospel. And the kingdoms and powers of this world have been Satan's, and God's people are waiting for God's kingdom to come, as represented in verse ten, to overthrow the kingdoms of this world, and to establish the kingdom of righteousness: to bind Satan and to destroy the works of the flesh and the devil.

INTERESTING LETTERS

Illinois.

DEAR BROTHER RUSSELL:—The TOWER arrived this morning, announcing the death of your father. I was deeply touched by your article, and you have my earnest sympathy in your loss. What you said of his burdens and disabilities made me think of some verses in the poem, "Mortally Wounded,"—

"I lay me down to sleep, with little thought or care
Whether the waking find me here—or there;
A bowing, burdened head, only too glad to rest,
Unquestioning, upon a loving breast;
Not eager, bold nor strong—all that is past,
Willing *not to do*, at last, at last!
My long day's work is done, and this is all my part;
I give a patient God my patient heart."

What a great blessing this dear old father must have been to you! In his own quiet way, loyal to the truth and to you. I can understand well how his noble efforts to "hold up your hands" must have comforted and strengthened you through dark times when Satan assaulted the work. His was

A ROYAL SERVICE

"Among the Master's callings of high honor,
One oftentimes we miss,
Because our hearts in their impatient yearning
Fail to perceive its bliss;
Fail to perceive the grandeur of its service,
The deep, sweet joy its brings,
And deem some other easier, or nobler,
With richer harvestings.

"And so we may not choose, but Christ appoints us
The work of sitting still,
And saith, My child, in quietness and patience
This service now fulfil.
We learn that we are given this sweet service,
Because the Master sees
That thus his delegates must oft be fitted
For higher embassies.
Until at last we hear his dear voice saying,
Child, I have need of thee
To fill this vacant place of trust and honor,
To do this work for me.

"And then, as fellow-workers with the Master,
We shall arise and go
Forth to the harvest fields of earth, it may be,
The reaper's joy to know;
Or to some perfect, wondrous service yonder,
Within some Holy Place,
Where, veilless, in its full transfigured glory,
His servants see his face."

Your father's humility and child-like faith in our blessed Lord were beautiful: and you could not have paid a higher tribute to him than this brief, loving article in the TOWER. While your present separation from him is sad, yet we sorrow not as those who have no hope, and we have probably only a few more years in the flesh. Then we, too, shall enter that better, more blessed life, and understand fully what now we know only in part. With much Christian love to you and to Sister Russell, I am

Yours in our dear Redeemer, HATTIE O. HENDERSON.

[The EDITOR desires to express deep appreciation of all the many loving and sympathetic letters received from every quarter;—Love's testimonies and benedictions. What better evidences have we of the Lord's spirit than "brotherly love" and sympathy? Verily, "If one member suffers, all the members suffer with him." Please, dear Brethren and Sisters, accept this as an acknowledgement of all your kind and highly esteemed expressions of sympathy; and excuse me from a personal reply by letter, for we are extremely busy with "harvest" work—as you will be glad to know.—EDITOR.]

New Zealand.

DEAR BROTHER RUSSELL:—I cannot tell you how deeply thankful I feel for being enabled to come to a knowledge of present truth as set forth in MILLENNIAL DAWN and ZION'S WATCH TOWER. It has strengthened and deepened my love for God and my desire to be of some use in the work of the present "harvest." There is a good field here for work, and I earnestly desire to engage in it. I do firmly believe that the Lord is calling me to it.

I have fully counted the cost, and I am prepared to devote my time, my talents, my all, in the Lord's work, and I wish to colporteur and devote the most of my time to spreading the truth. I have no one depending on me, so that I am entirely free to devote myself to the work. I enclose five dollars for renewal of TOWER and tracts, also some 1st volumes of DAWN.

Yours in the Lord, ANDREW ANDERSON.

Denmark

DEAR BROTHER RUSSELL:—MILLENNIAL DAWN, VOL. IV. and your welcome letter of the 12th inst. came safely to hand. Many thanks! I am reading the book with much interest and profit. It opens up many truths to me, so important for God's people to know; it is "meat in due season" for me. Oh, how I wish these books could have a wide circulation among the people, and enable many to see this wonderful light!

On the 17th of October there happened an event here that should not be left entirely unnoticed. The Salvation Army was then officially legitimized in Denmark. General Booth was then visiting here and opened up several new homes for destitute. And at one of his meetings he had some very big (?) people on the platform. Judge of Supreme Court F. Larsen, privy Counselor of State Goos, Lieutenant-General Bahnson, Secretary of State Tiëry, Chief of Police Madsen, and several others, solemnly pronounced the Salvation Army legitimized as a useful institution for the present order of society, and promised it their best support.

But, for all that was said there, we know that it is not the promotion of Christianity these men are expecting by the efforts of the Salvation Army. It is not for the sake of Christianity, but for their own sakes, for the sake of Capitalism, that they have now legalized the "Army." And because the "Army" supports Capitalism, the great men bless its doings and step forth on the platform to thank the "Army" for all the good it has accomplished.

Please give my Christian love and regards to the office helpers and receive a large share to yourself and Sister Russell, from

Your loving brother in Christ, J. S. WINTER.

Bermuda.

MY DEAR BROTHER RUSSELL:—I am writing to thank you for the generous supply of tracts you sent me and to tell you I arrived here after a very smooth and pleasant voyage. The people are very much scattered over the island, and in no place is there any very dense population, and as horse, steam or electric cars are entirely unknown here it entails considerable walking to make a thorough canvass of the entire colony; but (D. V.) I hope after about a week to start in and distribute the tracts and at the same time solicit orders for DAWNS, and as this is a virgin field, I trust my labor will not be in vain.

I hope, dear Brother, that you will remember me at the throne of grace that He may use me in this solemn harvest time in making me His humble instrument in this colony for separating the wheat from the tares, and that whatsoever I may do, it may be entirely for His honor and glory who has called us to be fellow-heirs with Jesus.

"Emptied, that so he might fill me, as forth to his services I go;
Broken, that so unhindered his love through me might flow."

Yours in the love of Jesus, WALTER YARDLEY.

[This dear brother has already had 100 copies of VOL. I., and about all sold now.—EDITOR.]

HE CALLETH FOR THEE

H. HARDIE.—A PRISONER.

There is nothing within me that ever I might
Give as reason why Jesus should wash my soul white.
I had mocked at his mercy so often before,
He might have forsaken my soul evermore.
But still in his wonderful mercy so free,
He had room in his heart for a sinner like me.

I would not attend, though so often he cried,
"Son! look at my hands and the wound in my side;
Oh, think of the love that could bring thy Lord down
To buffeting, hate and a brow-piercing crown.
I bore all that anguish to set thy soul free."
But Christ's love and mercy were nothing to me.

He bore with me long, and he followed me far
O'er the way where allurements and lusts ever are:
He brought me to bay, and he led me to think,
With my feet slipping fast o'er the terrible brink
To destruction and death, put the devil to rout.
Then I came, and he never has since cast me out.

He is ever the same; and his Bible declares,
There's rejoicing above o'er a penitent's prayers;
That sins, red as scarlet, can be white as the snow,
If o'er them the blood of the Saviour but flow.
He is pleading and calling, poor sinner, for thee:
He'll not refuse you, since he saved one like me.

VIEWS FROM THE WATCH TOWER

CHRISTIANITY AND CONQUEST

"It would be difficult for a confirmed cynic to make a more bitter comment upon what we may term political Christianity than has just been offered in the conduct of the European Powers toward China. In considering the partition of that Empire, the natural rights of its Government and people have not been taken into account, but only the desires and covetousness of the rival spoliators. And, however mild may be the later negotiations of the Germans at Kiao-Chau, their first intent, and the direct command of the Emperor, was to 'strike with a mailed fist' and take whatever they wanted by force. That is, or was, the attitude of that nation of Christian Europe, whose ruler most vaunts himself upon his divine right.

"Briefly stated, the doctrine is that heathen nations have no rights which Christian nations are bound to respect. The powerful Christian nations of Europe approach the weak heathen nations of Asia, to oppress and rob and murder. They say, 'Let us rob them of their land, which we covet'—in the name of him who commanded, 'Thou shalt not steal' and 'Thou shalt not covet.' They say, 'If they resist us, let us kill them'—in the name of him who said, 'Thou shalt not kill.' They say, 'Let us oppress them and compel them to our will'—in the name of him who said, "Thou shalt love thy neighbor as thyself.' That is what the Christian nations are practically saying and are actually doing. . . . .

"For Prince Henry of Prussia, who leads this great campaign against the Orient, and who goes thither to avenge the death of missionaries and to carry the beneficence of Europe to the benighted heathen, declares in terms that he will preach not Jesus of Nazareth but William of Germany; not Christ crucified, but William crowned! Let there be no injustice done. Here are his identical words, spoken with the foreknowledge and approval of the Emperor himself: 'One thing,' he said, 'is the aim that draws me on. It is to declare in foreign lands the gospel of Your Majesty's hallowed person (das Evangelium Eurer Majestäts geheiligter Person), to preach to every one who will hear it, and also to those who will not hear it. This gospel I have inscribed on my banner, and I will inscribe it whithersoever I go.' Such, then, is the evangel of these few closing years of this nineteenth century of the Christian era.

"The German seizure of a part of China is probably the consummation of a long laid plan. There is reason to believe that such action was decided upon some years ago, to be taken as soon as a pretext was afforded. The pretext came in the murder of a couple of missionaries, and the seizure of Kiao-Chau immediately followed. That the murders occurred when they did was a matter of chance, but the time could not have been chosen more opportunely to serve the German Emperor's ends. A foreign campaign for the acquisition of a new empire in China will give him the greatest possible aid in getting his Navy bill through the Reichstag, especially since the murdered missionaries whom he is avenging were Roman Catholics, and it is the Roman Catholic vote in the Reichstag that he most needs. It will also serve to divert German attention from domestic distress and to make the people forget their poverty for a time in their enthusiasm for what is termed the honor of the Fatherland.

"There is perhaps no need greater than this latter, unless, indeed, it be to remedy the poverty, instead of merely glossing it over with military glory. For Germany, with all her progress, is wretchedly poor. With one of the greatest armies in the world and with commerce whitening—or blackening—every sea, her people are grovelling in abject poverty. The facts in the case are actually startling. In England the line of exemption from income-tax is drawn at $800. In Prussia it is drawn at $225. One would think that would leave all except paupers subject to taxation. On the contrary, it taxes only 8.46 per cent. of the people. No less than 91.54 per cent. of the people of Prussia, then, have to live on incomes of less than $225 for each family! This is a picture of poverty literally appalling. That more than 29,000,000 out of 32,000,000 people should be living on incomes of less than 62 cents a day, such an income generally having to suffice for a whole family, is the blackest picture of German social economy that any enemy of the Fatherland could wish.

"A generation ago matters were not as bad as they are now. Or, if they were, the people had not yet been waked to a realization of the fact, and they had no one in particular to blame for it. But Germany is now wide awake. The people know and feel how wretchedly poor they are. Rightly or wrongly, they blame the Government for it. Some demand more aid from the Government, in tariff protection and bounties. Others clamor for free trade, which may not increase their incomes, but would, they imagine, lessen their expenses. Others see in the vast expenditures for army and navy the source of all their woes. And others, weary of the problem, seek to escape it by expatriation. There is a desperate chance that foreign war, or at least colonial conquests, may for a time allay the rising discontent. But that will be an anodyne for the pain, not a remedy for the disease. The latter is something that is to be sought through other mediums than blood and iron."

* * *

Thus does the *New York Tribune* comment on the greed of the so-called kingdoms of God and of Christ—"Christendom," whose kings and emperors claim to reign "by the grace of God." No wonder, then, that people whose religious theories are in line with and built upon such claims, and who believe that the Bible so teaches, are inclined to repudiate the Bible and to modernize Christianity and make of it a society for social and political reform, and without creed or any tests as to religious faith. Alas! that God's wise and gracious plan and its record, the Bible, should be so misrepresented amongst those who love and seek righteousness, justice.

THE UNITED STATES TO BE A KINGDOM OF GOD

Notwithstanding the foregoing and all the records of the past fourteen centuries that *claims* on the part of worldly governments to be kingdoms of God are hypocritical and blasphemously false, there are quite a number of very good but very much blinded people, who think that they could add to these kingdoms of God another, if they could but get the name of the Creator into the Constitution of the United States. These people recently held a convention in the City of Philadelphia to forward their views and unanimously passed the following resolution without debate:—

"We recognize in our various young people's societies, in connection with the visible church, one of the mightiest forces on the side of Christian citizenship, and that we gladly anticipate the day when the united forces, now for many years drilled for active service, will, in connection with other Christian forces, so control the Constitution and administration of our Government that this nation will be a confession before the world, and, in fact, a kingdom of our Lord."

THE CHURCH A SOCIAL CLUB

The Rev. Dr. Rainsford (Episcopalian) who is a leader in the Social Uplift movement in New York City recently preached a sermon to men, in which social and political and moral reasons only seem to have been advanced as reasons for joining and attending church. Commenting on quotations from that sermon a metropolitan editor says:—

"It will be seen that in all this there is no reference to the church as a divine institution, in which lies the means of salvation for men. It is treated as a fallible human institution, which commends itself to men as a voluntary association simply, of moral and religious usefulness to them. That there is any divine obligation to join the church and that its sacraments are a means of salvation is not contended by Dr. Rainsford. With all its faults, his argument is, the church is a desirable association for men, and attendance upon its services is of moral advantage to them.

"That is, in the view of Dr. Rainsford, the church is a sort of religious club to which a man should go for moral improvement. He says nothing about any religious belief required by it from him, but inferentially leaves him to believe or deny according as he is minded. So far as the Bible is concerned, he gives men an example of denial by himself refusing to accept its infallibility. Go to church, he says in substance, because the influences in it are good and pure, as a man might say, Associate with refined people if you wish to take on refinement.

"Dr. Rainsford, moreover, commends the church specifically as a political club, and he referred to the late municipal election to illustrate its advantages as such. In that campaign his particular church was especially active as a political club. The Citizens' Union movement, so-called, was started in St. George's church. Its candidate for Mayor was one of its vestrymen; the Chairman of the concern was another, and among the officers generally were a majority of that vestry. Dr. Rainsford, therefore, calls on men to join St. George's as a political club."

Thinking people have seen for some time that the religious features are gradually being dropped out of the "churches"

and "gospels" of our day. This began in the centres of culture, but it is spreading everywhere.

* * *

Another earnest Christian gentleman, Rev. Robt. Johnston of London, Ontario, speaking at another convention for social uplift, said:—

"I utter no slander upon our own time nor upon any nation when I say that as an age we have lost the vision of the Almighty. The remarkable resources of our great continent, resources that multiply in variety and increase in vastness the more we learn of them, throw in the path of the nation exceptional dangers. History has written it in letters big with the ruin of nations and vivid with the fires of devastating armies, that an age of mammon worship and of luxury is ever an age of withering blight upon all institutions of social and civic strength. And such, in this free land of ours, this age threatens to be, unless God in his mercy turns us from our infatuation. The age needs heroic souls who, with clarion call, will, in the old prophetic spirit, lead us back to a sight of things that are true and eternal."

These men see clearly enough that our civilization, energized by the spirit of selfishness, is leading the world to the great whirlpool of *discontent* and destruction which the Scriptures have distinctly portrayed, but which they have misread because of their false creeds and theories which have led them to believe that *human efforts* are to bring in the Millennium of blessing and peace in which God's will shall be done on earth as it is done in heaven.

Mark the earnest prayer for heroic souls to lead the Lord's people back "to a *sight* of things that are true and eternal." We cannot question the sincerity of this prayer, and yet, strange to say, experience proves that nine out of ten, if not ten out of ten, of those who use similar language, are thoroughly unapproachable so far as the truth and appeals to God's Word are concerned; and the "heroic soul" that ventures to present the real "glad tidings of great joy which shall be unto all people," is tolerably sure to need a great deal of heroism and divine grace to take meekly and patiently the disdainful, cold reception which he will encounter and the calumnious epithets that will be hurled at him.

But why should good men be so bound up with error? It is the influence of sectarianism and is undoubtedly a part of the blinding influence of Satan, which the Apostle Paul describes in 2 Cor. 4:4. And such bounden and deceived ones deserve our sympathy rather than any unkind feelings. We can rejoice in the fact that the time is near when Immanuel with his elect and then glorified "little flock," the true church, shall bind Satan and set at liberty his blinded captives.

EVANGELIST B. FAY MILLS' THEOLOGY

Evangelist Mills, after for a long time preaching hell and damnation instead of the Gospel of Christ—that the entire race is doomed to everlasting torment because father Adam ate the forbidden fruit, found it too much for his heart as well as too much for his intellect to believe. Consequently, some time ago he changed and switched off to another gospel—equally unscriptural: he is now a Universalist. Note his statement of his present faith as presented in a Boston sermon and reported by the Boston *Herald*, as follows:

"You need not ever give yourselves the least concern about the old question of God's forgiveness for the past. You have had wrong ideas of God. The past does not need forgiveness or atonement in his sight. It is only the present that needs correction and the future that needs inspiration.

"I realize today that the only real, powerful motive for the future for intelligent people, that shall lead them to practice purity and to grow in all that is good and beautiful, will be what might well be called 'the social motive for individual righteousness.' As I said in a former sermon, the old individualistic motives, and the appeal to man to be good on the ground of personal reward or punishment, has become an ignoble appeal, and has been abandoned by the best minds and noblest souls. Woe be to us if the stronger motive and impulse for righteousness does not take its place, and this motive is nothing more nor less than the realization that we are all bound together in a common body of humanity—that if one suffers, all must suffer; that if one sins, all must be hampered in their development, that 'no man liveth unto himself,' and that in any real sense, no individual can be truly saved until the whole community is saved."

How remarkable it does seem that the great adversary is so successful in getting people to believe either one or the other of errors, extremes, and keeps hid from them the golden truth between!—that the penalty of Adam's sin was death, destruction, and not life in torment, and that this death sentence has been inherited with its mental, physical and moral blights in a natural way, by heredity (Rom. 5:12); and that a ransom for Adam (and hence for all lost through him) was paid by the *death* of our Lord Jesus, who *died*, the just for the unjust, to open for man the way back to life, and whose second advent is to be for the double purpose of glorifying his elect little flock and restoring to perfection and life so many as will accept divine favor on divine terms.

ZIONISM AND THE MESSIANIC PROPHECIES

Some years ago, being curious to know how learned Hebrews view the Old Testament reference to Christ,—as "a lamb for the slaughter," etc., we visited a friendly Rabbi, and asked him the question. He replied that Hebrews apply these prophecies to the Hebrew *people* and their centuries of bitter experiences under more or less of persecution. We are forcibly reminded of this false method of interpretation by the statement of Dr. Herzl at the Basel Congress, held Aug. 29th, last;—to the effect that that Congress was the *birth* of their Messiah;—that the *Messiah class* which they hope will fulfil all the good promises of Scripture concerning Abraham's seed was there *organized*. It appears, too, that the date (Aug. 29) was selected in harmony with a tradition prevalent among the Bulgarian Jews to the effect that Messiah would be born on that date.

This is quoted with some assurance of endorsement by Rabbi Joseph Krauskopf in a recent discourse from which we quote the following comment on the Zionist movement and congress. He said:—

"The boldness of that dream startled the world. As for me, when the full report reached me and I read the fearful story of the 'Judennoth,' that was submitted to the congress, I could not wonder at the statement made by Dr. Herzl, the president of the congress, during the first day's session: '*The Bulgarian Jews have long believed that the Messiah should be born on a 29th of August. They were right,* THE MESSIAH HAS BEEN BORN TODAY *in the Zionist Congress.*'

"It was a magnificent assemblage of Israelites that had gathered there in congress. Two hundred delegates, representing as many hundreds of thousands of people, had come with a most sacred purpose, that of putting an end to the persecutions and miseries of millions of Jews, by reëcquiring for them of their own native Palestine and reëstablishing them there in peaceful and honorable industries.

"It was beyond doubt the most remarkable gathering in the whole history of Israel. The venerable Dr. Lippe opened the congress and Dr. Herzl gave the keynote of the movement, comparing the inflictions of the modern anti-Semite with the Jew baiter of former centuries. A similar tale of woe was told by Max Nordau. It was the same refrain by all, and the congress concluded that the settlement of Palestine was the only solution of the Jewish question.

"It was a dream and yet not all a dream. Some very stern reality was beneath it all, which neither skeptic nor scoffer can sneer away. It has come to stay. The superstructure of the castle will, in all probability, take a different and more practical form from that outlined in its first designs, but the foundation upon which it rests will remain unchanged. Among those builders who had come from different parts of the world to discuss the plans for an ark of safety, there may have been many a visionary, but there were also those who know from personal bitter experience the real need of an ark that is to bear the Jew high on the crest of the flood of the 'Judennoth' that is rushing in upon us from all sides. The foundation timber is: Relief of the fatally congested centers of Jewish population by means of agriculture and colonization at home, abroad, in adopted lands, in Zion, anywhere, everywhere, but always agriculture with its accompanying handicraftsmen, industrialists and men following professions.

"Upon research, I have found that Palestine, with the adjacent countries stretching between the Euphrates and the Tigris, that are now almost deserted, could amply support millions of agriculturists. The soil is luxuriantly fertile, the climate salubrious, the water pure and abundant, the irrigation canals of the ancients still available. The winters are short and mild, the summers long enough to ripen two harvests. The products of all the land can be laid down in the capitals of Europe within five days after their shipment and in price and excellence they can drive from the market those of other competing countries. Because of these conclusions I have been proclaimed a Zionist and asked to attend the *second* congress at Jerusalem next summer."

"TO WHOM SHALL WE GO?"

"Lord, to whom shall we go? Thou hast the words of eternal life."—John 6:68.

There are numerous voices in the world, calling mankind to follow in the pursuit of pleasure, of riches, of wisdom, etc., and various are the inducements presented, and to the young and inexperienced the bewilderment of so many attractions is great. But experience has taught many of us, that these seductive *siren* voices would but lead us to shipwreck upon hidden rocks and shoals, and that "not all that glitters is gold." We have learned that the cravings of our own human natures are quite unreliable, that we are fallen beings, that our tastes and appetites are perverse, and so depraved that frequently we crave the things that tend to do us injury, and are inclined to reject the things which are best for us. Our Lord speaks of these various voices calling mankind and leading astray, and contrasts them with his own call of his own "sheep" who hear and obey it, saying, My sheep hear my voice, and they follow me; strangers will they not follow, because they recognize not the voices of strangers.—See John 10:3-5.

Not all are able to hear and recognize the Shepherd's voice in the present time; the majority are deaf on the subject, however acute their hearing may be as respects the inducements held out to them by the world, the flesh and the devil. Consequently the Scriptures say, "He that hath an ear to hear [the Gospel] let him hear." But the opening of our ears to hear the good tidings, of which Christ is the center, does not close them to the various voices of selfishness, ambition, pride, avarice, and vain-glory, and the other voices proceeding from the world, the flesh and the devil: it would seem indeed that, after accepting us to be his sheep, and after giving us some opportunity to learn the sound of the Shepherd's voice, the voice of truth, we are intentionally exposed to the various voices which would call us away from our Shepherd, and from following in his footsteps. And Oh, how many stray away! "Walking after their own desires." How many thus become side-tracked on the way to the heavenly city! How many are ultimately entirely switched off into another direction! How many have thus gone "back and walked no more with him!" How few, what a "little flock," they are that follow on, day by day, to know the Shepherd more fully, to walk in his paths, and ultimately with him to reach the heavenly kingdom!

It will be remembered that the words of our text were called forth by a certain *sifting* of the discipleship. Our Lord's ministry had progressed considerably. At first the people hung upon his words and said, "Never man spake like this man," and "great multitudes followed him." But towards the close of his ministry, as the jealousy and animosity of the "Doctors of Divinity" and the Pharisees began to manifest itself, he became less popular, and in our context we find that many of his hearers were leaving him, and he said: "Therefore, said I unto you, that no man can come unto me, except it were given him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered and said unto him, Lord, to whom shall we go? thou hast the words of eternal life." Such siftings and testings of the Lord's disciples have been in progress throughout the Gospel age, and still continue. Many have directly or indirectly, intentionally or unintentionally, repudiated the great Shepherd, his leading and his instruction. Some, because the chief priests, scribes and Pharisees said, "He hath a devil and is mad. Why hear ye him?" Some, because they did not understand his teachings, and they said, "This is a hard saying—who can believe it?" Others, because his teaching drew the line too sharply between righteousness and sin, between God and mammon; and we may understand as literal our Lord's statement that eventually only a "little flock" will be found worthy of the kingdom.

It may sound harsh to some, because of their misconception of the subject, when we say that the Lord's message and leading were as much intended to shake off and repel one class as to attract and to hold another class. That would be inconceivable, if the ones repelled and shaken off were understood to be shaken into a hell of eternal torment, and such is the general misconception of the subject. On the contrary the attraction and the drawing was to the kingdom, and the repulsion was from the kingdom, and the sifting and separating of our Lord's day, and since and at the present time, is to the intent that the Lord may gather out and separate from those who nominally profess to be his followers, and to be seeking heirship with him in his kingdom, all who are unworthy of those blessings. As it is written, concerning the end of the Gospel age, and the final glorification of the "little flock," "He shall gather out of his kingdom [class] all things that offend and them that do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." We may rest assured that none who are fit for the kingdom will be sifted out. Of such it is written, "No man is able to pluck them out of my Father's hand;" and again, "If ye do these things [hearken to the voice of the Lord and cultivate his spirit and walk in his ways], ye shall never fall [for so doing], and an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

How all-important then it is that we have our minds thoroughly made up respecting the voice that we will obey and the footsteps that we will follow—for "a doubled-minded man is unstable in all his ways." We "cannot serve God and mammon," however much we try. We cannot hear and obey the voice of Satan and sin and the world and self and the flesh, and at the same time hear and obey the voice of the Good Shepherd, the voice of truth, the voice of love. Let this be settled and fixed in our minds, that it may keep us from all wavering after we have once taken our place amongst the Lord's sheep.

In order that the decision may be the proper one, and in order that it may be the final decision, from which we will not think to turn, it is well that we should note the different voices calling us, and to what they lead. We will not notice these voices as they appeal to the world in general, but merely as they appeal to those who have already heard the voice of the Good Shepherd. They assume that they will not antagonize our faithfulness to the Shepherd, but that they will heartily coöperate. The Shepherd, however, declares that this will not be the case; that the selfish voices of the world are calling, influencing, drawing away from him and the path in which he leads his sheep.

Wealth calls to us, holding out its golden charms, and promising great things; suggesting meanwhile that our religious zeal is right enough, but overwrought, fanatical, and that in this measure only it is in opposition to wealth; and that even if obliged to leave the Lord for the sake of wealth it need only be temporarily, and that soon, having acquired wealth, we could pursue after him with redoubled energy and thus gain the kingdom. Alas, how delusive! and yet how many are attracted by this call and presentation! Well does the Apostle say that "The love of money is a root of all evil, which some coveting after have erred from the faith and pierced themselves through with many sorrows." Then, too, how false are these hopes, how few amongst the many who pursue wealth ever attain it! Indeed, it is not the wealth that is the evil, for God is rich above all; it is the love of earthly wealth and the manner in which it absorbs the heart affections, away from the truth and its service and heavenly things, that constitutes the evil and the snare of wealth which remarkably few ever resist, overcome and bring into subjection to the divine will.

Many hear the voice of fame, and pursue it, if peradventure they will become famous, highly esteemed among men. The impelling motive here is, in part at least, pride and approbativeness—ambition for self—not for God, nor for righteousness. And how few who turn aside from the Lord's way, in whole or in part, to gain fame, worldly renown, honor of men, ever attain to fame in any considerable measure! It is a false voice leading on to false hopes, soon shattered in death, if not before: it would induce us to turn aside from the humble path of obedience and self-abasement in the divine service, whose reward is "Glory, honor and immortality" at God's right hand of favor.

Others hear the voice of worldly pleasure, and see the millions of earth seeking it in the gratification of the flesh: and there is a great drawing to go with the multitude, seeking pleasure through the gratification of our perverted natural tastes. How long it takes us to learn assuredly that worldly pleasures are fleeting, and that they have a bitter which counterbalances every sweet, and that the tendencies of Vanity Fair are quite contrary to the new ambitions, new hopes, new desires of our new natures! How many efforts all of the Lord's people have made to blend or mix the pleasures of the world with the heavenly joys, only to find that they will not blend, and that true happiness for those who would abide in Christ and follow in his footsteps, means the rejection of all pleasures which have a sinful combination or tendency! How long it takes us to learn that the only pleasures which the new creature can truly enjoy are those in which our Lord can be our companion, those which we can discuss with him and in which we can enjoy his fellowship!

All of these besetments, be it noticed, have their roots in selfishness—they are all in some form inclinations to self-gratification: on the other hand, the voice of the Good Shep-

herd is calling us away from our debased selfish conditions, moods and desires, to a higher plane of sentiment, a plane of benevolence, love of God and righteousness and fellow-men, which seeks to "do good and to communicate." We see, too, that having set before us the new conditions, our Lord, our Teacher, is permitting the selfish tendencies of our natural hearts and of the world in general to call us in other directions; so that by learning to resist these we may more and more establish for ourselves strong characters, rooted, grounded, fixed, in righteousness and love, strong and able to resist the weaknesses of our own flesh as well as the influence of friends and of the world in general.

Only such as thus develop character can possibly be "overcomers" of the world, and only such will be accepted of the Lord as his joint-heirs in the kingdom. It will thus be seen that the Lord is not merely seeking for those who will make a covenant with him, but by lessons of trial and discipline and testings by the way he is seeking to prove his people—to test them, to find and to separate to his own service not those who are strong in self-will, strong according to the flesh, but those who, abandoning the will of the flesh, give themselves so completely to the Lord that they become transformed by the renewing of their minds—"strong in the Lord and in the power of his might."

In harmony with this thought are the words of the Lord to fleshly Israel, the typical people—"The Lord your God *proveth you* to know whether ye love the Lord your God with *all* your heart and with *all* your soul." (Deut. 13:3) This explains the object and intent of the divine course with us, the true Israel, throughout the Gospel age: he has been proving his people, testing them, to ascertain the degree and the strength of their love for him. He tells us that "Not everyone that saith, Lord, Lord, shall enter the kingdom:" that many who make the covenant of full consecration will fail to keep it, fail to obey its requirements, and that their failure will indicate a deficiency of love for him, and that self-will still reigns in their hearts, giving God only the secondary place. And the kingdom is only intended for those who by God's grace shall at heart become like to the Lord Jesus, in that they will love the Lord with *all* their hearts, with *all* their souls, and be able to say, "Not my will, but thy will, O Lord, be done." No other condition than this condition of full submission to the Lord can make us acceptable for the kingdom; for no other condition represents full self-submission and full love to God. And let us not forget that all the heavenly things which "eye hath not seen nor ear heard, neither have entered into the heart of man," God hath reserved for them that love him supremely.

Hence, however desirable it may be that our friends and neighbors should surrender themselves to the Lord on their death beds, if they will not sooner surrender, it is nevertheless very evident that those who so repent in their dying hours are not to be regarded as in any sense of the word, "heirs of the kingdom;" for it is not supposable that in the few short hours or days after their repentance they could develop the requisite staunch characters: they have not passed through such testings of faith and love and zeal for the Lord as would develop in them the characteristics of "overcomers"—the kingdom class. Those who surrender to the Lord on their death-bed may, however, be encouraged to hope for his blessing in the Millennial age, and for an opportunity to come to a fuller knowledge of the Lord and to have an opportunity to cultivate character in that Paradisaic condition—as the Lord promised to the dying thief.

If we could but keep in memory the fact that every trial, every persecution, every difficulty of life, permitted to come upon those who made the covenant of sacrifice with the Lord, is intended to *prove them*, to test their love to see whether or not their characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. We would say, If by these little trials the Lord is proving my love and devotion to him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to him and his cause. Thus viewed and thus met, every trial and every difficulty would prove to be a blessing: as the Apostle puts it, "Beloved, count it all joy when ye fall into divers temptations;" "greatly rejoice, though now for a season ye are in manifold temptation, that the trial of your faith, being much more precious than that of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Blessed is the man that endureth [faithfully under] temptation; for after his trials he will receive the crown of life which the Lord hath promised to them that love him." "These light afflictions, which are but for a moment, *work out* for us a far more exceeding and eternal weight of glory"—if rightly utilized.—1 Pet. 1:7; Jas. 1:2, 12.

Thus we are again assured that those who love the Lord, and who in consequence will receive the kingdom, will be those whose love will have been tested by trials and temptations on the way to it. Those who do not love the Lord with *all* their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the divine Word or divine providence: they will have schemes and theories which they will prefer to the Lord's plan, and their own theories and plans when analyzed will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly, and like those who turned away from the Lord at the first advent, saying: "This is a hard saying"—they walk no more with him. But some will continue to walk with the Lord; some will not be driven from him by any of the arts and wiles of the evil one. They are such as are at heart fully the Lord's, not their own; they will follow wherever the Lord may lead, because they have no will except his will. These will follow the Lord in the narrow way of trial, discipline and testings during the present life, and by and by, as he has declared, "They shall walk with me in white—for they are worthy." (Rev. 3:4) Nor will this company lack in numbers by reason of the falling away of some. No, it will be full, complete, the predestinated number which God foreordained he would select to be joint-heirs with his Son, our Lord Jesus. His foreknowledge permitted him to make full allowance for all who would turn back, as well as to foreknow that the requisite number would go on.

Those who go on will all have the general character of Christ—faithfulness to the Lord and to his word of promise; and when various voices call in various directions, away from the narrow way of consecration and sacrifice, humiliation and self-denial, they, in answer to the Lord's query, "Will ye also go away?" will answer as did the apostles of old, "Lord, to whom shall we go? thou hast the words of eternal life." They know nowhere else to go; they cannot turn back, for they can see clearly that to turn back on their part would be as the Scriptures express it, to "turn back unto perdition," to the second death. Having heard the calls of the world, the flesh and the devil, they have seen also the emptiness of all their false promises, and how none of them can give a satisfying portion. But in our Lord's call they have recognized not only righteousness, justice, but have recognized also the promised reward of righteousness through Christ, which he has promised to them that love him—namely, eternal life.

Nowhere else is there such a promise; from no other quarter comes such a hope; in no other service, therefore, could they think of engaging but in this service. With the hope of obtaining this prize of eternal life, they could rejoice even in laying down this present life. Truly, this is that "blessed hope." With such hopes before them, clearly understood, and with the narrow way distinctly marked out, and with an understanding of why it is so narrow and why so few find it (because it leads to the great exaltation of the kingdom and its joint-heirship with Christ), who could think for a moment of turning aside, or even listening, to the voices calling to wealth, honor, fame, pleasures of this life, etc., seeing that even hearkening to them would interrupt our progress in the way to the kingdom, and thus frustrate our hopes and make the exceeding great and precious promises of none effect to us. The rather, therefore, will we lay aside every weight and the sin that doeth so easily beset us, and run with patience the race set before us in the Gospel.

As the faithful disciples realized a meaning in the Master's teachings at the first harvest which the majority could not realize, so now at the second advent his words have a preciousness and a meaning and a force to those who are in heart-harmony with him, which they do not have to others; hence now, as at the first advent, some are stumbling and going back, and others are being drawn to the Lord more closely than ever, by the "present truth" which he is supplying as "meat in due season." As we progress in the way, toward the close of this harvest we shall not be surprised if the way should grow still narrower, more difficult, and if the tendencies to "stumble" should become more frequent. Let us each, therefore, more and more be on our guard against the wiles of the adversary; and let the perfect love of God rule in our hearts, driving out self-love and world love, and their pride and ambition and folly; and let this devotion to God bring into our

hearts the promised fulness of joy and rest and peace; and let us abide in him, the Vine, and be fruitful branches, responding to all the prunings of the great husbandman with more abundant fruitage; and if beguilements come to us, let us view the matter as did the apostles and say: "Lord, to whom should we go? thou hast the words of eternal life."

"YE CANNOT SERVE GOD AND MAMMON"

Feb. 6.—Matt. 6:24-34.

"He careth for you."—1 Pet. 5:7.

Probably no other period of the world's history ever had as great need, as our own, for this lesson. The spirit of our times seems to lead directly to the service of Mammon—wealth, earthly advantages and comforts. The attainment of Mammon's reward would appear to be the main object of life, to which every other interest is made subservient, so far as Christendom is concerned. As we look into the far East this is less so; the millions of India and of China know far more contentment in their ignorance, than do the millions of Christendom with their large degree of knowledge. Knowledge evidently is not conducive to peace, happiness, contentment—"Godliness with contentment is great gain."

What is known as the *progress* of civilization is in many respects good, excellent; but it has a wrong motive power. The motive power of modern progress is selfishness—Mammonism—and increasingly so. Nor can we imagine that the civilized world, intellectually awakened but not in heart regenerated, not possessed of the spirit of Christ, the holy spirit, the spirit of love, could be in its present condition moved by any other spirit than that which possesses it—the spirit of selfishness, the spirit of Mammon. We are not, therefore, surprised to see what we do see on every hand—a mad rush and struggle for wealth, and for position and fame, which are wealth of another kind and bring financial wealth. The spirit of selfishness in the millionaire stirs him to activity and to the use of his opportunities, not because he needs more, but because he is possessed of the spirit of avarice, the spirit of Mammon: the same spirit exactly takes hold of the artisan who, with a moderate income, has secured for himself and family a modest little home and a frugal competence. Many of these are now reaching out after wealth, and finding by experience the truth of the Apostle's words, "They that will to be rich [whether they succeed in carrying out their will or not, if they have the will, the Mammon spirit] fall into temptation and a snare, and into many foolish and hurtful lusts [desires and habits] which drown men in destruction and perdition. For the love of money [the Mammon spirit] is a root of all evil: which, while some coveted after they have *erred from the faith* [crowding out the spirit of love and wisdom from above, and losing the spirit of the truth, also the letter of the truth and the faith], and pierced themselves through with many sorrows."—1 Tim. 6:10, 11.

It is impossible for us to read each other's hearts and to know positively the mainspring of activities in each others' lives; and hence the Lord's people are likely to be misunderstood by the world. The child of God is commanded to be "not slothful in business, fervent in spirit, serving the Lord;" he is also commanded to provide things needful for those dependent upon him: thus required to labor for his daily bread, he is brought in contact with others not begotten of the heavenly spirit like himself, but who have as the mainspring of activities the love of money—Mammon. It may be difficult from the world's standpoint to note the difference in the two spirits in the two classes, for both are active, energetic, patient and persevering; and both are paid at the end of the week in the same coin, and both are counted by the world as servants of Mammon. Wherein then lies the difference?—Which are the servants of God? and how can we know them?

"By their fruits ye shall know them," said our Master. What will be done with the proceeds of the labor, is the only outward evidence we could have respecting what was the *motive* of the laborer. If the proceeds of the labor are merely accumulated in property or in banks or in old stockings, or if the proceeds of the labor over and above the necessities of life are merely used in gratification of the flesh, in trinkets, bric-a-brac, or other forms of self-gratification, or for evil purposes, the only reasonable deduction would be that the laborer was inspired to his energy by the spirit of selfishness and that he is a servant of Mammon. But if on the other hand the proceeds of energetic labor, after appropriating for the necessities of life, are used benevolently in the Lord's service of the Lord's people, in "distributing to the necessities of the saints," either temporally or spiritually, or to the necessities of "the groaning creation;"—if this be the use to which surplus moneys are put, the reasonable inference is that the laborer was energized not by a spirit of Mammon, a spirit of selfishness, but by the spirit of the Lord, the spirit of love; because the use of the same in the Lord's service would be a proof of the motive and object of the laborer.

This simple rule (by which we may all test ourselves, even if we may not measure others by it too carefully) would seem to show us that the great mass of mankind are servants of selfishness, servants of Mammon, and not servants of God, whose main object in life after providing things decent, and honestly, for themselves and their dependents, would surely be to use it to glorify God and to bless their fellow creatures. Let each one who has named the name of the Lord judge himself very carefully along this line:—scrutinizing his own objects and methods, and determining according to this lesson whose servant he is—a servant of selfishness and of Satan, or the servants of love and of God.

Nothing of what we have said is intended to imply that it would be wrong for any of the Lord's people to own his own home or to enjoy some of the comforts of life; nor to make a reasonable provision for tomorrow, with a view to the necessities of his family, and for such uses as he may consider to be the Lord's will respecting him and the means entrusted to his stewardship. (2 Cor. 8:21) But it would be a great mistake for the child of God to make, should he conclude that he must spend no money in the service of the Lord and of humanity until he has attained a certain competency in life. Whoever adopts this theory and plan will almost assuredly find by the time he obtains a competency, that he has gained so much of the spirit of Mammon as to be less satisfied, less contented than ever; and that he has lost so much of the spirit of the Lord, the spirit of love and generosity, that he has little disposition to spend his strength for anything that will not selfishly minister to his personal comfort or the gratification of selfish aims. And if he who earns $1,000 a year should have the spirit of devotion and is sure to be blessed in its exercise, the same is true of the man who earns but $100 per year: even if he have difficulty in obtaining the necessities of life, he will be blessed in heart, in mind, in spirit, if he will deny himself, sacrificing something of earthly gratification, in order to render some thankoffering to the Lord.

The great argument which the adversary uses to enlist servants for Mammon, and to get the servants of God to attempt to serve both God and Mammon, is fear: fear of want, fear of distress. In our lesson, therefore, the Lord takes up this feature first, urging his followers, not as verse 34 would represent the matter, to be thoughtless, indifferent and careless in respect to our food and clothing, but, to be without worry—*not anxious* and fearful and troubled about tomorrow and its affairs. The plowman, when he breaks up the land, and the sower, when he scatters the grain, are taking thought for the morrow, in a proper, legitimate manner that has the divine approval: if they are God's children they are to plow in hope, and sow in hope, and wait for the crop in hope; and to trust that, if the Lord should permit some blight or drouth to render their labors unfruitful, he nevertheless will not leave them destitute, but will care for them and provide for them in some way. And they are to exercise their confidence in his goodness and expect that all the lessons of life are profitable ones in preparation for the eternal life, if they will be rightly exercised by them.

Our Lord's words in this lesson in which he encourages confidence and trust in the Heavenly Father, are not addressed to mankind in general—not addressed to the "children of wrath," but addressed to those who have became "children of God" upon the terms of his Covenant. This point cannot be too strongly urged: it is very necessary that those who have never made a covenant with the Lord should know that the promises and blessings of the divine Word are not theirs and will never become theirs until such times as they come unto God in his appointed way, and take upon them his prepared covenant. All his promises are yea and amen only to those who are *in Christ Jesus.*

This class, while just as busy, just as active, just as fervent in spirit as any of the worldly, have not the fret, have not the worry of the others; because the Lord Almighty has covenanted with them that he will do for them according to heavenly wisdom what would be for their highest welfare. So then, these can rejoice—

"In every condition, in sickness, in health,
In poverty's vale or abounding in wealth."

The Lord's people, while active in the affairs of life, are not working for the things of this life, but are seeking the kingdom of God: it is the first thing, the principal thing, the principal object of life and energy. God has promised his people a share in an everlasting kingdom which shall bless the whole world, and this exceeding great and precious promise fills the heart, fills the mind and constitutes with love and hope the mainspring of every question in life. And in seeking the kingdom, they are also seeking God's righteousness; because no one who loves unrighteousness will love God's kingdom which will be the foe of all unrighteousness and sin. And only those who love righteousness and who labor for righteousness are in any proper sense seeking God's kingdom and its reign. An earnest Christian traveling salesman was once asked the question: "What is your business?" He replied, "I am preaching the Lord Jesus Christ, and selling hardware for ——— & Co. to meet my expenses." This is the relationship between God's people and their earthly occupations that should be recognized and fully lived up to by all who win the prize.

Our Lord assures us that if the main thought of our hearts is his service and the promotion of righteousness and an attainment of the kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we will have trials and tribulations enough, day by day, and will need daily to lean upon the Bridegroom's arm as we seek to walk the narrow way. Sufficient for each day will be the evil of itself: and thanks be to God also, we have the promise that daily his grace shall be sufficient for us.

"THEY THAT BE WHOLE NEED NOT A PHYSICIAN"

FEB. 13.—"FOLLOW ME!"—MATT. 9:9-17.

Here we have Matthew's own account of his acceptance to the apostleship. He had undoubtedly been acquainted with the Lord and his work, and the Lord acquainted with him, prior to this call. The Lord had evidently seen in his heart an honesty of intention that made him worthy, not only of the truth, but of this great favor—the apostleship. It is worthy of note that Matthew tells us of himself that he was a publican (Matt. 10:3), while none of the other evangelists make this comment, doubtless because the occupation of a publican was considered a very dishonorable one—unpatriotic. Publicans were usually men of some ability as business men, sharp, shrewd, quick at accounts and discerning. Their occupation was that of collecting taxes for the Roman government, and it must be said that, while there may have been honest publicans who collected their taxes with justice, both to the Roman government and to the taxpayers, yet the class as a whole had the name of being tricky, unscrupulous, dishonest. It was claimed on the part of the taxpayers that they were frequently oppressed and made subjects of extortion by the tax-collectors who thus accumulated wealth not only as foreign emissaries, but as leeches and parasites upon their own suffering countrymen.

Hence, for Matthew to tell us of his previous occupation as a publican may be esteemed an evidence of his humility, and his desire not to represent himself more honorably than was truthful. On the other hand, our Lord's choice of a publican to be one of the favored apostles indicates the impartiality of his selections; and implies that Matthew could not have been one of the dishonest publicans. It shows us also that our Lord passed by no Israelite indeed merely because there was prejudice amongst the people against him or his class. As an evidence of the detestation in which the publicans were held by their Jewish brethren, we note the fact that they were classed with sinners and harlots in New Testament usage, and that the Hebrew Talmud classes them with murderers and thieves, and regards their repentance as impossible.

Matthew was known by the name of Levi, while he was a publican (Luke 5:27,) but his name was changed when he changed his occupation and became a member of the Lord's company. His new name, Matthew, signifies "the gift of God." just as Simon, the son of Jonas, had a new name given to him, namely, Peter, "a rock." But how great a change the Gospel of the kingdom produced upon Matthew, to lead him to forsake all—the profitable income of his occupation, leaving it to others—and to become a follower of the despised Nazarene!

The influence of the fact that our Lord would accept a publican to be his disciple, was far-reaching, and no doubt inspired an interest in our Lord amongst the degraded and outcast classes. We are not surprised, therefore, when we are told shortly afterward, that many publicans and sinners resorted to our Lord, and gave ear to his teachings. Nor did he treat them after the manner of the scribes and Pharisees, but on the contrary received them as the children of Abraham—as some of the lost sheep of the house of Israel.

This breech of the rules of etiquette amongst the Jews was a great surprise to the scribes and Pharisees who, however much they opposed the Lord, recognized him as a great teacher; hence, they did not think of him as demeaning himself or degrading himself by receiving sinners. but asked the question, Why he did this, and promptly received the answer that the more sick a man is, the more need he has of a physician. They were ready to admit that the publicans and sinners were in need of a physician, but many of them did not realize their own need of a physician; hence, Jesus was certainly giving his services where they were needed. This furnished our Lord with an opportunity to preach a very short sermon from a text in Hosea (6:6) to the effect that his message was not a message of destruction, but a message of mercy, and that his call to the kingdom was not a call of the righteous, but of those who realized themselves to be imperfect. And herein lay the distinction between the two classes and the reason why publicans and sinners were more attracted than the self-satisfied Pharisees: the latter trusted in themselves that they were righteous and spurned to ask or accept mercy; the former admitted that they were unrighteous and had need of mercy. Humility and a realization of the need of a Saviour, and a great one, are essential to all who would come unto the Father through Christ and his atonement.

The influence of Jesus' ministry was beginning to be recognized; it was increasing while John's work had for some time been decreasing, and comparisons were naturally instituted. One of these was respecting the fact that Jesus had given his disciples no specific directions respecting fasting; and the inquiry as to why this was so. Did our Lord disapprove of fasting? The answer came promptly to the effect that fasting is a concomitant of mourning and sorrow, and that our Lord's disciples could not consistently fast and be troubled at this time;—because the Bridegroom was with them and their joy was at its full. He pointed out, however, that, later on, times of trial and sorrow and fasting would come to his disciples.

Fasting is proper enough when intelligently done and from a right motive, but it is certainly worse than useless when done as a formality or ceremony, or to be seen of men, that they might think us holy. Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the devil; for by impoverishing the physical force and vitality, it may assist the full blooded and impulsive to self control, in every direction. We believe that a majority of Christians would be helped by occasional fasting,—a very plain diet for a season, if not total abstinence. But fastings, to be seen and known of men or to be conjured up by our own minds as marks of piety on our part, would be injurious indeed, and lead to spiritual pride and hypocrisy which would far outweigh their advantages to us in the way of self-restraint.

The Lord wished his disciples to recognize the difference between the work he was doing in starting a new dispensation, and the work that John the Baptist and the Pharisees had been doing in attempting to reform the Jewish nation. He illustrated this under the figure of patching an old garment with a piece of new cloth, or putting new wine that had not yet fermented into old wine-skins whose strength and elasticity were gone and which would be sure to burst under the pressure of the fermentation. This was perhaps the first intimation our Lord had given of the fact that Israel as a nation would not be found worthy of the kingdom and would be rejected. Likewise, it was the first intimation that the class which he was gathering was not being gathered with a view to reforming the nation or reëdjusting its affairs, but with a view to constituting the nucleus of a new nation, "a holy nation, a peculiar people," which, when fully developed, would be fit to be his joint-heirs in the kingdom and to engage with him as his bride in inviting all the families of the earth to receive divine favor, symbolized as "water of life," which will be offered free.—Rev. 22:1, 17.

"FREELY YE HAVE RECEIVED, FREELY GIVE"

FEB. 20.—MATT. 10:2-15.

The Lord selected his disciples from time to time during the earlier part of his ministry, but it was not until they had received considerable instruction from him that they were recognized in their offices of apostles, and fully empowered for their special work. They had freely received of the Lord the good tidings of great joy that he was the Messiah, and that the time for the establishment of the kingdom was at hand; and now they were to give this message to all those who were in the condition to hear it. "He that hath an ear to hear, let him hear."

The twelve apostles are mentioned by Matthew apparently in the order of their sending forth, two by two. As someone has said, "One of the ways Jesus took to overcome the imperfections of his followers and to better prepare them to do a work which required perfection, was by his grouping of the apostles, whose imperfections were perhaps like our own, of the nature of *halfness*: we too frequently see one side of a truth and not the other. We too frequently feel the greatness of some quality which seems contrary but is really complementary. Our Lord seems to have acted with careful reference to this, in sending out his apostles two by two in the order indicated. Peter, the bold, impetous man, is joined with Andrew, the Apostle chosen by the Scotch as their national patron—as far-seeing, careful, cautious. James and John were paired, the former elderly, the latter young. Philip, the slow-witted, was paired with Bartholomew (Nathaniel), the quick-witted. Thomas, the doubting, skeptical intellect was joined with Matthew, one of the heroes of faith. James, the son of Alpheus, the advocate of works, was united to Jude, a man of doctrine. Simon, the zealot, a man of enthusiasm and independence, was linked with Judas Iscariot, the conservative economist. So, the Master made one full man out of two half men in each case."

Having grouped his disciples, our Lord endowed them with power, gave them of his spirit or power over various diseases (Luke 9:1) and sent them forth. But they were not to go at random, anywhere and everywhere; a particular work was to be done, and no other—the true Israelites only were to be sought, and hence the charge, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go instead to the lost sheep of the house of Israel." How evident it is from this that our Lord's work at the first advent is considerably misapprehended: he very evidently was neither dealing with the world nor teaching the world, but fulfilling his own commission to the seed of Abraham, as he elsewhere expresses it, saying, "I am not sent, save to the lost sheep of the house of Israel." The message which the apostles were to deliver was not for the Gentiles, neither was it for the Samaritans even, altho the latter were a mixed people and had been dwelling for centuries in the land of Israel and claimed Jacob as their father also;—it was a message only to the legitimate Israelites. These were called lost sheep, not because they had wandered out of the land of Israel, for they were in it; nor because of having lost their identity as Israelites, for they had not; but because they had wandered from the Lord and from their covenant. They are similarly spoken of by Isaiah, the prophet (53:6) "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The reason for sending the disciples only to the legitimate Israelites is evident when we notice the message they were to carry: "The kingdom of heaven is at hand." God had promised Abraham that of his seed he would raise up the great ruler of the world, Messiah, and the hope that Israel long enjoyed was that when Messiah would come as one of their brethren, they, as his family or nation, would be specially blest and made associates with him in his kingdom. For eighteen centuries they had been waiting for the fulfilment of this Abrahamic covenant, and now Messiah having come, all the gracious promises of God, made *to them*, were ready to be fulfilled through him. And therefore, the message was as above.

The ears of all true Israelites would certainly tingle, as they would hear such an announcement; but inasmuch as they had waited long, and with much disappointment, it need not surprise us that they were generally skeptical, and refused to believe that theirs was the favored day, and that the unpretentious Nazarene and his heterogeneous company of disciples were the nucleus of a great kingdom which should bless the world. Their faith staggered,—that is, the faith of all those who did not have sufficient faith. But, as we have elsewhere seen, the Lord gave special helps to all those who were right at heart, true Israelites indeed—such as Nathaniel, subsequently called Bartholomew.

It will be noticed that the preaching commissioned was wholly different from that done by "Evangelists" today. The latter no doubt would feel like criticising our Lord for sending out twelve teachers with any such commission, because their views of what should be preached are so different from our Lord's views. Had they lived at that day, and been confidential friends of our Lord, they no doubt would have offered a suggestion like this: Master, with all deference to your abilities, we want to suggest that the message is not the proper one: you should instruct these evangelists to give the *pure gospel*. They should tell the people plainly and distinctly, "You are all miserable sinners straight on the road to hell fire and eternal torment; repent, therefore, and come to the mourner's bench, if you would escape it." This, Master, is the true gospel that you should send forth, and if you neglect it, these disciples themselves ought to disregard your instructions to the contrary and should go forth to save souls from hell, and to preach accordingly.

But we, dear readers, are not to suppose that our Lord made a mistake, but rather that some of his deluded followers of the present day are mistaken respecting what constitutes the Gospel. The Gospel which our Lord and the apostles preached was really gospel,—"good tidings of great joy:" it was, then, a message to that one nation only, but later, in its full development, it will be unto *all people*—to every member of Adam's race.

In announcing that the kingdom was ready, if Israel was ready to receive it, and to constitute its channels of mercy for the blessing of all nations, it was appropriate that some signs or proofs respecting this matter should be given. Hence, the miracles which our Lord performed, his apostles were commissioned to perform also. These were to be understood as manifestations of divine favor coming with the Messiah as proofs of his Messiahship; and they were so understood, and the disciples merely represented themselves as being the advance agents and heralds of Messiah, and properly did not claim any of the powers exercised as being their own. The cures performed were merely foregleams of the blessings which in fuller measure would result from the inauguration of Messiah's kingdom, in which, according to the prophets, they understood to expect that all the blind eyes would be opened, all the deaf ears unstopped, all the lame leap for joy, etc.

The apostles had something to give, but not to sell; freely they had received, freely they were to dispense God's mercies. They were, nevertheless, to live, to obtain their daily bread, from those to whom they ministered. To this intent they were not to make advance provision, neither in money nor in clothing, nor even an extra cane: in other words, they were not to go as travelers, but rather as persons who were thoroughly at home, and who expected to find a home and the necessities of life wherever they went, giving back, in exchange for these temporal blessing, the blessings they had been empowered to bestow; namely, (1) the physical healings and (2) their peace or blessing. The Lord evidently intended by this method that all should be witnesses that his gospel was not one of self-seeking, nor for show, nor for money making. Not only was there no uniform provided, but no arrangement was even made for carrying gifts, let alone taking up collections, for they were to take with them no scrip; that is, no valise or satchel wherein to carry surplus.

On entering a city they were to seek for the worthy ones —they were not to be careless respecting where they lodged, nor to expect that any except the worthy would appreciate their message: nor were they to go from house to house as beggars for their meals and lodging, but rather to expect to remain with some true Israelite during the period of their brief stay in each village. If received into a house, their peace or blessing was to be with it—they were not to stay in any place where the Lord's blessing would not be appreciated. There is a special sense in which a blessing goes with every true child of God wherever he may go, now as well as then; but apparently a special blessing was designed of the Lord to rest upon those who entertained his special representatives, when bearing the harvest message in the end of the Jewish age. The family would be blessed of the Lord because of the presence of his representatives, and they would lose nothing by having entertained a herald of the kingdom. Similar instances are reported of olden times, for instance, Elijah's stay with the widow and her son: the divine blessing going with the prophet caused that the barrel of meal did not exhaust, neither the cruse of oil. Likewise we remember it is written that while the ark of the Lord was in the home of Obed-Edom, a special blessing rested upon his house, his family, his affairs. Here we have a lesson respecting hospitality and how the divine blessing rests upon all those who endeavor to do anything for the Lord's disciples, because of

love and respect for him—even a cup of cold water to one of the least of these shall have a reward, we are assured.

We are forcibly reminded here of the fact that we are now living in the harvest time of the Gospel age, the exact parallel of the Jewish harvest; and that our same Master and Lord is now sending forth to the nominal "holy nation and royal priesthood," Christendom, a similar message, "The kingdom of heaven is at hand!" and is sending this message in much the same manner that he sent the message to the fleshly house of Israel. It seems now also to be his general method to send the messengers, who bear to the household the present truth, in couples. These take with them a more elaborate message as represented in the various volumes of MILLENNIAL DAWN; but it is the same message that was carried at the first advent, namely, "The kingdom of heaven is at hand." True, the methods are slightly different as the times are different, but the general principle is the same, in that the messengers in the present truth are not self-seekers or money-gatherers, but merely accept, in exchange for the blessings which they confer, enough financial support to meet their expenses, economically. And we have no hesitation in saying that whoever may receive these representatives of the Lord and the present truth will receive into their homes with them some measure of the divine blessing in compensation for any service they may render them.

The shaking off of the dust from the apostles' feet when leaving a house or a city where they were not received, was not to be done as a vindictive expression of hatred, but rather as a closing part of their declaration, namely, that if their message was not received, if their hearers were not interested in the kingdom, the result would be that they would fall under judgment as being unworthy of any part or lot in that kingdom. It was a symbolic act implying that they renounced all responsibility for what the consequences might be.

Our Lord's words confirm this thought, for he says, "It shall be more tolerable for the land of Sodom and Gomorra in the day of judgment than for that city." As a matter of fact, the people and cities of Israel, after the rejection of our Lord, were given over to a great time of trouble which resulted in very general loss, trouble, calamity upon all except the few who did receive the Messiah, and who were gathered out as "wheat" for the garner of the new dispensation. It may be said truly, that in some respects the destruction which came upon Sodom and Gomorra was less awful than the destruction which came upon Jerusalem and other cities of Palestine during the burning day at the close of the Jewish "harvest."

The remainder of the discourse (vss. 16-42) would seem to indicate that the work done by the apostles then sent forth was designed to be representative or typical of the entire work of the Gospel age; and so it has proved: not many have received the Kingdom message gladly; but enough will be found to complete the elect "little flock" to whom it will be the Father's good pleasure to give the kingdom.

VOL. XIX ALLEGHENY, PA., FEBRUARY 15, 1898 No. 4

OUR SUFFICIENCY IS OF GOD—IN CHRIST JESUS

CHRIST OUR WISDOM

"Christ Jesus, who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]: he that glorieth, let him glory in the Lord."—1 Cor. 1:30.

"Wisdom is the principal thing:" "With all thy getting get understanding," thus wrote the wise man, Solomon, and so we all agree: wisdom is necessary at the very beginning of any matter that would result favorably. Wisdom is craved by the whole world of mankind, and the majority, even while going in divers directions, would claim to be seeking to walk in wisdom's ways. How important, then, that we discriminate as between the true wisdom and that which is so frequently misnamed wisdom, which is really folly!

Mother Eve in her perfection had a craving for wisdom, but inadvertently took the wrong advice and the wrong course in seeking its way. It would appear that the very basis of her temptation, through which she fell from divine favor and into sin, was the exercise of this laudable ambition to be wise. She perceived that the serpent was the most cunning, most wise, amongst the beasts, and she perceived that the serpent ate the fruit of a particular tree which Adam and herself had been forbidden to eat of. She gave credit to the tree and its forbidden fruit for the wisdom of the serpent, and concluded that its fruit was "to be *desired* to make one wise." The desire for the wisdom led to the disobedience—to the fall from divine favor, under the penalty of sin—death, and its associated troubles and miseries.

Many of Eve's children are seeking wisdom in a similarly wrong direction. Her proper and wise course would have been to have acknowledged that she knew comparatively little, was seriously lacking of wisdom, and that God, the very embodiment of wisdom, was also the embodiment of love and her truest friend, and that his command was the command of wisdom. Had she followed the divine command, trusted the divine wisdom, she would have been saved from her great mistake and its terrible consequences. She needed to learn that "the fear of the Lord is the beginning of wisdom," and obedience to him the completeness of wisdom. Had she been obedient to the Lord, no doubt in due time and in a much better way he would have granted her all the wisdom she desired and was capable of using. The same principles hold true with Eve's children: all who would walk in wisdom's paths should learn that all true wisdom "comes from above" and that any other is "earthly, sensual, devilish."

One of the first lessons of life to be learned is, that our own judgments are unsafe, and even those who are least unbalanced by the fall and who, therefore, more closely resemble mother Eve who was perfect, are as liable as she was to make the mistake of seeking wisdom in a wrong direction—leaning to their own understanding. (Prov. 3:5) Those, therefore, who would take the wisest course should promptly admit their own unwisdom and seek for divine direction, divine wisdom. "If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not."—Jas. 1:5.

But alas, how few are disposed to accept the wisdom that cometh from above! The majority have so large a degree of selfishness that they seem indeed to make miserable failures out of the best opportunities of their lives, before they realize that they lack wisdom and need guidance by the great Teacher. Hence, as the Lord declares, only the humble, only the "poor in spirit," are in the way that leads to eternal life and the kingdom—because only these will seek for and obey the heavenly wisdom from the great Counselor. This class alone is in the condition to be taught of God: and concerning all who shall attain to the fulness of divine favor it is written, "*They* shall all be taught of God."

It is for this reason that, as we look about us in the world, we find just the condition of things which the Apostle described in the verses preceding our text, namely, that "not many wise men after the flesh, not many mighty, not many noble, are called: but God has chosen the foolish things of the world to confound the [worldly] wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen." Do we not see that as a rule the men and women of largest natural ability, and greatest natural wisdom, fail to obtain the riches of divine grace in knowledge and in experience, which some of the less favored naturally do attain? Surely, the reason of this generally is that the greater our mental poverty, the greater our humility, and consequently the greater our trust in the Lord's wisdom, and reliance upon his instruction, and obedience thereto.

Not always is this true, of course; for we find that some of the most haughty and self-conceited of our race are really the most poverty stricken as respects real ability: and occasionally we find some possessed of rare abilities, who are extremely humble minded and very reliant upon God; but neither of these cases is the rule: they are exceptions to the rule. Gather together a company of God's devoted, consecrated people in any place and scan them critically, and you will be convinced that not many wise, or great, or mighty are being chosen; but chiefly the poor of this world, rich in faith to be heirs of the kingdom. The worldly-wise today are not to be found among the open scoffers and infidels, for worldly wisdom dictates to them a different course; they are to be found rather in the most respectable and aristocratic congregations of professed Christians. Many of them are too honorable to be open hypocrites, and therefore rarely take part in meetings or say anything respecting their inmost convictions,—their inmost thoughts or doubts respecting the creed

of their own church and the creeds of all other churches; nevertheless they feel that it is *wise* to support Christianity, because of its moral influence on their families, their employes and their neighbors; besides even the doctrines which they at heart repudiate have, they believe, a restraining influence upon the "lower classes;" hence their wisdom, worldly-wisdom, guides them into the support of Christianity, but forbids them to go to any extreme, such as annunciation of faith in Christ or full consecration to his service.

For the humble, however, God has provided true wisdom in Christ. His words no less than his example show us that we are sinners and that "no man cometh unto the Father" except by him. He tells us of the Father's pity, and of the redemption provided through his own blood, and of our privilege to accept of divine grace unto full forgiveness and reconciliation, and of our need of the heavenly wisdom for every step of the journey, if we would walk the narrow way, which leads to the glory of the kingdom and life everlasting. And all who accept this "call" accept the great Mediator's instruction and guidance, as the very essence of divine wisdom. With varying degrees of promptness and after varying degrees of wandering from this good Shepherd, and being sought and found by him, the faithful eventually reach the position where they put no confidence in themselves and their own wisdom, but all confidence in the wisdom of him whom God hath appointed to be our wisdom—"who of God is made unto us wisdom." When this degree of progress has been attained, a measure of rest and contentment takes possession of the true sheep, which permits them to look up to God with confidence in every matter and at every time—especially in seasons of distress and grief and trial. They learn not to trust to their own wisdom any longer; but to trust implicitly to the wisdom and goodness of the great Shepherd.

But not for a considerable time is such a development of confidence in the Lord's wisdom attained: meantime, they have many battles and contentions against the wiles of Satan, who would tempt them to use their own wisdom or the wisdom of other men and to doubt the results of following the divine wisdom and its program. On every hand, the flesh, assisted by the devil, offers inducements and seductions to follow its way and to cease to follow in the Lord's way. In business affairs, in church affairs, in home and family affairs, the temptation is continually advanced, that we should choose our own way, follow our own preferences and thereby reap larger and better results. It is only after considerable experience, and frequently after many failures, that the "pilgrim" for the heavenly country learns to trust no wisdom but that which cometh down from above and is in accordance with the divine Word. Describing the attitude of the true children of God, abiding in Christ as branches in the vine, the Apostle says:—

"He hath abounded toward us in all *wisdom* and prudence; having made known unto us the mysteries of his will."—Eph. 1:8.

"We also pray for you and desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1:9, 10.

Let your hearts be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ; in whom are hid all the treasures of wisdom and knowledge."—Col. 2:2, 3.

Notwithstanding the fact that those who accept Christ are the "meek," "the poor in spirit," and lower than the average standard along the lines of worldly wisdom and power and wealth, yet nevertheless, the acceptance by these of *Christ as their wisdom* makes them really wiser than others;—not only in respect to the greater riches which they are laying up in heaven, but also wiser in respect to the most ordinary affairs of this present life. This is not because they miraculously receive new brains or a better and more orderly arrangement of the brains they have, but because submitting their judgments on every subject to the will of the Lord, and walking according to his directions in every matter and in every particular, they have *his wisdom, his spirit,* to guide them. Hence, altho their own minds are imperfect and unbalanced, as much or more than the average of the race, the Apostle is able to say of such, "God hath given us the spirit of a sound mind."—2 Tim. 1:7.

The spirit of a sound mind enables its possessors to view things more correctly than they would be able to view them of themselves; for instance, it cautions us not to think of ourselves more highly than we ought to think, but according to the measure of the Lord's spirit possessed. Yet while cautioning us to be very humble, it guards us against being fearful, men-pleasers, sycophants. While constraining us to be peace-lovers and peace-makers, and kind, and forgiving, and generous, without maliciousness or vindictiveness, it nevertheless cautions us to be firm respecting principles of righteousness and truth. We may and should gladly yield our own preferences to those of others, for the sake of serving others or doing them good, yet we must never do so at the expense of the truth and principle. In the family, love is to be the rule, blended with mercy and justice, kindness and generosity; nevertheless, the rod is not to be spared if its use be necessary to the proper training of the child. And the Christian father is not only to be "kind and gentle toward all," but is to "rule his own family well, having his own children in proper subjection." Thus, we might multiply the various counsels of the heavenly wisdom, as it enters into the lives of those who are fully devoted to the Lord and gives them wisdom and grace for the affairs of life far beyond any that they would have had without it.

After exhorting us that "If any of you lack wisdom, let him ask of God," the Apostle James (1:5) says, "Who among you is a wise man and endued with knowledge? Let him show out of a good conversation his works with meekness of wisdom. But if ye have strife in your hearts, glory not [to think yourselves led of the Lord and guided by his true wisdom], and lie not against the truth. This wisdom [which in selfishness seeks its own gratification and advancement, envying others and striving selfishly for its own advancement] descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work; but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make for peace."—James 3:13-18.

Let us remember well this analysis of the wisdom that comes from above.

First, It is *pure*, guileless, sincere, honorable, open above board: it cometh to the light, loveth the light, it is not of the darkness, nor of sin, it is utterly opposed to secret whisperings, back bitings and all slanderous and underhanded works and ways. It takes the Lord at his word, receiving the pure word of wisdom into a good and honest heart. It is honest: it does not deceive itself into believing that self-will is the Lord's will.

Secondly, It is peaceable: that is to say, so far as is possible and consistent with honesty and purity it is peaceable. It loves and desires peace, harmony, unity; but since peace is not first, but purity first, therefore it can only be fully at peace and fully in harmony with that which is pure and honest and good.

Thirdly, It is gentle—it is not rude, coarse, rough, and has no sympathy with such a spirit and such methods. It is not only of God, but God like. Nevertheless, its gentleness follows its purity and peaceableness: those who receive this wisdom are not first or primarily gentle, and therefore peaceable and pure, but they are primarily pure, sanctified with the truth, and therefore are peaceable, and therefore are gentle, and therefore are easy to be entreated. But they can only be easily entreated in harmony with purity, peace and gentleness: they cannot be easily entreated to assist in any evil work of bearing false witness or scandal-mongers, or slandering, or evil-speaking, nor into any of the works of the flesh and the devil.

Fourthly, It is full of mercy and good fruits: it rejoices in mercy, because that is a part of its very self; mercy and all the good fruits of the spirit of the Lord are sure to proceed from the heart in which rules the spirit of love, honesty, purity, peaceableness and gentleness. But this mercy, while taking hold upon the ignorant and the unintentional evil-doers with sympathy and help, cannot have the slightest sympathy or affiliation with wilful wrong-doers, because the spirit of wisdom is not first mercy, but first purity; hence, the mercy of the spirit of wisdom can only exercise itself upon the unintentional wrong-doers, or the ignorant wrong-doers.

Fifth, Without partiality (which would signify injustice): the purity and peace, gentleness, mercy and good fruits of the spirit of wisdom, lead us to be no respecters of persons except as character shall demonstrate real value: the outward features, the natural man, the color of his skin, etc., are ignored by the spirit of the Lord, the spirit of wisdom that cometh from above. It is impartial and loves that which is

pure, good, peaceable, gentle, true, wherever found and under whatever circumstances it exhibits itself.

Sixth, It is without hypocrisy. This heavenly wisdom is so pure, so peaceable, so gentle and so merciful, toward all that are worthy of consideration or notice, that there is no necessity for hypocrisy where it controls. And it is bound to be out of harmony, out of sympathy and out of fellowship with all that is sinful; and in fellowship and in sympathy with all that is pure or that is making for purity and peace and gentleness—so that it has no room for hypocrisy.

Let us, dearly beloved, as children of God, more and more fully accept Christ as our wisdom, for all of the affairs of life—little as well as great, temporal as well as spiritual. Let us seek to be more and more *filled* with the spirit of true wisdom that cometh from above, whose ultimate teaching is *holiness* to the Lord.

"THINK IT NOT STRANGE"

"Beloved, think it not strange concerning the fiery trial which *is to try you*, as tho some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4:12, 13.

Never have we known a time when the great adversary seemed more energetic in his assaults upon the "harvest" work, than now. Information comes from every quarter of fiery trials, pitfalls and persecutions being operated or prepared against those who have followed the light of present truth, and who have set their faces to stand fast in the liberty wherewith Christ hath set us free. It is not best that we should publish all that reaches us, for, while there is much to discourage, there is much also to encourage; which, we thank the Lord, more than counterbalances. We do, however, desire that all should know in a general way, for two reasons, (1) It will help to fortify them for their turn, when it shall come; and (2) it will develop in them sympathetic love: for when one member of the body suffers, all the members are *benefited* by suffering with it.

We will mention one case here because its narration may serve to point a lesson to some. Brother Bahret's letter states the trouble as follows—

New York.

DEAR BROTHER RUSSELL:—I must tell you of our experiences. Some time last June Brother W. de Ronden Pos came here from N. Y. City and held a meeting in the evening, speaking on Rom. 8, and I would say that it was a very good and blessed meeting. He expressed at the time his intention of leaving the nominal church and engaging in some other pursuit and said that, if he could, it might be possible that he would come here to live. Of course, we expressed our desire that we should be glad to have him in our midst, but nothing further was done. Later on he was in the city again for a week's visit and held a few meetings, but my brother and I, being in Germany, were not present and did not know what arrangements had been made till we came back. I was told that he had concluded to come here and take up any occupation he could find, as for instance an agency, or that he buy a place in the suburbs of the city where he could raise some vegetables and chickens to help to make a living. I was given to understand that he was a man of some means who was not entirely depending on his work. We thought our meetings would be continued in the same way as before, only he taking the lead for the most part of the time.

We intended to assist him with temporal things to the extent of our ability, and when he came here a short time after my return from Europe, I said we ought to make it $15 per month, and informed our treasurer that I would make up any deficiency.

We had a few good meetings after he came. At that time in one of the Wednesday night meetings he made the proposition that we should *organize*. I made the suggestion that we would better consider everything well before taking action; but then he put the vote that all those in favor of organizing should signify it by rising, and all arose; I did the same rather hesitatingly, altho I had no definite objection to offer, and did not want to vote No. However, I said that we ought to have another meeting before the time set for organization—a week afterward, on Dec. 15th.

We brothers then held a meeting, he being present, but all the time was taken up by speaking on baptism which he thought ought to be enforced, we urging that we should not force anybody or exclude anybody because he cannot just see as we do respecting water baptism, if otherwise they are children of God, believers in Jesus Christ. We supposed he had agreed with us on that point, and so on the evening of Dec. 15th we had a meeting, and after some words by him, reading the "Confession" which he had formulated, we signed it: I one of the first, because I said I can subscribe to *that* any time. The confession we subscribed to was a very simple one which acknowledged the Heavenly Father and Jesus his Son our Saviour and Master. I think twenty-two subscribed that night, some of them people we had never seen before, who were no more of us than other people of the world. Brother de Ronden Pos spoke then on baptism at some length, saying that *he would not let any go to the Lord's supper if not immersed*, not even his own mother, and tho it should break her heart. Some of our number then asked their names to be erased from the roll, others objected, and then the trouble commenced.

In this same meeting Bro. Pos expressed his position to the effect that he was no more nor less than any other member, and if at any time he had had any aspiration of being "something," he had entirely given it up, and that any of the brethren stood on the same level with him, and therefore he would not put his name down first on the roll of membership, and only signed towards the last. It therefore seemed strange to some that he should take the liberty at the same meeting to declare that *he would not let any come to the Lord's table that were not immersed*, when he knew that the others thought differently.

Before I go any farther now I must give another explanation: the Sunday before this Bro. Pos brought before the meeting his thoughts that the "Lord's Supper" ought to be observed every week. Some agreed and others did not agree with him on this subject.

The next Sunday we observed Lord's Supper and Brother Pos read Rom. 14 and stated that the Lord showed him through the very circumstances what to do in the case of the unimmersed (for, as I said before, there were some who subscribed whom we really did not know, as they only attended a few times at previous meetings and a few not at all; but they were of the denomination called "Disciples;" they had been immersed, but were yet to all appearances only nominal Christians); he said to enforce this rule would let in some people who, altho immersed, were yet of the world, while others who were much more in harmony with us would be excluded, and so he readmitted these and rejected the others for the time: but later on he let them in again; and these are the ones who are now his chief standbys. Things went along with ups and downs, till about the first week in January; by that time we saw the necessity of having some system, and it was proposed that some elders be elected, which we found Scriptural and your advice in the Nov. 15, '95, WATCH TOWER. Meantime I wrote you a letter that I thought he had much ability to preach, and it would be a pity if he could not make full use of it, and suggested to you the plan that he be employed in part by the Watch Tower Bible and Tract Society. It seemed rather strange when I heard from you that you had heard very little of him of late, as I thought you were in steady correspondence; but still I thought I would let him know that I had written to you and that you considered it favorably, but would like to hear from himself. I intended to speak to him on a Sunday afternoon, after the meeting, and was only waiting till he should be through speaking to somebody else, when all at once he commenced to denounce the doctrines of MILLENNIAL DAWN as from the pit; and he said, "May the Lord forgive those people who say the Lord has come." I said then, "Brother, be careful what you are saying: do not say hastily that a thing is from the devil." He said then, "I do say it's from the devil, and a good many have stumbled over these doctrines," and he denounced them even more.

We were all shocked, at least I was; but I did not want to write anything to you about it then, as I hoped that when I would get opportunity to speak to him about it and explain, he would see his error. But matters went from bad to worse.

Two weeks ago we had a meeting appointed for the election of elders. It was only a meeting of the brothers, as Bro. Pos said (and we partly agreed with him) that in the ruling of the church the women should be silent according to Paul's teaching. He said that the women are so easily deceived that it is not safe to let them vote, for they are much more apt to choose according to personal liking than qualification. The question came up, How should elders or overseers be chosen? I suggested that their qualifications be made plain, as we read in Timothy and Titus, and then let each one choose according to his best judgment. Bro. Pos objected to that and thought that

he as the pastor should have the right to choose or nominate those whom he thinks would work best in harmony with him; we could then agree with his choice or, if not, he would make another choice. The suggestion was then made that *so far as we knew it was not generally understood that he was the pastor.*

Well, he said, if we have no pastor and if I heretofore have only been pastor *pro tem.*, the first thing we have to do is to choose a pastor; and if I am not your pastor I will not take the leading of another meeting. Why, we said, we only want to do what the Bible authorizes us to do; if it authorizes us to elect a pastor in that sense, we will do so; but we will first satisfy ourselves about the matter.

We asked him to lead the meeting meanwhile as before. This he agreed to do, but said, In the election of a pastor it's different: the sisters have then just as much to say as the brothers, because they are just as much concerned. We answered that whatever way we should find the Bible to teach we would do, but that we were not ready to act on that night. He said, I know the sisters will be satisfied with whatever you say; and what would *the people* (the public) say, if they thought you had a pastor, and it turns out now that you have not? We said, We did not care what the world might say. Then, when he saw that we would not act on that night, he said, "I came here *by the holy spirit, organized the church, gathered the flock, and am therefore the shepherd (pastor), and* I DECLARE MYSELF AS SUCH, *whether you will have me or not.*"

We said, If we find that to be the Scriptural way, we will accept it, otherwise not; and as it was getting late, the meeting was adjourned till a week later on Monday. On Sunday following he preached a sermon on Nehemiah (putting himself entirely in his place), and showed others trying any way and every way to destroy his work but he victorious at last because the Lord is on his side.

On Monday he went away to a convention of the "Disciples," where he was till Wednesday afternoon. Monday night the meeting was held, two Elders being chosen, Bro. Knauss and myself; but the proposition was then made that as we thought there was better talent in our midst to teach and lead the meetings an assistant minister or Deacon be chosen and Bro. Pos was chosen. A committee was appointed to inform the Brother of the results of our meeting. Bro. Knauss, Bro. Doughty and myself were appointed and we went to his house and told him. He then said, "I cannot accept that. I *came here an ordained Elder* and evangelist, and I am your first elder, and I will call a meeting of the church and let all know of it; and they can say then if they stand by me or not. Besides a brother of the Disciples is coming here in a week or two, and we are going to put up in this city a wooden structure seating a couple hundred people; and if you will not stand by me you can hold your meetings as before."

I then asked for the privilege of leading the meeting for that evening. I should have liked to speak on our duty in this present time of the "harvest," whether it is our principal duty to *reap* or to sow more seed. I had hoped that perhaps I could have made some things plain: but he said, "I must first present a few things to the people, and if they then want to listen to you they can do so." In the meeting he first brought up the subject, saying that some seem to think that he had so far only been pastor *pro tem.*, and that he wanted to know his position, and whether this church had a pastor or not, and therefore he made it the first business of Sunday afternoon that the church declare its position.

After he got through I wanted to say a few words, but he would not let me, saying, This is not a business meeting, we are come together for edification, and started to read from the Scriptures. I said, I will wait till after the meeting is over, and any that would like to hear a few words of explanation could stay. After the meeting he said that he advised every one to go right home and pray. They should do so if only to please him, and if they considered his judgment better than anybody's else. I said, All those that are satisfied with a one-sided presentation of a case have, of course, privilege to go home, the others are invited to stay. Some went and some stayed. Before that the suggestion was made, by Brother Knauss, that this matter should not be brought up on Sunday, but ought to be settled on another day, but he insisted on having it on Sunday; and as I now see it, his object was to get a big crowd there whereby the others would be scared. But it only worked to his own disadvantage. To avoid trouble as much as possible, we wrote out in few words that we were not willing to be joined to a denomination, as his plans were, and as he had caused to be published in the newspapers, using some of the names without consent. I handed him the papers with the signatures Saturday night and informed him that we did this in order to simplify matters, and that it had been agreed by the brethren that on Sunday afternoon we would better only have a Bible study and prayer meeting. He then said that as all his friends were coming there, he would present his case first and then give me ten or fifteen minutes to state our side; and then he would preach, and we could do what we liked after that.

So Sunday afternoon came, and quite a few strangers were present. He took his seat amongst the rest, and when the time had finally arrived he said, As long as nobody occupies the chair I think we better elect a chairman. I said then, that I, as the appointed Elder of the church take the liberty to occupy the chair, and I did. We sang a hymn and had prayer, then I stated the case as nearly as I could, also announcing the meetings for the week; and said that as Bro. Pos had expressed his intention to preach, we gave him the opportunity to do so, or if he had any statements to make, he might make them.

He said that he could not preach under the circumstances and that it was not true that he wanted us to join another denomination, but that the question was *whether we would fellowship with brethren that stand on the same foundation as we do.*

Now as to Brother Draper's coming here I would say, We will be only too glad to have him here any time, but whether he can change the result is very doubtful, only it might strengthen those that are left. We were greatly helped by his former visit, and I am sure it gave us courage to stand through this fiery trial.

Yours in Christian love, C. F. Bahret.

We congratulate the dear friends who have stood this shaking, that they so loved the liberty wherewith Christ makes free, that they were unwilling to be led back again to Babylonian bondage and darkness, by a self appointed pastor or shepherd—even tho he at first came to them as a messenger of the light of present truth!

These dear friends might have been saved some of this trial had they taken heed sooner to the Scriptural advice we laid before them in the Watch Tower of Nov. 15, '95, respecting Order in the Church: the proper course for preserving their liberties in Christ from those who would "lord it over God's heritage," who would undertake to appoint themselves pastors, superior to the choice of the church; and who would attempt to dictate their own views and to determine whom *they* would let and whom *they* would hinder from partaking of the Lord's supper, etc. Their neglect on this point left them open to *confusion* when their liberties were attacked. We congratulate them, however, and praise the Lord for his deliverance of them.

The friends erred in their supposition that a pastor is a deacon. Deacons were chosen in the early church to look after the more secular interests of the church, while the Elders were all pastors or overseers, who looked after the spiritual interests of the church. If one were chosen as pastor-in-chief and others as his associates and assistants and advisers, we cannot see that this would have been contrary to any Bible instruction. But they were quite right in *not choosing*, and in supposing that God would not have them choose any one who either directly or indirectly sought to *grasp* the position, and to browbeat and override the Lord's *church.*

Too frequently the real idea of church meetings "*for edification*" is lost sight of under the popular desire for *preaching*—through a spirit of conformity to Babylon. Ability as a public speaker should never be despised or ignored, but it should be sought and appreciated only as it is unto edification. The more preaching, the worse if it be along wrong lines.

We commend also the moderation with which the matters were held straight—only that there was too much moderation at first. They were misled on the subject of the "Lord's Supper." They should have asked, *Where* in the Scriptures is it suggested that morning and noon meals are "suppers" or by what manner of twisting is the word supper to be distorted out of all meaning and sense? The word in the Greek signifies "An evening meal" and not otherwise. Why did they not inquire respecting the commemoration of his death on a day (Sunday) specially set apart to commemorate our Lord's *release from death?* Why did they not point out that the "breaking of bread" practiced by the early Church was no more "the Lord's Supper," commemorative of his death, than was the "breaking of bread" at Emmaus? (Luke 24:30; Matt. 14:19) They should also have asked why the "cup," the wine, emblematic of our Lord's shed blood, is not mentioned in connection with any account of the "breaking of bread" if these were memorials of the Last Supper—while it

is given full importance in the narrative of the Last Supper in 1 Cor. 11:23-34.

It was a mistake for the brothers to elect the Elders without the concurrence of the sisters; "all are one in Christ Jesus." The limitations respecting *public* speaking should not be stretched. Our views of the Scripture presentation on this subject are given fully in the WATCH TOWER of July, 1893. The election should be held over again, when all who usually meet with you and who trust in the *ransom* and who profess full consecration to the Lord, should be invited to express, not *their* choice: but their judgment respecting the Lord's choice as gauged by the declarations of Scripture.

We rejoice, too, that the brethren rejected the water baptism test as to fellowship; and that they fully declared their desire to fellowship all who love and serve our Lord irrespective of the lengths and depths of their knowledge: for those who love the Lord will seek to know more and more of him through his Word.

We may be asked here, What is the difference between the profession of the "Disciple Denomination" and our position as Bible Christians, so we will here state the differences briefly.

(1) If the "Disciples" would live up to their professions they would be with *us* in short order. Their professions are quite right—the Bible as the only rule and guide respecting the one Lord, one faith and one baptism, and respecting our duty to God and man,—with full freedom from ecclesiasticism.

We endorse all this and live up to it; but do the "Disciples?" Surely not! Attempt to go amongst them to present the "harvest" message of present truth, and see how *much* of an unwritten creed they have and how tightly it binds them. Indeed, while professing in their formal statements that they are the most *liberal* of the sects of Babylon they are (unwittingly) the most narrow and most exclusive. We will prove this statement in our second proposition.

(2) They make a test of *water immersion;* and by declaring that it is for the *remission of sins* they assent to the proposition that all the Presbyterians, Methodists, Episcopalians, Lutherans, Reformed and United Presbyterians, Protestant Methodists and all others who have not been immersed in water, with a certain formula of words, are *all sinners*—strangers from God and aliens and foreigners as respects his grace and truth in Christ. Could any narrower creed than this one be found? If so let us know of it! Yes, we think of just one that is narrower, namely that of the Christadelphians. But then the Christadelphians consign others to *destruction* while the Disciples send the sinners to hopeless eternal torment;—nor will they give an opportunity to show from the Bible the fallacy of this view. If we are incorrect we will be pleased to receive official notification to this effect, and will see that the truth is presented to them forthwith.

"A DOUBLE MINDED MAN IS UNSTABLE"

We first knew of Rev. de Ronden Pos in California, when he sent us the following letter which we published in our issue of Feb. 1, '92.

DEAR BROTHER RUSSELL:—I must write to tell you how exceedingly interested I have been in MILLENNIAL DAWN VOL. III, which I spied out in a book store in Los Angeles. I enclose 50 cents, for which I would like you to send me, at once, VOLS. I. and II. of the series. I would also much like a sample or two of your paper—ZION'S WATCH TOWER—for if it is what I expect it to be, after DAWN VOL. III., I shall at once become a subscriber. VOL. III. is already circulating among my friends.

Yours in the waiting for Christ's Kingdom,

W. DE RONDEN POS,

Pastor First Baptist Church.

Next we heard from the gentleman from the neighborhood of Kentucky, still later at Washington, D. C.; afterward he wrote us from Montreal, Canada, that he was pastor of an Episcopal church there, and subsequently he was officiating as pastor of a Reformed Episcopal church in Baltimore, Md. We were glad to hear that the gentleman had *finally* concluded to stand *free with us*, in the liberty wherewith Christ makes free from sectarianism and its bondage. We *hoped* much from his association with the friends, yet *feared* that they were expecting too much from one who had for years shown so great a weakness for "Babylon and its corn-crib"—tho we gave no hint of our fears to any.

In view of this our knowledge of the gentleman's past affiliations it caused quite a smile when we read as above of his heroic determination that *he would allow no unimmersed person to come to the communion table.* We wonder where his courageous soul stood for the years he preached for and pastored the Episcopalian and Reformed Episcopalian sheep and sprinkled their infants, and in due form and ceremony administered "sacraments" to them. According to his present "*faith*" those "sheep" were not "sheep" at all, but were yet in their sins—not having been *baptized for the remission of sins.* He received their dollars regularly, we suppose, for Episcopalians are counted good payers; but did he fulfill his trust and tell them his belief that they were all condemned sinners? Did he point them to *water* as the way to eternal life? or did he deceive them and receive their money under false pretence? Of course, we could not say so! we cannot judge the hearts of such people! possibly his conscience slept all those years, or possibly he has no conscience.

At all events we are confident that the truth has met with *a valuable loss.* We expect the opposition of such people and prefer it to their hypocritical and blatant pomposity. We have no reason to believe that the knowledge of the deep things of God, including the *parousia,* is intended for such. God is choosing the worldly-foolish and weak and insignificant *honest* "overcomers" of the world to be his joint-heirs and is passing by the "trimmers," "men-pleasers," mammon-worshipers. "Even so. Father, for so it seemed good in thy sight!" And beloved fellow "sheep," let us remember that those who resist the adversary's encroachments and allurements and wiles and attacks, from any quarter, will be the stronger therefor, and be the more closely bounden together in love and sympathy and the more firmly established in the letter and spirit of the "perfect law of liberty."

* * *

A letter from another brother at the same place says:—

DEAR BROTHER RUSSELL:—"Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto his name while I have any being."

To these words, dear brother, I can also give utterance at this time with my whole heart. I am sure I cannot find words to express my thankfulness to the Lord, for his powerful hand by which he has been leading us in the weeks gone by. I am glad that the Lord stood by us to enable us to stand for the truth; and it is my prayer that it may be also true of us, that we came out of the fire purified and more refined, so that these experiences may have been among the all things which will work together for good to those who love the Lord. I think it has brought more forcibly to us than ever before the Psalmist's words, "Put not your trust in princes nor in the son of man, in whom there is no help." Truly, we are living in a time when we must put our trust in God and his Word, if we wish to stand; we are living in a time when deceptions are coming to us which are so strong that they would almost deceive the very elect. But thank God that is not possible because we have the sure word of prophecy that shineth into the dark places and will establish our footing, if we take heed to it.

I consider it a great privilege to write these few lines to you at this time, for I know that you are in sympathy with us in these afflictions which have come upon us. Yes, and we are told in God's Word that we should share our sorrows as well as our joys, "weep with those who weep, and rejoice with those that do rejoice."

When I last wrote you I had no idea that we were standing before such a sifting time and therefore did not mention anything; everything seemed to be in harmony, altho I mentioned in my letter that Bro. de Ronden Pos had some very peculiar ideas on some things. Yet, we all thought that, as he had just come out of the nominal system, it could hardly be otherwise, and that, as he would look further into the Word with the desire to follow the Lamb, he would lose these ideas, and be brought into the full light, and stand with us, free in the liberty wherewith Christ hath made us free. But we have since discovered that, altho he had laid his hands to the plow, was sincere at the time, yet he looked back and desired to go back into bondage and draw others with him.

Hoping that you will remember us in your prayers that we may at all times prove faithful towards our Heavenly Master (it has given me great comfort to read the article in the last TOWER, "To Whom Shall We Go?"—I think it just fitted our case).

I remain as ever in Christ, Your brother

FREDERICK KNAUSS.

"MORE TOLERABLE FOR SODOM IN THE DAY OF JUDGMENT"

FEB. 27.—MATT. 11:20-30.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

Our Lord's many miracles in Capernaum and vicinity during the period of his residence there had apparently but slight effect upon the masses of the people—those who heard him gladly, and who heartily espoused his cause, were comparatively few. But the upbraiding mentioned in this lesson was not in the form of a tirade of scolding and abuse: it was a simple statement of facts respecting their indifference to the privileges and opportunities which God had presented to them, and the sure punishment which lay before them in consequence. The punishment would not be merely for their lack of interest in the kingdom promised, for that was a favor, and the rejection of a favor need not of itself imply vengeance against the indifferent on the part of the one whose favors were declined: but their rejection implied more than this, for altho still professing to desire the kingdom, they were evidently unready to receive it on the only conditions on which God was pleased to offer it; and this inability indicated a condition of heart seriously out of harmony with God—a wicked, sinful condition: hence, the offer of the kingdom and their inability to receive it on God's terms proved that they were so sinful, so alienated from God, that very evidently they would be worthy of serious punishment, not for rejecting the favor of the kingdom, but for the sinful conditions which hindered their acceptance of it.

By way of illustrating the degree of their hardness of heart, our Lord compared them with people of other cities, which they themselves recognized as very wicked, and whose overthrow was recognized as a divine judgment because of that wickedness. The comparison was much to the disadvantage of the Jews, and was calculated to arouse their fears that, after all, the boastings of their religious classes of their holiness and piety, were probably only empty hypocrisies when judged by the Lord's standard—love for truth and righteousness. Our Lord began by comparing Chorazin and Bethsaida, cities of Israel, with Tyre and Sidon, two Gentile cities on the Mediterranean seacoast. He assured his hearers that even less teaching and miracles performed in the Gentile cities would have led their people to repentance, whereas, the people of Chorazin and Bethsaida gave no sign that they could be brought to repentance by any amount of teaching and miracles. Divine judgment would, therefore, rest most heavily upon those who had enjoyed the greater privileges, and who, because of *hardness of heart*, had failed to utilize them.

Then, coming to Capernaum, the city which he had made his home, and which had thus been specially favored—"exalted unto heaven" in the matter of privileges and opportunities—he declares that it shall be brought down to hades,—to death, the grave. The reason for this is stated, namely,—the mighty works should have led to repentance, would have led to repentance, had not the people been very perverse at heart. To convince them of their deplorable condition, our Lord compares them to the people of Sodom, and assures them that they are far worse than were the people of Sodom, whom they despise, and whom God judged to be unworthy to further enjoy the present life, raining down upon them destruction, fire and brimstone. Our Lord's assurance that the Sodomites, if blessed with similar opportunities to those granted to the people of Capernaum, would have repented and would not have been destroyed, naturally leads us to inquire, Why this partiality on God's part? why withhold from Sodom privileges and opportunities which would have led to its repentance, and why grant these privileges and opportunities to a people so unworthy of them as those of Capernaum proved themselves to be?

These questions are unanswerable from the standpoint of all the popular theologies of today—orthodox and heterodox. They are explainable only from the standpoint of the Bible and its plan of the ages rightly understood. From this quarter we see that the Sodomites were not really on trial for eternal life in their day. They merely enjoyed an experience with the evil side of existence, but making so poor a use of it as they did, they were cut off from their privileges as a type, example, or illustration of the fact that those who willingly do wickedness shall ultimately be cut off from all of God's favors and blessings. However, the Sodomites only enjoyed and lost the remnant of Adamic life, already forfeited. Like others, they were born under condemnation of death: they never enjoyed any of the blessings or opportunities which Christ's death as a great "ransom for all" has secured for all mankind—namely, a hope of a future life and an opportunity or trial for its attainment. The sin of Capernaum, therefore, was not only a sin against a greater light, but since it was Christ the true light himself who was making the offer to them, their rejection of him much more resembled the condition of wicked rebellion against God that would lead to the second death, than did the conduct of the Sodomites.

But the people of Chorazin, while greatly privileged above others, had not yet enjoyed all the privileges and opportunities which God designs shall be given. Their misuse of their opportunities brought against them our Lord's censure and his declaration of the destruction of their city, as a judgment against them, just as Sodom had been destroyed as a sentence against it. Nevertheless, our Lord intimates clearly and distinctly another trial still future, for the people of Capernaum as well as for the people of Sodom—a future "day of judgment" or trial.

Verse 24. In the future judgment, our Lord declares that the Sodomites will have a better standing and be more likely to pass satisfactorily the divine inspection, than the Capernaumites. That judgment day, as we have elsewhere seen,* will be the Millennial day or age, in which all the families of the earth will be judged (tried for eternal life) by the Christ, Head and body, the "little flock," the kingdom class. Our Lord who will be the Head Judge at that time has already declared in these words that the trial will not be intolerable for the Capernaumites, but will be "*more tolerable*" for the Sodomites, in that they had evidenced already that, notwithstanding their wickedness, they were not so hard-hearted, so calloused against divine grace.

This reference to the Sodomites shows conclusively the divine purpose, as elsewhere plainly stated, namely, that all that are in the grave shall hear the voice of the Son of Man, and shall come forth—to be judged, to be tried, whether or not they will accept the grace of God in Christ Jesus, or reject it. This is the inevitable conclusion, because, as our Lord declares, as it is recorded in Genesis, none of the Sodomites escaped the destruction. It rained down fire from heaven and *destroyed them all;* hence, if they are to stand up in judgment with the people of Chorazin, and be found in a more tolerable condition than they, it must be as a result of an awakening of the dead, the very result which the Scriptures inform us has been assured by our Redeemer's sacrifice for all. In this connection note also Ezek. 16:48-55, 60-63.

IT WAS HIDDEN FROM THEM

Why did not the people of Chorazin, Bethsaida and Capernaum believe on the Lord Jesus? Why did not his teachings and miracles convince them? The Apostle Paul answers the question, saying, "The God of this world hath blinded the minds of them that believe not" (2 Cor. 4:4), and our Lord Jesus' words are in harmony with this, for, after upbraiding the people as above, he rendered thanks to God nevertheless, that his gospel was hidden from many, the wise and the prudent and the self-satisfied, and revealed unto "babes"—the honest-hearted, the unsophisticated. "Even so, Father, for so it seemed good in thy sight."

To the majority of people, misunderstanding the divine plan of the ages, our Lord's prayer here recorded must seem strange indeed. They cannot see how or why he should thank God that some could not and did not receive his message. It is utterly impossible to harmonize such a statement with the common, but unscriptural, false views, that the blinded people of Chorazin, Bethsaida, Capernaum, Tyre, Sidon and Sodom, had gone or were going straight to a place of eternal torment. Had such been the case, our Lord could never have said, I thank thee, Father, that thou hast hidden these things from them: rather he would have entreated the Father for the opening of the eyes of their blinded understandings, for the immediate binding of Satan that he should blind and deceive the people no more: and he would have been excusable for making frantic efforts in harmony with such a prayer; just as some today are entirely excusable for the frantic and unscriptural efforts which they make in their endeavor to have the blinded minds of today recognize our Master.

But all such efforts and prayers would be vain, because God has a definitely fixed plan, respecting this great work which he is accomplishing amongst men. In accordance with that plan, the present time is merely for the selection of the kingdom class: and because the wise and prudent and self-satisfied of the present time, are not the class which the Lord wishes for his kingdom, therefore Satan is permitted to blind them to the truth, because of their unfitness for it. But God is finding the very class which he desires to find, meek and poor in spirit, to be heirs with Christ in the kingdom; and these, "babes" so far as human craft and policy are concerned, are

* MILLENNIAL DAWN, VOL. I, Chap. 8.

kept from the adversary's blinding influences, and on the contrary have the truth revealed to them;—"They shall all be taught of God."

Our Lord did not want to receive any except those whom the Father drew to him. "No man cometh unto me except the Father which sent me draw him, and whosoever cometh unto me [drawn by the Father] I will in no wise cast out." (John 6:44) This is the sense of verse 27. "All [that come unto me] are given to me by my Father, and no one can recognize the Son except by the [aid of the] Father, neither recognizes any man the Father, except by the [aid of the] Son, and he to whom the Son will reveal him."

The class that the Father and the Son unitedly are seeking during this Gospel age, are a class who feel oppressed of the devil, oppressed by sin, and who desire the great Deliverer and his salvation. Such "babes," and from the human standpoint foolish, are invited to accept Jesus; to believe in him as their Redeemer, and to follow in his footsteps as their guide: "Come unto me all ye that labor and are heavy laden and I will give you rest." The rest and peace which the Lord gives are not entirely, nor sometimes at all, physical rest and earthly peace. This, he himself declares, saying, "My peace I give unto you, *not as the world giveth.*" The peace which our Lord gives is a rest of heart, a trust, a confidence—based not upon things that are seen, which are temporal, transitory, unreliable, but based upon things that are not seen, the eternal things which can be grasped only with the arms of faith and seen only with the eye of faith; but here is rest and here is peace, such as the poor troubled world knows not of, and cannot understand.

Our Lord calls us to freedom from sin, and from Satan, the great task-master; and the Apostle urges us to "stand fast in the liberty wherewith Christ makes free" indeed; and yet it is a great mistake that some make, to suppose that there are no restraints or limitations upon the "new creatures in Christ Jesus:" our Redeemer has a yoke and a burden for all who become his followers. (Verses 29, 30.) The yoke, however, is easy for those whom it *fits;* and with that yoke the burden is light. The yoke is a self-imposed one, very different, therefore, from the yoke of Satan, which is fastened upon his slaves, the galling yoke of sin, attached to which is a heavy penalty or burden,—sorrow, death. Those who accept Christ and whom he sets free from Satan's yoke are invited to "take" the yoke of Christ and to put it upon themselves. This means *consecration,* the binding of ourselves, our time, our influence, means, opportunities, all, to the Lord's service. The burden it brings might be esteemed a heavy one by some: it is esteemed very heavy by the world who know not of the counterbalancing peace and joy and blessing. Our burden means, sometimes, the loss of all earthly things which we have held most sacred and most dear; yet even such a burden is light by reason of the joy and peace of the Lord counterbalancing it. As the Apostle Paul expressed it, we may well count all our losses, all our crosses, our burdens, as light afflictions, because of the excellency of the knowledge of divine favors and blessings which we have received through Christ Jesus our Lord. Yea, we count all things that we have sacrificed for the Lord and his cause but as loss and dross that we may win Christ and be joint-heirs with him. —Phil. 3:7-11.

"REMEMBER THE SABBATH DAY"

MAR. 6.—MATT. 12:1-13.

"The Son of Man is Lord even of the Sabbath day."

Those who have little of the truth are sometimes great sticklers for formalities. This was true of the Jews at the first advent. Feast days, fast days, sabbaths and tithings were very carefully attended to by them but the weightier matters of the law, respecting justice and love to God and man, were sadly neglected. This is our Lord's testimony. So today there are people who give strict attention to church attendance and to various religious formalities, who wholly overlook the real spirit and intention of the Scriptural commands. Their attention to the formalities seems to satisfy them that they are good, as good as need be, and thus hinders them from making a thorough reformation of life, and seeking to bring all its affairs into harmony with the divine law, love to God and for our fellows.

The Jews of our Lord's day laid great stress upon Sabbath keeping, which fact, according to some people of our day, should have been ample evidence of their holiness and full harmony with the entire Law,—but such was not the estimation of our Lord. They even undertook to chide our Lord and his disciples respecting neglect of the Sabbath, altho they generally admitted the blamelessness of their characters. On one of these occasions in which reproof was administered by the Pharisees, our Lord took up the subject and explained it, showing that they had wholly misapprehended the divine intention respecting the Sabbath. It was not intended to be a burden but a blessing; it was not given for God's sake, but for man's sake. He called them to witness that his disciples were doing no harm, that they were merely satisfying their hunger, lawfully. He then proves the correctness of his position, from authorities they would be willing to accept. They recognized David as a holy man approved of God, and he pointed out to them how that David under *stress of hunger,* had eaten bread that otherwise would have been unlawful to eat. Then he laid down the general principles, that altho labor was prohibited under the Law, it was in order to bring rest, comfort, refreshment and blessing, and not to bring hunger, inconvenience and distress upon either man or beast. He cited them to the fact that certain work was done on the Sabbath by the priests, and under divine *direction,* and that this proved that labor done sacrificially for the assistance of others, as well as for their own necessities, could be no violation of the fourth commandment. After declaring himself fully qualified to decide the Sabbath question, he tells them that, watching out for the letter of the law, they were neglecting its spirit, and should learn that the Lord desires mercy, sympathy, pity, love, more than he desires sacrifice, and consequently that any deeds of mercy, sympathy, pity, love, done on the Sabbath day, are more pleasing in God's sight, than were those sacrifices which were performed on the Sabbath as well as on other days, in the typical temple. With this proper view before their minds, they would not have condemned his disciples, whom he, the Master of the Sabbath, did not condemn.

The blindness of the Pharisees respecting the proper interpretation of the Law of the Sabbath, is shown by the fact, that even after our Lord had given them this explanation, they evidently still supposed that while it would be right for a priest in the temple to labor in the offering of a sacrifice, it would be contrary to the same law for someone to heal the sick and relieve distress. Our Lord, however, soon discovered to them the error if not the hypocrisy of their own hearts. He well knew that in their love of gain, they would help a sheep or an ass out of a pit on the Sabbath day because it represented value, and its remaining in the pit over the Sabbath might mean its death, and hence a financial loss. Thus he showed them that they well knew how to interpret the law correctly, liberally, when it touched their purse, but that they were so lacking in mercy, sympathy, love, that they failed to properly interpret it as respects acts of mercy, where financial loss or gain were not involved.

Our Lord, as a Jew, was bound under the Jewish covenant so long as he lived; because he did not in any sense of the word make an end of the Law Covenant until his death—*there* he became "the end of the Law [Covenant] for righteousness [justification], to every one that believeth." Consequently, during his ministry it would have been unlawful, sinful, for our Lord to have violated any of the terms of the Law Covenant. We are therefore to understand from the discourse here presented to us that the Jews, while neglecting the weightier matters and the real interest of the Law Covenant, had fallen into certain habits of thought and certain customs which were perversions of the Law and wholly inconsistent with its real sentiment. Phariseeism had become formalism in many respects. It is claimed that according to their definition of Sabbath-breaking the disciples had threshed the wheat when they rubbed it in their hands. So also it was claimed, and so argued with apparent seriousness, that if any one walked upon the grass with nailed shoes, upon the Sabbath day, that would be a violation of the Law, because that would produce a kind of threshing, since one might trample out some of the seeds. With equal seriousness it was claimed that to catch a flea upon one's person would be a kind of hunting and thus a violation of the Sabbath. It is even said to have been debated whether or not a fresh egg should be eaten on the first day of the week since it implied work on the part of the hen on the seventh day; and quite probably if clocks had been invented at that time they would all have been stopped over the Sabbath. Our Lord shows by his criticism that this was merely hypocrisy and self-delusion on the part of the Pharisees, who found it easier to make a show of righteousness in such trifling

things than to consider and seek to obey the weighty matters of the law—justice and mercy. Our Lord showed them that God, as he had foretold, had more pleasure in mercy than in sacrifice and that if they had his spirit in respect to the matter, they would not be hypocritically condemning their fellow creatures who were really doing no wrong, nor yet justifying and priding themselves in their superstition and hypocrisy.

This was a prelude to what followed, and prepared the way. For coming into the synagogue the same day, our Lord found a poor cripple who needed help, and while the Pharisees were looking on, waiting for a chance to condemn him for violating the Sabbath according to their false assertions respecting it, he took the opportunity to administer a rebuke before performing a cure, realizing, no doubt, that the effect upon his hearers would thereby be more favorable.

He knew what to teach them—he knew their tender spots of selfishness; and that however much they might delude themselves and others in theorizing respecting observance of the Sabbath when it would come down to a matter of loss or gain they would be well able to rid themselves of their superstition and act accordingly, hence he put the question whether or not they would deliver a sheep or an ass on the Sabbath day, if it should fall into a pit. He and they well knew what they would do, what was the custom, and hence, without waiting for an answer, but taking it for granted, he proceeds to show that the poor cripple before him was much better than the sheep or the ass, and that he had been trapped into sin and sickness by the Adversary, and that if it were right to deliver the sheep or the ass, much more would it be right on the Sabbath day to help a fellow creature in distress.

Having thus answered their difficulties in advance and reproved their wrong spirit, our Lord proceeded to heal the cripple and thus to manifest beforehand, the glorious power and blessings that will come more abundantly with the establishment of his kingdom—during the Millennium.

JEWISH VS. CHRISTIAN SABBATH

Every human obligation is based upon some divine law. Looking to the Jewish Sabbath, we find that it was the seventh day of the week, and was made obligatory through a divine command—being one of the ten commandments given to Israel at Mt. Sinai, consequently it was not optional with them how they should keep it, but was obligatory upon the terms explicitly stated. To violate it, the Fourth Commandment of the Decalogue, was to violate one point of the law; and to violate one point of the law was to violate the entire law; because the offer of eternal life to the Jew was based upon his absolute obedience to this law—not his obedience to a majority of its precepts, but his obedience to all its precepts, without a solitary exception. As we have heretofore seen, however, and as our Lord and the apostle expressly declare, no Israelite did keep or could keep inviolately all the items of their law, and consequently, according to their covenant, not one of them was ever justified to eternal life. In view of this, the particularity of the Pharisees, that even a good deed should not be performed on that day, is as amusing and as foolish as their claim that they were holy, thoroughly acceptable to God, because of their over-particularity in the outward formal and typical features of the law, while they neglected the spirit of the whole law—supreme love to God and love of their neighbors as themselves.

The Christian has come into relationship to God, not under the terms of the Law Covenant made with the Jew, but under the terms of the New Covenant,* sealed and ratified with the precious blood of Christ; he therefore has nothing whatever to do with the terms and conditions of the Jewish covenant which bore only upon Israel after the flesh. The fact that by the deeds of the Law Covenant, no flesh was justified in God's sight (Rom. 3:20) leads us to rejoice that we have a "better" covenant with God through Christ,—sealed by a greater sin-offering and accompanied by "better promises." Ours, the New Covenant, is very much higher than the Law Covenant, just as its Mediator, Christ, is much higher than was the mediator of the Law Covenant, Moses; as also spiritual Israel is much higher every way than was fleshly Israel. The basis of our covenant is not the Ten Commandments, written in stone, delivered at Sinai, but a much higher statement of that divine law—the spirit of that law, the meaning, the intent, the grand completeness of the divine law, of which the Ten Commandments was but an incomplete statement brought down to the measurable comprehension of that people. Our new commandment, our new law, as expressed by our Master, Jesus, is not composed of a number of threats, Thou shalt not! Thou shalt not! but is composed of one commandment, *Thou shalt love*—the Lord thy God and thy fellow creatures.

Love is the fulfilling, not only of the Jewish code, but a fulfilling also of the entire law of God, as it relates to himself and to all his creatures. In this new commandment, the basis of the New Covenant, there is no reference whatever to a Sabbath day. Nevertheless, as the Ten Commandments to Israel and their Covenant and their mediator, *foreshadowed* this higher law of love and our New Covenant and our Great Mediator, so we find that the Sabbath feature of the Jewish law has an antitype on a higher plane in the Christian's experience,—a better Sabbath. In the type it was a physical rest to the natural, typical Israelite; in the antitype it is a mental rest, a heart rest to the antitypical Israelite. As the Jewish Sabbath day typified the rest of heart, the joy and peace which Christians may possess through faith in Christ—in realizing their sins forgiven, their iniquities pardoned and themselves reconciled to God through the death of his Son—so also the law of the New Covenant, love, commands all who are in Christ Jesus to *rest* in full faith in the great work finished for us, by our Mediator, at Calvary. As the Apostle declares, "Being justified by faith we have peace [rest] with God through our Lord Jesus Christ." Thus we enjoy the rest or Sabbath of our New Covenant. Thus the new Mediator has provided for the spiritual Israel a very much better rest than that which was provided by the typical mediator for the typical Israel. As seven is a type of perfection, of completeness, so the seventh day rest was a type of the complete or *perfect rest which we have* in Christ, which Israel after the flesh never did and never could enjoy.

The Sabbath or rest under the New Covenant is not merely for a day—alas, how weary we would be if we could only rest in the sufficiency of Christ, one day in seven! But we may rest continually in Christ, "every day and every hour"—trusting not to our own sufficiency, but to his. Thus we rest from works of self-justification, from all efforts to justify ourselves before God. Accepting the justification freely offered to us through the precious blood, and resting in it continually, we give our little all of loving service on the Lord's side, and in opposition to sin; not to secure rest and justification, but as thank offerings that we have already received this blessing through divine grace. Thus, as the Apostle declares, "We rest from our works as God did from his." God gave over the matter of the world's redemption into the hands of Christ, and we read that "the Father judgeth no man, but hath committed all judgment unto the Son." Likewise we have committed all our affairs into his hands, and are resting in him—keeping a continual Sabbath all the days of the week and all the weeks of the year.

As respects physical rest, however, we are under no commands respecting this so far as the Lord and his Word are concerned, except that our law of love requires that we shall glorify God in our bodies and our spirits which are his, and hence that we shall observe such rules and regulations in our physical systems in relation to our food and clothing and rest as would best qualify us and enable us to perform the divine service. While we would be glad that all people might recognize this matter from this standpoint of the New Covenant, yet we know that none can view it and observe it from this standpoint, except those who have entered into the New Covenant relationship with God, and these we know are comparatively few of the world's population—altho our hope is that in God's due time, the Millennial age, all mankind shall be brought to the knowledge and appreciation of this New Covenant, and may then, if they will, enjoy all of its provisions including this rest of faith, the antitypical Sabbath—which can be enjoyed only by God's faithful people.

Meantime, however, the world of mankind, amongst whom we live, have through various misconceptions, both of the Law Covenant and the New Covenant, set apart one day of the week as a Sabbath or rest day, and as Christians who enjoy the real Sabbath of rest and peace in Christ, we are glad to avail ourselves of the regulations of the world to abstain from worldly labor and to devote ourselves to spiritual works, spiritual feasting and spiritual upbuilding of character in righteousness on that day. But while recognizing and observing it carefully, because it is the law of the land, and while pleased to have this special opportunity for Christian fellowship and spiritual coöperation, we deny in toto that it is of divine obligation. And while we should observe whatever day might be appointed by the "powers that be," we are especially glad that they have by common consent adopted the day, which we prefer to all others, because it commemorates the resurrection of our Lord and Master, and hence the beginning of our *rest of faith* in him.

* See June 15, 1919, for critical examination of Covenant articles.

INTERESTING LETTER

California.

DEAR BROTHER RUSSELL:—I have just returned from the trip to San Jose, and I assure you there has been no time lost. I have been greatly blessed in meeting those in the truth all round. I am blessed and more satisfied with and in the work all the time, and tho the opponents get bolder and more numerous, it only forwards me on stronger in the work, while I look at the things that are not seen—except to the eye of faith—which are eternal.

If I have kept the right account in the last 33 months, I have worked in 72 towns, traveled with the horse and rig 8,000 miles, made 18,000 calls, given away 40,000 tracts, sold 4,500 DAWNS, taken 125 TOWER subscriptions, met 400 interested ones, and baptized 24. I know forty who have come into the truth and are now helping to spread it. Those who have come out are all the way from preachers to infidels. This is encouraging, tho I should have done better, and trust I will from this on.

In Christian love, I am your colaborer in the harvest work of our King. O. A. FLOREY.

SWEET THE HOUR AT JESUS' FEET

Sweet is the hour to those who meet
In fellowship at Jesus' feet,
Communing of the wondrous love
That drew him from his home above
Down to this world of sin and woe,
That we the way of life might know,
Might here by faith in Him prepare
That precious robe the "bride" shall wear.

Sweet is this hour; but none can tell
What glories in those mansions dwell,
Reserved beyond life's rolling tide;
For those who in the Lord confide,
Who bear the toil, the cross sustain,
And know to die in Christ is gain,
Shall in his Kingdom glories share
And shine as jewels bright and fair.

Sweet is this hour; but oh how blest
The one that ushers in our rest!—
That opes to our enraptured eyes
The glories of our heavenly prize,
Where clothed in bridal robes we'll stand
As kings and priests at Christ's right hand,
While heavenly hosts before him fall
And hail him King and Lord of all.

A. H. Bigelow.

VOL. XIX ALLEGHENY, PA., MARCH 1, 1898 No. 5

THE COMING ANNIVERSARY SUPPER

COMMEMORATIVE OF OUR LORD AND HIS DEATH FOR OUR SINS

The Supper which our Lord instituted as a remembrancer of his great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death—especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works; such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, Hosanna to the King, the heir of David!

But our Lord chose as his remembrancer that which represented what was, in his and in God's estimation, his mightiest work—his sin-offering on our behalf; and that which his real followers, and they alone, would appreciate more than any other feature of his mission. True, his followers would have appreciated something commemorative of his wonderful words or works, but the worldly also could have appreciated those things. But not so the value of his death as our *ransom-sacrifice*, the basis of our reconciliation and atonement, which has never yet been fully apprehended by any but the consecrated little flock—the elect. And it was for these that the remembrancer was arranged and instituted. And tho a Judas was present, he was given a sop and went out from the others before the supper was ended; thus no doubt representing that in the close of this age, before the little flock will have finished their part of having fellowship with their Lord in his suffering, the sop of truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the *ransom* accomplished by the Lamb of God for the taking away of the sins of the world.—1 John 2:19.

The date of the Paschal Supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time; viz., lunar time. (Exod. 12:2-14) Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between the sun time and moon time (lunar time) was equalized every year by always beginning the new year with the appearing of the new moon about the Spring equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the apostles and the early church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we also follow it.

The first moon after the vernal equinox counts March 23d in Hebrew almanacs—probably Jerusalem obs. At 6 P. M. on that day begins the day of the Jewish month Nisan, the first month of the Jewish sacred year. Beginning with the 1st of Nisan the Hebrews counted, and on the tenth day the Paschal lamb was chosen or selected from the flock. On the fourteenth day (the *full* of the moon*) "between evenings" (at any time between 6 P. M. of the 13th and 6 P. M. of the 14th of Nisan) the lamb was to be killed and eaten. On the fifteenth day their Passover Feast began, lasting seven days, the first and the seventh days being observed as specially holy, as Sabbath days or "high" days. (Exod. 12:16) On the sixteenth day the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves.—Lev. 23:17.

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as first-born in the antitypical Passover, they must accept Jesus *then*, five days before that Passover Feast, and four days before his crucifixion. And it evidently was on that very date that our Lord offered himself finally to that nation—when, as their King, he rode into the city on the colt. (Compare John 12:1, 12) They, however, neglected to receive the Lamb of God, at once were rejected, and ceased from being the typical first-born.

The 14th day (which this year will begin at 6 o'clock on the evening of Tuesday, April 5th, and last until 6 P. M. of the 6th) was the day in which the Paschal lamb was to be killed and eaten; and the Hebrew counting of time (doubtless divinely arranged for this very purpose) permitted the

* As the Sun is a symbol of Christ's kingdom, so the Moon symbolized Israel as a nation. (Rev. 12:1.) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its *full* at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. See M. DAWN, VOL. II, p. 218.

As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the *second* month (at the full of the next moon—Num. 9:8-13), the lesson taught seems to be that all *prevented* (by ignorance) from accepting Messiah as their Redeemer when offered to them, will have an opportunity of doing so when, in the *times of restitution of all things*, their nation (moon) shall again be *full* of blessings in the latter harvest.

eating of the "Last Supper" upon the same day that the Lord was crucified. The Passover supper of lamb and herbs and unleavened bread (fulfilling the law, which was not ended until the cross) was eaten shortly after 6 P. M. Then followed the institution of the Memorial Supper of bread and wine, representative of the body and blood of the antypical lamb. This thereafter, as often as the occasions returned (yearly), was to be observed by his followers instead of the eating of the literal lamb—as the commemoration of the antitypical lamb and the greater passing over of the antitypical first-born which his blood effects.

The waving of the barley sheaf of first-fruits on the 16th of Nisan ("the morrow after the Sabbath" or Passover of the 15th—Lev. 23:5, 6, 11, 15, 16) typified the resurrection of Christ our Lord, as "the first fruits of them that slept."* —1 Cor. 15:20.

The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy spirit at Pentecost. The church really is but "one loaf" (1 Cor. 10:17), the *two* loaves representing the same thing as the *two* goats presented on the Day of Atonement. It indicated that, altho all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated—the overcoming little flock and the "great company" of the consecrated servants of God who do not make the high calling theirs, by overcoming the world as they might and should do.

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate as Easter Sunday the first Sunday following the first full moon after the Spring equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A. D. 325, as instead of the Jewish method which we recognize. But the name "Passover" continued to be used (not Easter† Sunday)—for a long time; it was after Papacy had become established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the government, that the name "Easter" was substituted for "Passover," because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their goddess Easter (German Ostera)—*Estera*, goddess of the East. This was one of the many methods adopted by an ambitious "clergy" for gaining numbers and influence.

Sometimes the two methods of counting, Jewish and Roman Catholic, indicate the same days, but not often; and occasionally their results are nearly a moon or month apart.

The Jews will celebrate as a "*feast*" the Passover *week*, beginning April 7th (at 6 o'clock P. M. April 6th), the 15th of Nisan. We in the Memorial Supper do not celebrate the feast-week but the day previous, the 14th of Nisan, beginning on the evening of the 13th (April 5th, '98) which is the anniversary of the proper date for killing and eating the Paschal lamb—the anniversary of the death of our Lord Jesus; the true Lamb of God, because of whose sacrifice we the "church of the first-born" are passed over from death unto life—already by faith or reckonedly, by and by actually in "the first resurrection." The antitype of the Passover Feast week is found in the rejoicing of heart of all the first born of true Israel—the seven days signifying the *perfection* or completeness of the joy and the salvation.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For tho desirous of observing the Memorial Supper properly, upon its proper anniversary, as intended by our Lord when he said, "This do ye [every time you celebrate this year memorial] in remembrance [*lit.*, for commemoration] of me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions, and forgive the error and grant his blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of his children who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of his death, instead of its anniversary which he designated. Similarly we would sympathize with the patriotic intentions of the man who should "celebrate" the independence of the United States three, four, or fifty times a year, forgetful of the date, or ignorant of the fact that the Fourth of July is the anniversary of the event, and was appointed as the appropriate date for celebrating it.

This like other truths long buried under the rubbish of the dark ages, God is now making clear to his people. And all who are truly his people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word.

YE DO SHEW FORTH THE LORD'S DEATH

"For I received from the Lord, what I also delivered to you—that the Lord on the night in which he was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of mine, which is broken on your behalf; this do ye in my remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the new covenant in my blood; this do ye, as often as ye may drink, for my remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till he come."—1 Cor. 11:24-26.

There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's *death*. Some, in an anxiety to get away from the doctrine of the ransom, or, rather, in their anxiety to get away from the logical deductions associated with the doctrine of the ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when he came into the world, and the other at Calvary; and that the death of the "*man* Christ Jesus, who gave himself a ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, "In that he died, he died unto sin *once*;" and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

The apostles declare that he spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this Remembrancer, —his body, his *flesh* broken for us, and of its merits and life all who would have life everlasting must partake. "Let no man deceive you by any means," on this important question.

But as water baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast—our appropriation of the merit of Christ, which secures to us eternal life through his broken body and shed blood. Thus by faith accepting his finished sacrifice, and by similar faith, as instructed by him, appropriating to ourselves all the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us, we really *feed* our hearts upon the bread of everlasting life, the bread which God sent to us from heaven. This is the true bread of which if men will eat they will never die—the flesh which he gave for the life of the world, that all the dead and dying race may have life. This is, primarily, what the *literal bread* symbolizes and signifies to all who partake of it rightly and intelligently. It is a memorial of the *ransom* of Adam and his family from the bondage of sin and death.

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled."

* Here is the strongest possible confirmation of the correctness of the position taken in Millennial Dawn, Vol. II—that our Lord was not three full 24-hour days in the tomb, but only parts of the three days and nights; that he was crucified on the day corresponding to our Friday afternoon, and arose on what corresponded to our Sunday morning. The showing of this type that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on "the *third day*, according to the Scriptures." This Scripture concerning the first-fruits is the only one which we recall as in any way pointing out the *time* of our Lord's resurrection. Then, too, the fact that history, as represented in the traditions and customs, points out Good Friday and Easter Sunday as celebrations of our Lord's death and resurrection, should have some weight on so trival a matter, unless some motive or reason for misstating the dates can be assigned. The only Scripture seeming to oppose all these facts is the declaration that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is, that the expression is used in a general and not in a specific manner, the nights being mentioned to preclude the idea of any cessation of death until the third day. Thus understood, the expression would signify that during portions of three days-and-nights our Lord would be in the tomb. At all events the evidence is overwhelming that he died on the 14th of Nisan and rose on the 16th—the third day after.

† The use of the word Easter in Acts 12:4 is a mistranslation; it should be rendered Passover.—See Revision Version.

Had he been of Adamic stock, had he received his life in the usual way from any earthly father, he, too, would have been leavened with Adamic sin, as are all other men; but his life came unblemished from a higher, heavenly nature, *changed* to earthly conditions; hence he is called "the bread from heaven." (John 6:41) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of him—by *eating* and digesting the truth, and especially his truth—*appropriating* to ourselves, by faith, his righteousness; and let us recognize him as both the *way* and the *life*.

The Apostle, by divine revelation, communicates to us a *further* meaning of this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of him (after we have been *justified* by appropriating his righteousness), we, by *consecration*, become associated with him as part of the one broken loaf—food for the world. (1 Cor. 10:16) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the church, as a whole, is the "*one loaf*" now being broken. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is *one* loaf, we, the many [persons] are *one* body; for we all partake of the one loaf." "The loaf which we break, is it not the *participation* of the body of the anointed one?"—1 Cor. 10:16, 17.—*Diaglott.*

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of *life given up in death*] of the new covenant, shed for many, FOR THE REMISSION of sins." "Drink ye all of it."—Matt. 26:27, 28.

It was by the giving up of his life as a *ransom* for the life of the Adamic race, which sin had forfeited, that a *right* to LIFE may come to men through faith and obedience under the New Covenant. (Rom. 5:18, 19) The shed blood was the "ransom [price] for ALL," which was paid for all by our Redeemer himself; but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of his sufferings*, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing his cause, it will be reckoned to us *as tho* we had part in his sacrifice. "The cup of blessing, for which we bless God, is it not a *participation* of the blood [shed blood—*death*] of the Anointed one?" (1 Cor. 10:16—*Diaglott.*) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ his "cup" of sufferings and shame: all such may be assured that they will be glorified together with him. —Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in his dishonor, our share in his sacrifice—the *death* of our humanity. For instance, when asked by two of his disciples for a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to drink of *the cup that I shall drink of?*" On their hearty avowal he answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "suffering of Christ" shall shortly share also his glories, honors and immortality—when we drink the *new* wine with him in the kingdom.

"TILL HE COME"

"Till he come." What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our ransom sacrifice, and our consecration with him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's second coming. Looking down to and speaking of the second coming of our Lord, the Apostle includes in his expression the gathering and exaltation with Christ of his church or kingdom to rule and bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and body, is *coming* to rule the world in power and great glory. The presence of the Lord or Head is necessary first; then commences the change of the sleeping members of his body, the sifting of the living members, and their gradual gathering together unto him.

Even tho the kingdom may be considered as *begun* from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be "*set up*," in the full sense of the word, until the last member of the kingdom has been changed or glorified—until the breaking of the "*loaf*," the church, Head and body, is completed. While one member suffers the body suffers; while one member is unglorified the kingdom is not fully come into power and dominion.

It is the coming of Christ as *including the full exaltation of his church or kingdom* that the Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till he come." The same thought of the kingdom glory being the *end* of the symbol may be gathered from our Lord's own words on the occasion of the institution of the memorial—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:29.

And surely if it were ever proper and expedient for those who believe that our Lord's death was the ransom-price for sinners to confess it—to *show it forth* as the basis of all their hopes—it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

Let all who hold fast the confidence of faith in his precious blood [his sacrificed life] as the propitiation [*satisfaction*] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ *our Passover* [sacrifice] is slain; therefore, let us keep the feast." None of the nominal first-born shall be passed over, and become members of the church of the first-born in glory, except those who, during this night, abide under the blood, and partake of the merits of the Lamb of God which taketh away the sin of the world,—just as in the type.—Exod. 12:7, 8, 13.

WHO MAY PARTAKE?

The Lord's Supper is not for the world, not for merely nominal believers, but only for those who, (1) accepting of Christ as their Redeemer and sinbearer, are (2) consecrated to him and his service. But it is not for us—nor for any man or set of men—to *decide* who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the "cup" and in the "loaf," and then to say as did the Apostle, Let every man *examine himself*, and then, if he think proper, let him partake.—1 Cor. 11:28.

Now that God's people are emerging from the errors of the dark ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself:—

(1) Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the ransom-sacrifice of the man Christ Jesus, my Lord?

(3) Do I believe he gave himself—his flesh and blood, his humanity—as my ransom-price, pouring out his soul unto death, making his soul a sin-offering (Isa. 53:10, 12) on this behalf?

(4) Do I see that the consecration to death, made at Jordan when he was baptized, was fulfilled by his sacrifice of himself for mankind, which, beginning there, was finished on the cross when he died?

(5) Do I see that the rights under the Law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen, dying race—to as many as shall accept the blessings under the conditions of the New Covenant?

(6) Do I see that his flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which *they* purchased for us?

(7) Do I see that the partaking of the bread and wine symbols of his flesh and blood signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all?

(8) And if I do thus heartily accept of the *ransom* thus memorialized, do I consecrate my entire being—*my* flesh and blood, justified through that ransom—to the Lord, to be broken with him, to suffer with him to be dead with him?

If we can answer these questions affirmatively we clearly or fully discern the Lord's body, give credit to his meritorious sacrifice and may eat—*should eat*—"Eat *ye all* of it."

Those, however, that deny that a ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the wedding-garment of Christ's righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith *they were* once sanctified a not-holy or an ordinary thing—such we advise to stay away from memorializing that in which they no longer believe; for they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

But, better still, let us advise all who have merely been entrapped into this error, by the sophistries promulgated through various channels by the great adversary, to reject all vain human philosophies and to receive again the simple Word of God, the truths therein set forth;—that all are fallen, and that the only way open for our reconciliation and restitution consistent with the divine law and sentence was the giving of the full and extra corresponding price or ransom for our sins;—that in no other way could he be just and yet justify sinners. Let them recognize the fact that our Lord Jesus, as the Lamb of God, bore the full penalty for our sins in his own body on the tree—that he gave full ransom for all.

The philosophy is very plain, but if such cannot grasp it, at least let such grasp the fact that God declares it to be so, let them return unto the Lord and he will abundantly pardon. Let them ask for the guidance of the spirit and the anointing of the eyes, that they may be able to comprehend, with all saints, this, the foundation of all the grace of our God in Christ. Thus in true acceptance of the broken body and the shed blood—realizing that the sacrifice was for their sins and that the blood shed [life given] seals the New Covenant for all—let them commemorate the greatest event of history, the shedding of the *precious* blood, the sacrifice of the precious life of God's dear Son for our sins. Nevertheless, we know from God's Word that these words or any words will not succeed in turning back to the way, the truth and the life those who have *wilfully* and *knowingly* gone out from under the blood of sprinkling. There will be no *pass-over* for them. "It is impossible to renew them again unto repentance." (Heb. 6:4-10 and 10:26-30) We well know that even these words of loving admonition and these faithful references to the words of inspiration will be attributed to hatred, malice, envy and every wicked feeling on our part, instead of to the real motive—a desire to serve the Lord and the truth, and any brethren or sisters *unwittingly* stumbling.

Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the *philosophy* of the ransom, who nevertheless did so with reverent appreciation of the *fact* that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTIZED

But some Baptist brother will perhaps remark—You have forgotten to mention baptism as a necessary qualification to partaking of the Memorial Supper.

No, we have not forgotten baptism. We agree with you that the baptism is necessary—that the Memorial Supper is only for *the* church; and that baptism is necessary before one can belong to *the* church. But we differ with you as to what *the* church is. We hold that the Baptist church is not *the* church. Like all other churches organized and governed by fallen men, the Baptist church contains "tares" as well as "wheat;" but *the* church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains *all* the "wheat" and *no* "tares." But *the* church, "whose names are written in heaven," *includes all the "wheat"* and has not a "tare" on its roll. This is the *one* church which our Lord established, and of which all the elect must become members—the church Passed-over—"The church of the first-born ones, whose names are written in heaven."—Heb. 12:23.

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist church some who would be far from acceptable as members of the "church of the first-borns." They passed *your* test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the church whose names are written in heaven. The real baptism is a baptism into Christ's body—*the* church—by a baptism or immersion into Christ's *death*, and a resurrection therefrom in his likeness. Water immersion is a beautiful *symbol* of the real immersion of the human will into the will of Christ, a beautiful *illustration* of a full sacrifice even unto death; but it is only an illustration or symbol—just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but *the* church, the *immersed*, should partake of the Supper; but we recognize as *really* immersed all whose wills are dead and buried in the will of Christ, and who, as new creatures in him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death and their awakening as actual new beings in the first resurrection. All such, whoever and wherever they may be, are the real members of Christ's body, *the* church, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's commands *include* the symbol of water immersion or burial, as well as the burial of their wills, *they* will be glad to follow and to obey their Head and Lord in all things—especially when as infants they were not *"believers"* and that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, *if possible*, be buried in water also (as our Lord and his apostles showed us) before partaking of the Memorial Supper. See Tower for June 15th, '93,—article headed "Baptism and Its Import."

Of course, we cannot hope that only true "wheat" will present themselves at the Lord's table; we expect that some "tares" will come also, as Judas was present at the first gathering. But since we cannot judge the heart nor separate the "wheat" from the "tares," we fulfil the whole duty when we "declare the whole counsel of God" as revealed in his Word on this subject, and should leave the decision as to whether or not he partake to each individual who professes faith in the atoning blood and consecration to the Redeemer.

HOW TO PARTAKE

If there are in your neighborhood others of God's consecrated people besides yourself, you should know it. Your faithful love for them and for the truth should have led you to seek them out to bless them with the truth shortly after you yourself received it. If there are such with whom you can have communion and fellowship invite them to join you in the Memorial; but not if you know them to be deniers of the ransom, lest you assist in bringing additional condemnation upon them.

Meet with few or many, as circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.

Provide for the occasion, if possible, unleavened bread (or crackers), such as the Lord used, and such as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin [of which leaven is a symbol], who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from "the fruit of the vine," as the Lord directed. Undoubtedly he and the disciples used light wines, and we regard wine as unquestionably the more appropriate symbol; but since our Lord did not stipulate wine, but merely the "fruit of the vine," we can conceive of no objection that can be urged against the strained juice of boiled raisins, which are dried grapes. And surely this would be "the fruit of the vine" as really as wine is. We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely remind all that our circumstances, climate, habits, etc., differ greatly from those of the early church, and we very much doubt if our Lord would have us symbolize his blood with many of the intoxicating wines of our day—especially in view of the fact that some of the saints may have an inherited weakness of the flesh, which one taste might reënkindle into a great temptation. "Let each judge not to cast a stumbling-block before his brother." If wine is conscientiously preferred, choose a light wine, or mix a little wine with the raisin-juice.

The memorial service should be very simple—it is chiefly a season of *communion*. Have a table in the midst of the

assembly for the bread and wine. After the singing of a hymn one of the brethren should, in a few chosen words, express the object of the service and read a few verses from the Scriptures on the subject; another might then give thanks for the bread of life, the broken body of our Lord; after which the unleavened bread (or soda biscuit if more convenient) should be passed to all the communicants. An opportunity for remarks on the bread of life might here be given. Then a prayer of thanks for the cup, and for the precious blood symbolized in it, should be offered, and the cup of "fruit of the vine" passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem contentious, let him have his say, and let the others refrain from discussion, that the holy moments of special communion with himself, which the Master appointed for our blessing, be not marred.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion—in realization of his love, past and present, in renewing the pledge made to be his faithful followers even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord and Head.

A beautifully appropriate hymn for closing the Memorial is No. 276 in our hymn-book. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of the same gracious King to do greater service and to make greater sacrifices in his service and in the service of his people thenceforth, and closing with the same song of praise and worship.

"Sweet the moments, rich in blessing,
Thus before the cross we'll spend;
Life and health and peace possessing
From the sinner's risen Friend."

Of the first Supper it is written: "They sang a hymn and went out." Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual, general and proper after-meeting greetings, and all commonplace remarks and thougths; thus we may prolong our communion and fellowship with the Master. Keep within sight of him throughout the next day. Hear the clamor of the people against the guileless one; see them incited by the clergy of Jerusalem; see him before Herod and his soldiers; see him arrayed in robes of mock royalty and crowned with thorns, then buffeted and spat upon.

See him crucified as a criminal, and taunted with the very gracious deeds which he had performed—"He saved others, himself he cannot save." Remember that he could have saved himself; that he could have asked for, and would have received, "more than twelve legions of angels" to deliver and protect him; that he could have destroyed his enemies and vilifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon his willing offering of himself as our ransom-price. Considering his love for us and for all it will surely strengthen us as his followers to endure more and more hardness as good soldiers of the cross. Aye, let us consider him who endured such contradiction of sinners against himself, lest we become weary and faint in our minds under the light afflictions now permitted for our trial and discipline, which, if faithfully endured, will work out for each a far more exceeding and eternal weight of glory.

THE CELEBRATION AT ALLEGHENY

As usual the church at this place will celebrate Christ our Passover slain for us. The service will be in Bible House Chapel, No. 56 Arch street, at 7:30 P. M., on Tuesday, April 5th. We no longer hold general Bible Study Conventions in connection with this Memorial; for it is at a usually inclement season. And, furthermore, we found that as only the few *could* attend from other places, their coming detracted from the interest in the home celebrations. Our advice, therefore, is that each little gathering seek to make these occasions of special interest at home. Nevertheless we shall be most glad to welcome all who may find it convenient to attend the Allegheny meeting.

STRONG DELUSION

"For this cause God shall send them strong delusion, that they should believe a lie, that they all might be condemned [as unfit for the honors of the high calling] who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2:11, 12.

A delusion is an error which, when viewed from certain standpoints of observation, has the appearance of truth. A delusion is more or less dangerous according to the importance of the truth which it misrepresents, beclouds or falsifies; and, if followed, it leads accordingly to more or less disastrous consequences. If a merchant be deluded and misled by an apparent boom in his line of industry, the result to him may be financial disaster. If a man or woman be deluded by false ideas of life or by false appearances of character when choosing a partner for life, the result may be long years of domestic misery. And, likewise, eternal interests may be, and are, continually affected by the delusions of error on religious subjects.

When a man is deluded, he verily thinks he is right. He claims to be honest in his convictions, and he is so. "There is a way that *seemeth right* unto a man; but the end thereof [where the subject of delusion is of vital interest] are the ways of death." (Prov. 16:25) The world today is full of delusions, and of deluded people who verily think they are right, and who expect in due time to realize their delusive hopes. They are political delusions, financial delusions and religious delusions of every shade and hue; and thousands and millions of people are following them, and devoting all their time and energy to them, only to realize in the end a whirlwind of confusion, disaster and the utter wreck of all their hopes.

The questions then arise, Who can escape these delusions so common among men? The fact is that no member of the fallen race is, of himself, proof against them. We are all, in consequence of the fall, both physically and mentally impaired; our experience is brief and varied, and our knowledge is necessarily very limited.

Tho we see that financial delusions are continually misleading men and blighting their hopes of temporal advantage; and tho we see that political delusions are forming various factions among men and leading them to strive for the realization of numerous delusive hopes, which, in the end, will bring only anarchy and a time of trouble such as was not since there was a nation; yet those which chiefly concern the children of God are the religious delusions, or those capable of affecting their eternal interests. The saints have little to fear from financial delusions or disasters, since they are generally the poor of this world who have little to lose, but whose bread and water are sure (Isa. 33:16), and whose treasures are not laid up here, but in heaven. Nor are they specially concerned with the political delusions which we are told shall ere long lead to the great political disaster, which is even now imminent. These are important to the world, whose only concern is their temporal interests. But the questions with us are, How shall we escape the religious delusions so prevalent everywhere? and what proof have we that we are not now under such hallucinations?

These are important questions which no child of God can afford lightly to set aside. But note the words of the Apostle above quoted, which seem to imply that God is desirous that some should be snared, and to the very intent that they might be condemned—"God will send [permit to come upon] them strong delusion, that they should believe a lie, that they all might be condemned."

Who are these whom God thus desires to be snared and condemned? Paul answers, They are those who believe not the truth, but had pleasure in unrighteousness. They are not those who never heard the truth, but those who, having once heard and understood it, turned from it, rejected it and had pleasure in unrighteousness—not necessarily in gross unrighteousness, such as crime, but in some measure of unrighteousness; often a desire for a little more liberty of self-will instead of close conformity to the divine will, and consequently a preference for the error which would grant such liberty and silence the promptings of conscience and the voice of truth.

Such prefer the error to the truth. Those who receive not the truth in the love of it are not worthy of it, and they, therefore, must go away from it into the outer darkness that envelops the world. To these error comes in its most deceitful forms, and they quickly fall a prey to the delusion.

With the Psalmist, therefore, we may well inquire, "Who," then, "shall be able to stand?"—"Who shall ascend into the hill [kingdom] of the Lord? or who shall stand in his holy place?" Now mark the answer: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Psa. 24:3-5) Here is the class among whom the delusions of error can make no headway. These have a standpoint of observation from which every error appears in its true colors, and every truth in its proper light.

Mark the peculiar features of this class: They have "*clean hands:*" Their work for the Lord may be very imperfect; they may tell the story of his love and grace in a very halting, awkward manner; they may minister to the temporal or spiritual necessities of the saints, or others, from a very frugal and plain store of their own; but their work will be *clean;* their story will be free from self-emulation and human glorying, and their work will be free from both ostentation and parade. What they do will be done with simplicity and meekness, as unto the Lord, and not for the praise of men.

They have "*pure hearts:*" Under divine inspection, their motives are seen to be pure. Their whole purpose and endeavor is to glorify God and to bless their fellow-men, especially the household of faith. They *have not lifted up their soul unto vanity.* They have no vain worldly ambitions, either secretly or openly cherished and ministered to behind the outward profession of entire consecration to God—no ambition to be great, or good, or wise in the eyes of men, nor to grasp the fleeting earthly treasures once consecrated to God. Nor have they "*sworn deceitfully:*" They have not made a covenant with God of entire consecration to his service, with a secret determination to keep back part of the price: nor have they since making the covenant repudiated its obligations.

The whole course of this class is one of sincerity and truth. Their character is that of meekness and faith; they love righteousness and desire to be molded and fashioned after the principles of righteousness; and they correspondingly hate wickedness and every evil way. With a realization of their own short-comings from the standard of perfection, they put no confidence in the flesh, but humbly and implicitly submit their will and judgment to the will and plan of God. So they have no schemes or plans of their own, but are fully devoted to the accomplishment of God's plan, in God's own way and time, having full faith in his sure word of prophecy and promise.

Those who have such a spirit come reverently to the Word of God to learn God's will and way, and with a desire to walk accordingly; and here they receive the divinely-provided armor of God which will protect all who carefully put it on from all the fiery darts of the enemy. Without this complete armor, no child of God is safe in this evil day. "Wherefore," says the Apostle, "take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. 6:13.

The evil day here referred to is this Day of the Lord, in which we are now living, wherein every man's work shall be tried, so as by fire. These are the "perilous times" of which the Apostle forewarned the church—times peculiarly perilous to Christian faith, because of the many subtle and delusive forms of error now springing up to intercept the progress of the truth. But God's provision for his saints is equal to the emergency of the perilous hour. Never before this "evil day" was it possible for the saints to put on the whole armor of God; and never before was it needed. For some years past the Lord has been handing us this armor, piece by piece, and has been telling us to put it on and wear it that we might become accustomed to it and feel at ease and at home in it, because the time is shortly coming when it will be impossible to stand without it.

Some—a few—have been heeding the counsel. Carefully they have buckled on every part of the armor as fast as they received it, and in consequence, today they stand completely clothed with the truth. Their loins are girt about with it; their feet are shod with it; and it covers their head (their intellectual faculties) as a helmet of salvation (salvation from the snares and delusions of error). Then they have on the breastplate of righteousness—a righteous character, which the truth has developed in them; and in their hands they bear the sword of the spirit, which is the Word of God, which they are now able to handle with ease and vigor in defense of the doctrines of Christ; while their ample shield of faith is an able defense against all the fiery darts of the enemy, so that the flying arrows do not even jar the armor or for a moment stun the inner man.

Praise God for such an armor! Brother, have you put it on? Do not rest satisfied with the idea that you can get along as well as your fathers did with only a part of it. The time is coming, yea, and now is, when you must have it complete, or you will surely fall. The portions of the armor presented to the saints of the past were sufficient for their day and trial; but a greater trial of faith in this "evil day" necessitates a more complete defense.

Do not say to the Lord, "Well, I have the breastplate and the shield; no, thank you, I think I shall not need the helmet;" or, "I think I can get along without the sword." I tell you, you will need them all; make haste and put them on without delay. Some of you should have had them on long ago, and should be able to help others don them now. Many are already falling, and sadly many are feeling their lack of the helmet. Some with mere curiosity-interest have spent much valuable time in looking at the various parts of the armor as presented to them for the past few years, instead of earnestly buckling them on and proving them: and they have become so used to merely looking at the beautiful pieces of the armor that they expect the process of bringing forward new pieces to continue forever. Let such wake up to the fact that the armor is already complete, and that no more can be added to it, because anything more would be a superfluity. The Lord has graciously shown us its entire outline, as well as the manner in which the various parts of it work together. Look at your hand: it has four fingers and a thumb. You do not say, "Well, perhaps another thumb or finger will appear by and by. You know there will be no such thing. That hand is complete and another member added to it would be superfluous.

Just so those who have come to view the full completeness of God's plan, as now unfolded to us, know that nothing more could be added to it. It is gloriously complete and worthy indeed of its great Author. But, while the outlining, the general harmony and the working together of the various parts are all clear to us now, we yet have room for profound thought and study of it, and probably will still have even after we are glorified. Some make a great mistake in continually putting on and taking off various proffered armors. There is but one armor that will be of any use or protection to us, and that is that which is stamped with the scarlet stamp of the precious blood of Christ. Every piece of this divine armor is so stamped, and it all fits together. If you think to change your helmet of salvation for some other helmet, you will very soon want another breastplate to match it. And you will want another sword; for this sword will not match with any other helmet. And this shield of faith will not match with any other armor. Do not allow your head to grow too big for the helmet which the Lord has provided, and then go around hunting a new helmet to fit your swelled head and wrong ideas. If the helmet supplied in God's Word will not fit you, do not fancy the increase is real wisdom, and try to stretch the old one or to get a new helmet; but freely apply the liniment of humility and reduce it till the helmet does fit.

Put on the whole armor of God. And make sure that you accept no spurious brand. Every piece of the genuine is stamped with a cross and the words—To be worn only by the redeemed. Put on piece by piece, quickly; buckle it on securely; and, having done all, STAND. The position thus suggested implies an attack: the attack will surely come, and indeed has already come to many. Are you ready now to do good service as a valiant soldier of the cross of Christ? Stand! do not run away; stand your ground and battle for the truth.

As we have already observed, it is as truly a part of God's purpose to let some fall in this evil day, as it is to enable others to stand. He therefore permits the strong delusion to take possession of all who have pleasure in unrighteousness, and who therefore do not believe the truth. Such are unworthy of the truth, and soon or later every such one must fall. All such are condemned as unworthy of membership in Christ, the vine; and as the time for the exaltation of the church draws nearer and nearer, the testing may be expected to increase until all the unworthy ones are weeded out. "He will gather out of his kingdom all things that offend [those who put off the wedding garment of Christ's

imputed righteousness, etc.], and them which do iniquity [those who practice sin, who are not fully in sympathy with the principles and ways of righteousness as laid down in the Lord's Word]." And "then shall the righteous shine forth as the sun in the kingdom of their Father."

If, then, we would escape the delusions of this evil day, let us see to it that we are in deed and in truth lovers of righteousness; let us receive the truth in meekness, hold it with humility and thankfulness, and serve it with energy and zeal.

THE WHEAT AND THE TARES

MAR. 13.—MATT. 13:24-30, 36-43.

"He that soweth the good seed is the Son of Man."—Matt. 13:37.

Commentators in general notice that the cluster of our Lord's parables, one of which is dealt with here, all relate to "the kingdom of heaven." Yet strangely enough they almost all ignore this kingdom feature in interpreting these parables. Of this one, for instance, it is customary to say that God began sowing the good seed, the "wheat," in the Garden of Eden; and that there also shortly after Satan sowed the "tares." Their difficulty seems to be a failure to apply rules of order and logic—they fail to rightly divide the Word of truth. Certain false principles of theory and interpretation are at the bottom of their difficulty. It is essential that we empty ourselves of the many false doctrines "received through the traditions of the elders" and from the dark ages, if we would hear (understand) the Word of the Lord—if we would be taught of him.

The Gospel of the kingdom was not preached in Eden. It was implied but not clearly stated in the promise made to Abraham, "In thy seed shall all the families of the earth be blessed." This kingdom was hoped for and expected by Israel, because they were the natural seed of Abraham. The kingdom which began in Israel with the reign of Saul, succeeded by David and Solomon, and reached its climax in the latter and thenceforth deteriorated, never was the kingdom of God in the full sense of the promise to Abraham. At the very most it was a *typical* kingdom of God, in the hands of a *typical* people of God—Israel after the flesh. The Israelites themselves recognized this fact and waited for Messiah the great King, to come and establish his kingdom and to rule the world. Consequently there could be no proper application of these kingdom of heaven parables, in any manner or degree, previous to that event.

On the contrary, when our Lord began his ministry, the message sent forth was, "The kingdom of heaven is *at hand*"—"is come nigh unto you." The commission to the disciples was to proclaim Jesus the King and to announce that he was ready to establish his kingdom. Yet his ministry with that nation closed a few days before his crucifixion, when he, weeping, uttered the solemn denouncement, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." (Luke 13:34) The literal seed of Abraham having thus failed to accept the kingdom (as God foreknew and foretold through the prophets), the next step was to find another nation more worthy than the Jews.

"A HOLY NATION"

But no other nation could be found suitable to God's purpose, and hence a new nation was to be formed: and this has been the work of the Gospel age, to call out "*a holy nation*, a peculiar people" from every nation, kindred, people and tongue, to constitute this kingdom of heaven. The "Israelites indeed," but a small remnant of the Jewish nation, were attracted by the truth and were the first accepted members of the "holy nation," at Pentecost. They in turn as ambassadors for God, were sent with the King's good tidings of the coming blessed kingdom to us Gentiles,—to gather from all nations, kindreds, peoples and tongues a sufficient number to complete the "holy nation," "*worthy*" to be the kingdom of heaven and as such to bless the world.—Rev. 5:9, 10.

It is this "holy nation" in its preparatory and embryotic condition that is referred to in the parables of the kingdom of heaven. These parables of the kingdom, therefore, gave prophetically the church's experiences from various standpoints,—from the time the work of selecting began, to the time when that work will be completed and the full number of the elect "little flock" will have been called, found faithful under the tests and disciplines and polishings of the great Master. Then as a whole it shall be glorified, and shine forth a glorious kingdom, full of the excellency and power of God and in every way fully qualified to fulfil the original promise to Abraham, by blessing all the families of the earth with the true light, and drawing them all (through a knowledge of the truth) to the great Life-giver, that whosoever will may take of the water of life freely.

WHY JESUS SPAKE IN PARABLES

Our Lord tells us why he uttered his teachings in parables;—that it was because the truths he taught were intended only for the kingdom class, not for the average hearer; and his words are very plain to this effect: "To you [my believing and obedient disciples] it is given [granted] to know the mystery of the kingdom of God; but to all those who are without [outside—strangers to God and unconsecrated] all these things are spoken in parables: that seeing they might see and not understand, and hearing they might hear and not believe." In this instance our Lord, we are told, first dismissed the general multitude and then expounded the parable to his disciples privately. And this was his general custom—"Without a parable spake he not unto the [general] people."—See verses 10-16.

Our Lord himself "*soweth*" this good seed of the kingdom, which germinating constitutes his Church, spiritual Israel. This is shown in his exposition (vs. 37), "He that soweth the good seed is the Son of Man." The good seed itself, we are told, was the message respecting the kingdom—"the *word* of the kingdom." (Vs. 19) This word, or message of the kingdom was planted by our Lord and his servants the apostles, as it is written, "Which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him, God also bearing witness both with signs and wonders."—Heb. 2:3, 4.

So long as our Lord lived, the adversary, Satan, found no opportunity for sowing the seeds of error amongst the seeds of truth: our Lord declares, "While I was with them in the world I kept them in thy name: those that thou gavest me I have kept." (John 17:12) And so long as the apostles lived the church was similarly protected from the errors which the adversary fain would sow: the apostles for this very purpose, we understand, were specially holden and guided of the Lord, so that whatever they bound on earth might be understood as having the full confirmation in heaven, and whatever things they loosed or abrogated or set aside on earth, might be understood as having the full heavenly sanction. And the church did recognize this divine supervision and accepted the apostolic rulings as inspired and authoritative.—See Acts 15:24-29, 31.

"But while men slept"—after the apostles had fallen asleep in death, Satan, the great enemy, found little difficulty in sowing the seeds of error,—false doctrine. And as the true doctrine produced *true children* of the kingdom only, so the false doctrines introduced produced *false children* of the kingdom only. The wheat seed could not produce tares; the tare seed could not produce wheat.

The difference between wheat and tares is very great. Wheat is the standard food of the world and is said to contain the elements of nutrition in the best proportions for man's use: how apt a symbol the Lord chose when he would represent the truth, the whole truth, and the children of the truth—the children of the kingdom. The tare as a symbol is likewise very appropriate. It resembles the chess or cheat of America and the darnel of Europe. The tare seed is poisonous and acts as an emetic, causing vomiting; and it occasions the husbandman great annoyance, because it must be thoroughly separated from the wheat before the latter can be used. The statement here in the Greek implies that the tares were *over*-sown—intentionally, maliciously sown in the midst of the wheat, for the very purpose of damaging or totally spoiling the entire crop. Such malice would probably be understood very well by our Lord's hearers, even if they did not comprehend the *import* of the parable. Professor Shaff mentions a similar act of malice in Ireland, where an out-going tenant, in spite, on account of his ejection, sowed wild oats in the fields which ripened and seeded before the crops and caused great difficulty to the farmer. Wheat and

tares, while growing, look exactly alike until they head out: then the difference is very apparent. The wheat heads, full of heavy wheat, bend over with the weight, while the tares are very erect and have the appearance, where they are thick, of being the superiors, the masters of the field. What a beautiful illustration of the modesty and meekness of the true and fruitful Christian, and of the proud boastfulness of those who are Christians in association and appearance only.

As in the parable the servants inquired of the Master whether or not the seed sown had been good (pure, free from weed and tare seed), so today and all down through the Gospel age, the Lord's people have sometimes wondered how it comes that the church is, and always has been from the first, infested with a class of people who have a form of godliness, but not its power and spirit. They have wondered whether or not the truths sown by the great Teacher could possibly produce such a varied crop as is seen in the church which nominally is his church. The Lord answers our question, assuring us that the seed truths which he planted were pure, good, and that the tare seeds were planted by his enemy, Satan. And looking over the field, the world of mankind (the *kosmos*, not the *ge*, the earth, nor the *aion*, the age, tho both of these are often elsewhere improperly translated "world"), we can readily see its wheat-field,—the field wherein the truths and the errors respecting the Lord's coming kingdom have been planted,—where these plantings have brought forth correspondingly, a true and a false kingdom class.

"THE FIELD IS THE WORLD"

The *kosmos*, the world of mankind as a general field, was all more or less adapted to use as a wheat field; but it was not all planted with the good seed: the good seed was planted in Palestine, Asia-Minor and Europe, and from thence has spread to America and to some slight extent elsewhere. But, strictly speaking, Europe and North America are the wheat-field in which grows side by side, intermingling, and often with their roots tangled, the wheat, the children of the Kingdom, begotten of the truth, and the tares, children of the evil one, begotten of error; and the name of this wheat field in common parlance is "Christendom,"—*i. e.*, Christ's kingdom; for the "tares" claim to be the true kingdom class and that the "wheat" are fanatics.

The fact that the wheat-field was not free from tares was not discovered by some of the faithful servants (and indeed was difficult to discern) until the fruit began to appear;—then the question was, How should the matter be dealt with? Any attempt to root out the tares—to separate between the children of God, the children of the truth, and the children of Satan, the children of error—any attempt at positive judgment along these lines was positively forbidden; the instruction being, "Let both grow together *until the harvest.*" While therefore God's servants were not to attempt the separation, the true from the false, throughout the Gospel age, they nevertheless were to understand that the mixed condition would not be permanent—that a time of separation would surely come—in the harvest, in the closing time of the Gospel age.

Apparently the tares have grown more thriftily than the wheat; no doubt indeed the intention of the adversary was to utterly choke the true wheat, and hence he has sown the tares with extremely liberal hand, so that our Master informs us that out of the entire wheat-field, he looks only for a small harvest of good, fully ripe wheat.—"Fear not, *little* flock, it is your Father's good pleasure to give *you* the kingdom." By reason of the choking influence of the tares, however, there will apparently be much of the true wheat not fully ripe for the harvest—not "overcomers," but merely "babes in Christ."

It would be a great mistake to suppose that the "tares" of Christendom are merely the murderers, thieves, knaves, etc., morally corrupt: on the contrary, the "tares" are not on the low level of the field, but rise *up out of* the field (the world) as does the wheat, proclaiming that they are Christians by associating themselves in religious institutions, and with much profession holding their heads higher, and making their boasts louder than the true "wheat" class. They are generally moral people: this is implied in their association with the wheat class, they have "a form of godliness." Are we not told by the Lord that such people are "children of the wicked one?" Does not this seem rather harsh, considering that none of them sprang from the good seed of truth, but that they were all *begotten of error*—with which fact they themselves possibly had little to do?

The general view of this matter is, we think, not only unkind, but unjust and unscriptural. To our understanding the whole world of mankind (excepting the true Christians), born in sin and shapen in iniquity, aliens and strangers from God, may be spoken of as "children of the wicked one," because they came into their condition of alienation from God more or less directly through Satan's instrumentality. And considering that merely nominal Christians were brought into Christian profession not by the truth but by falsehood, by Satan's misrepresentations and perversions of the truth, and that deluded by these errors many of them are what they are in all good conscience—we can think of them sympathetically; for they do not appreciate the hopes and aims and sentiments of the true "wheat" class, but think of these as deluded, fanatical, over-enthusiastic, visionary zealots. The "tares" consider themselves to be the real church, the real crop, sown by the Master, and look with pity often upon the true "wheat" class, considering them abnormal growths of piety and superstition. The "tare" idea of religion is that it is for the restraint of vice, for the promotion of civilization and for the cultivation of social qualities in humanity. This is the kingdom by which now and for centuries past the "tare" class has sought to rule the world—with sword and gun and prison, in concert with the preaching of good morals, to be preferred when they do not cost too much. The "tares" are far too respectable a class of people to have been planted by the great Enemy, for any other purpose than to act as a powerful antidote or offset to the influence of the truth and the true children of the kingdom. Had he been *able* to keep the world in the darkness of heathen superstition, he never would have planted so respectable and orderly and moral a class as the "tares"—imitations of the "wheat:" but seeing the influence of the truth in the world, Satan sought heroically to counteract it along advanced lines. In this he is true to his Scriptural character—ready to wear garments of light, as represented in the sciences, etc., and to put upon his faithful the same.

With this view of the "tares" we may look upon them with respect and realize that altho they can never hope to enter the kingdom, and altho they must be *destroyed as "tares"* in the fiery times of the day of vengeance just at hand, yet this need not suggest their utter destruction in the second death as human beings, nor that they will have no hope of any blessing under the kingdom, when it shall be established in power and great glory. On the contrary, the "fire" of this day of wrath (into which we are already entered) is as symbolic as the "tares" it will burn. It will destroy the "tares" *as "tares"*—as pretended children of the kingdom, of which really they never were a part, but intruders, deceived. It will still leave them as members of Adam's race, bought with the precious blood, amenable to the conditions of the New Covenant, and to all the blessings of the kingdom, as they shall flow to all the families of the earth, after the *true* "wheat" class have been separated and caused to "shine forth as the sun [with their Lord Jesus] in the kingdom of their Father."

"THE HARVEST IS THE END OF THE AGE"

To our understanding of the Scriptures,* we are already in the "harvest" time of this age. The great Chief-Reaper, the Lord Jesus, is now, through his messengers or servants, gathering the harvest of the kingdom truths which he sowed 1800 years ago; and very soon the last of the ripe wheat will be gathered into the "garner" (the glorified state—the heavenly condition—"changed")—and then, very quickly, the sons of God will be manifested and their great work of blessing the world will begin. (See Rom. 8:21, 22) This Sun of Righteousness, composed of Christ our Lord and all the faithful overcomers of this Gospel age glorified, shall "shine forth" as the prophet has declared, with healing in its beams—provisions of mercy and restitution for all mankind.

The furnace of fire in which the tares will be destroyed (*as "tares,"* and fully and freely confess that they and their institutions are not the kingdom of God, that they have neither part nor lot in that matter, but were mistaken) is the great time of trouble, the day of vengeance; the day of the overthrow of Satan and his representatives; the day of Satan's binding that he shall deceive the nations no more; the day when the rod of divine vengeance shall smite and break the systems of earth as potter's vessels, preparing the world of mankind thereby, for the blessings and favors which divine grace has provided in Christ Jesus our Lord, who gave himself a ransom for all to be testified in *due time.*

* See Millennial Dawn, Vols. ii and iii.

"THE DAY OF VENGEANCE"

"This is the fourth volume of a series of books dealing largely with eschatology, the views enunciated in which caused no little controversy in this county a year or two ago. Indeed, a specific doctrine in VOL. I. formed the subject of a set theological debate between the Rev. Mr. Davidson, lately of Canisbay, and Mr. C. N. Houston, Wick, an able and eloquent expounder of the views. Basing his position chiefly on the assertion of Scripture that the Atonement was "a ransom for all," Mr. Russell shows how God's purposes in the ages towards mankind have been revealed, notably in the typical kingdom of Israel and his dealings with them, as so minutely recorded in Holy Writ. The main contention is that these purposes involve the election or selection during the Gospel age of a church—the body of Christ—which, when completed, will reign with Christ as a spiritual kingdom, through whom all the families of the earth shall be blessed during the Millennial age, which is due shortly to be ushered in.

"In the present volume [IV.] the author steadily and logically pursues his theme, proving from the Scriptures that the 'Day of Vengeance'—the dark day prior to Millennial dawn—is upon us, and that this is the meaning of the *unrest* which is so prevalent on every hand and in relation to every subject. Not content with giving his own views (or rather the Scripture testimony which he applies), the author has fortressed these immensely by quotations from scores of prominent men—doctors of divinity, statesmen, jurists, financiers, historians and editors—many of whom, we presume, realize but imperfectly the import of their own words as they are here quoted to prove that the history of our day is the fulfilment of prophecies eighteen to thirty centuries old.

"The volume certainly will be valued for its extensive collection of facts and figures, relating to almost every phase of social, political, financial and religious matters as they bear upon the present situation. Nor are these dryly stated; on the contrary, they are introduced in such a manner as to fascinate every reader who is at all interested in the consideration of the wonderful events of 'our day.' We must compliment the book for its fidelity to the Scriptures and to principles of righteousness, and for the even-handed justice with which it deals with some vexing problems. It is a book that will probably make some warm enemies, but it is sure to make a host of warm friends. Its enemies as well as its friends will read it with more than ordinary zest, and will want it always by them as a work of reference. Its influence will surely be far-reaching, for its counsels are wholly on the lines of law and order and peace, even though it points out from prophecy that very shortly peace will be removed from the earth. A lengthy chapter entitled 'Our Lord's Great Prophecy' is devoted to an exposition of Matt. 24, and the views given forth cannot fail to interest Bible students. A shorter chapter, the last, entitled 'Jehovah's Footstool made Glorious' will be found most interesting to the same class. Zech. 14:4 is wholly unique, and will be found deeply absorbing to Christian thinkers and others.

"The author, while holding to the second advent of Christ and the then establishment of his kingdom, very evidently has a more exalted idea of those events than is common to 'premillennarians;' he views it, as we have already indicated, as a spiritual kingdom, though none the less a veritable dominion which shortly will be the channel of divine blessing to men—tho introduced by a 'day of vengeance' and trouble which will figuratively break and wound the hearts of men, preparatory to their healing with the 'Balm of Gilead.' There is so much thought on new lines to be met with in the volume that the value and ability of the work will be readily admitted even by those who may be unable to fall in with its conclusions."—*John O'Groat Journal*, Wick, Scotland.

VOL. XIX ALLEGHENY, PA., MARCH 15, 1898 No. 6

REMEMBER THE MEMORIAL SUPPER, APRIL 5TH

AFTER 6 P. M.

IT HAS been suggested by some that the *day* preceding (April 5th) be spent, to some extent, as partially a fast day and a day of much private prayer for the welfare of Zion. Let each of us do as is in his heart, in this matter. We of the WATCH TOWER will remember you all on that day, as we do every day, but more particularly. "Brethren pray for us."

Answering a query, would say:—

The Hebrews will celebrate Passover Feast for a week, beginning (Nisan 15th) 6 P. M. April 6th. We celebrate the death of the Lamb in the "Memorial Supper" (Nisan 14th) the night before after 6 P. M. Read the article in last issue of the TOWER again.

"BECAUSE THE DAYS ARE EVIL"

[Reprinted in issue of July 15, 1905, which please see.]

FEET WASHING

Some feel that the feet-washing mentioned in John 13:4-17 is as important as the Memorial Supper; and hence we will here consider the subject: although only one of the Evangelists remembered even to mention it.

In Eastern countries, where sandals were worn, and the feet thus exposed to sand and dust, feet-washing was a regular custom, and an actual necessity. This service was considered very menial, and the humblest servants or slaves performed it for family and guests.

Our Lord had noticed among his disciples a spirit of selfishness; he had overheard them disputing which of them should be greatest in authority and dignity in the kingdom he had promised to share with them; and, foreseeing that this spirit would injure them in proportion as it grew and strengthened, he had rebuked them for their lack of humility. So indeed it did, in the fourth to the sixth centuries, blossom and yield bitter fruit, in the organization of Papacy, and the train of evils and errors which still flow from that impure fountain.

To illustrate the proper spirit which should characterize all who would be his disciples, he took a little child and set him in the midst, and said, Except ye become (artless and simple) as a little child, you are not fit for the kingdom for which I am calling you. Ye know how the Gentiles lord it over one another, and recognize caste and station, but it must not be so with you. Ye have but one Master, and all ye are brethren; and he that would be chief, let him become chief servant. (Mark 10:35-45) They who serve you most, you must mark as your chief ones. I am the chief servant myself; for the Son of man came not to be served by others, and honored thus, but he came to serve others, even to the extent of giving his life in their service. As therefore my greatest service toward you renders me your chief, so shall it be among you. Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. Esteem such very highly for their works' sake.—1 Thes. 5:13.

But for all this, the spirit of pride and a desire to "lord it" over others, and be reverenced as chief, was there, even after three and a half years spent with the Master, and under his example; and as he was about to leave them, Jesus sought, even on the last evening with them, to impress this lesson indelibly upon their hearts. So, after the Passover Supper, he arose from the table and performed for his disciples the most menial service, in washing their feet. They probably had not even thought of performing such a service for each other or for him, and even had consideration enough to object to his thus serving them in so humble a manner.

When Jesus had finished, he said to them, "Know ye what I have done to you? You call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him." If ye know these things, happy are ye if ye do them. If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby, helped in my service, and prepared for the kingdom in which I have promised you a share.—John 13:4-17.

That the lesson had its designed effect we can scarcely

doubt, as we look at the course of several of the apostles, and see how, with much self-denial, they served the body of Christ, of which they were fellow-members, following the example of the Head, who was chief servant of all.

The question arises, What did the Lord mean when he said, "I have given you an example, that ye should do as I have done?" Was the example in the *principle*, in the lesson of service one toward another? or was the example in the *method* of service, in the ceremony of feet-washing? To suppose the latter would be to hide the real lesson under a form. And if the example were in the form, then every item in the form should be observed: an upper room; a supper; sandals should be worn; the same kind of garments; the towel girdle, etc. But no: the "example" which we should follow lay in the humble serving of the disciples by the Master, regardless of form. His example of serving the fellow-members in even the most menial manner is what we should follow—and blessed will we be in proportion as we do follow it. In that proportion we shall be prepared for the everlasting kingdom and service of God.

Those now living in Eastern countries, where sandals are still worn may find an opportunity now to follow the example, the same form which the Master used, as well as other forms; and those differently circumstanced may follow the "example" in a thousand forms. Some of the fellow disciples probably live in your city and in mine. How can we serve them? How can we show them our love and sympathy according to the Lord's "example?" Not in this climate by washing their feet—this would be an inconvenience, the very reverse of a pleasure and service to them, and therefore contrary to the "example." But we can serve the "body" otherwise, and truly follow the example. We can improve our various opportunities to serve them in matters temporal as well as spiritual. We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them—figuratively speaking, to wash their feet.

Do not wait until they request your assistance; for in proportion as they are developed disciples, they will not ask your aid. Do not wait until they tell you of their burdens and trials, but watch to anticipate; for in proportion as they partake of our Master's spirit, they will not be complainers, but will live "always rejoicing"—rejoicing even in tribulations.

Be not ashamed of such service of the "body," but seek it and rejoice in it—"ye do serve the Lord, Christ." But still more important than temporal service is our service one of another as "new creatures."

The washing of the body with the truth—the sanctifying and cleansing of it with the word—is in progress now. (Eph. 5:26, 27) What are you doing to cleanse and purify the faith and lives of your fellow members? Do you approach them humbly with the truth, sincerely anxious to serve them, to bless and comfort and refresh them therewith? If so, go on; grand is your service; the Master served thus; this is his example; follow on. The more you can thus serve, and at the greater cost of time, and effort, and convenience, and self-interest, the greater will you be in the eyes of the Master, and the more honored and beloved of the body when they shall come to see and know you, as the Lord sees and knows your love and service.

Follow closely, then, the noble "example" of Jesus: wash and be washed one of another, cleanse and purge away the defilements with which each comes daily in contact in the world, that ye may be clean, "through the word spoken unto you." Purge out the old leaven of hypocrisy, and envy, and self-exaltation, even as ye have already been justified from all things and reckoned pure and holy by the merit of the precious blood which the chief servant and Lord of all gave for all.—2 Tim. 2:20, 21.

JOHN THE BAPTIST AND HIS MURDERERS

Mar. 20.—Matt. 14:1-12.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

This lesson relates more particularly to Herod and Herodias, than to John the baptizer. It will be remembered that John had faithfully reproved Israel's sins, calling the nation to repentance—in preparation to receive their Messiah and the long promised kingdom of God. His work, while faithfully done so far as he was concerned, and while not devoid of fruits, was nevertheless a failure as respected the bringing of Israel into a proper condition of heart, that as Israelites indeed they might be prepared to receive Jesus as the Messiah. Had John succeeded, the mission of Jesus to Israel would have been successful; and then, instead of the nation's being rejected from divine favor and overthrown in a great time of trouble, it would have received additional divine blessings, taking the place now occupied by the Christian church: but, as it was, the words of the prophet were fulfilled, "Though Israel be as the sands of the sea, yet a *remnant only* shall be saved." The unready stumbled, were "broken off."

In this respect we have seen that John, like Elijah was a type or illustration of the entire Gospel church in the flesh,—in its earthly career.* John himself, however, tho a loyal servant to the Lord and a martyr for the truth, was not a member of the Gospel church. He belongs on the lower plane, with the overcomers of the Jewish age. Our Lord clearly declares this; "The law and the prophets were until John; since that time the kingdom of heaven is preached." (Luke 16:16) Again he said, "There hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven [church] is greater than he." (Matt. 11:11) None could share in the "high calling," nor in any manner be recognized by the Father as members of the house of sons, who died prior to our Lord's death and resurrection,—prior to the giving of the holy spirit of adoption, whereby all the house of sons are "sealed unto the day of redemption."—John 1:12; Eph. 4:30.

John's position in the future, therefore, will not be that of a member of the bride, the heavenly kingdom class; but with Abraham, Isaac and Jacob and all the prophets, amongst whom he was one of the chief, he will be privileged to participate as a member of the earthly phase of the kingdom, and be one of the "princes in all the earth." And as a servant of the kingdom he will be greatly honored and blessed and used, in that position to which by the grace of God he was called. And we might here remark that the ancient worthies who will thus be the servants of the kingdom class, are not thus differently honored from the church because less faithful than the overcomers of the Gospel age: on the contrary, had they not been faithful they would not be honored at all. Only overcomers will have any part in the kingdom work; and any part in that work will be honorable and desirable. God desired two classes and hence in his plan called two classes, both honorable and to honorable service;—the one on the earthly plane, the other on the spiritual. There was no obligation to "call" either class: it is an honor to be called and to be used of the Lord in any part of his service; and all thus used will be perfect, each on his own plane, and be perfectly satisfied with his estate: just as fish are better satisfied to be in the water, while birds are better satisfied to be in the air.

John's candor in reproving Herod for living in adultery with his brother Philip's wife, brought against him not only Herod's ill-will, but especially the ill-will of the woman. It would seem indeed that it was the woman, Herodias, that was the instigator of Herod's entire course toward John. We read, "Therefore Herodias had a quarrel against him and would have killed him; but she could not, for Herod feared John, knowing that he was a just man and an holy, and saved him; and when he heard him, he did many things, and heard him gladly."—Mark 6:19-25.

Herodias was therefore on the lookout for some opportunity to overcome Herod's sympathy and fear and to accomplish the death of John, who had now been imprisoned, at her instance, for over a year. Her opportunity came when, at a birthday banquet, Herod, surrounded by his "lords and high captains," and charmed by the dancing of Salome (the daughter of Herodias), promised her whatever she might ask even to the half of his kingdom. The wickedness and intense malignity of the woman's heart against John, simply because of his reproof of her wrong course, is fully shown by the fact that at her instance the daughter chose the death of John in preference even to half of Herod's kingdom.

Incidentally, too, this narrative shows how great an influence a wrong-minded woman can exercise. Herod was under her influence to such an extent that he had put away his lawful wife to make room for this wicked woman: her daughter was under her influence so that she was willing to relinquish half a kingdom to fulfil her mother's wicked will. One lesson here set before us is that, while women naturally are more sentimental than men, and under favorable circumstances dominated by good sentiments, yet, if they become evil-minded and vicious, they are correspondingly disposed to

* Millennial Dawn, Vol. ii, page 251.

go to even greater extremes of wickedness than their brothers. It is of absolute importance to men that they should not only be emptied of the evil spirit of selfishness and sin, but that they should be filled with the spirit of Christ, the holy Spirit: all this is still more important as respects woman, with her more sentimental nature for either good or evil.

What a suggestive lesson is here for mothers in respect to their power over their daughters either for good or evil. And here we trespass upon our subject sufficiently to remark that woman's proper sphere of influence is the home—as saith the Scriptures. A true, pure, noble, sensible mother has an almost untellable influence for good or for evil with her husband and sons as well as with her daughters. What a great mistake has been made by some well-intentioned but not Scripturally guided mothers in leaving the home privileges, opportunities and duties put into their hands by Providence, to go out into the world to attempt its reformation. How frequently the homes of female suffragists and female reformers are neglected, the evil effects thereof falling upon husbands and children. Let every mother feel that in her own family and family connections, and in the opportunities opened to her in the church, the Lord's family, she has abundant opportunity for the exercise of every talent and grace, and that in a manner fully in accordance with the divine Word and therefore in harmony with the wisdom which cometh from above.

Herod was grieved, "sorry," for the unexpected turn matters took in connection with his unwise offer. We are not to infer from this any heart repentance, but merely that the matter was incongruous to his sentiments and wishes. But proud of his word as a king, proud also of the power, and desirous of appearing omnipotent as possible before his nobles, none of whom probably were of a kind to have any sympathy with John, because also of his oaths, Herod concluded to grant the request, and as a result John was beheaded, and the cruel, vindictive and wicked Herodias received the ghastly present of his head, while John's followers buried the remainder of his body and bore the news to Jesus, his friend.

John's courage and fearlessness in reproving the King should not, we believe, be taken as an indication of proprieties, by the Lord's people. To our understanding John exceeded his mission when he undertook a personal correction of the king. He was right in speaking publicly and boldly against sin in its any and every form; and had Herod inquired of him respecting the subject, it would have been duty for John to have made the statement here recorded. And it is barely possible that Herod did inquire and that John was not a busybody in the king's business, but merely told the truth in answer to an inquiry. This however does not appear from the general narrative. We suggest, however, that the Lord's people would generally best proclaim the truth in a general way without making applications of it to persons in particular, rulers or others, unless so requested by them. It is, we believe, sufficient, if *principles* of righteousness are firmly held and publicly stated.

However, it is altogether possible, indeed probable we think, that John's course which brought him into conflict with Herod was in some degree *typical* of the course of the Gospel church in this present time; and of course of events that may be expected. If it be a type, Herod would represent civil government, and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman, Jezebel, etc. Should it prove to be a type by its fulfillment in antitype, the fulfilment will probably be on something like the following lines: (1) A partial reunion of church and state. (This seems to be now in process of development.) (2) In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God. (3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out specially the animosity and venom of the latter. (4) The church nominal, in her false position would be anxious to stifle the reproofs and to destroy the reprovers, and the effect would be that the civil power would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances;—as John was hindered by imprisonment. (5) Jezebel's personal influence being insufficient may subsequently be augmented by the influence of her daughter (united Protestantism) who will be so fully in sympathy with her as to become her tool in the destruction of the most loyal servants of God.

The Golden Text of this lesson is well worthy of being deeply engraven upon the hearts of all who seek to make their calling and election sure: "Keep thy heart with all diligence; for out of it are the issues of life." If the heart, the thoughts, be kept strictly under control in full harmony with the Lord and his Word, all the opposition of the world and the flesh and the devil will not be able to overcome us. Being filled with the Master's spirit and guided by him, we shall thus come off victors, conquerors and more than conquerors through him that loved us.

"THE DOGS EAT OF THE CRUMBS WHICH FALL FROM THE CHILDREN'S TABLE"

APRIL 3.—MATT. 15:21-31.

"Then came she and worshipped him, saying, Lord, help me."—Matt. 15:25.

Sidon and Tyre lay between Galilee and the Mediterranean sea, and the border line of these two countries, where they touched the land of Israel, are in this lesson called the "coasts." Our Lord did not go into the countries of Tyre and Sidon, for those were Gentile countries, and he had already instructed his disciples not to go into the way of the Gentiles. His journey, mentioned in this lesson, was still in Israel, in Galilee, but over toward the border of Tyre and Sidon. The woman who is the central figure came from the Gentile side of the border: she no doubt had heard of Israel's hope in a coming Messiah, who would be of the house of David, and whose kingdom it was predicted should be a universal kingdom. And she had undoubtedly heard also of Jesus and his wonderful works, and of his claim that he was Israel's Messiah. Hearing of his close approach to her neighborhood, she came to him on behalf of her daughter who was possessed of a demon, obsessed.* In harmony with her knowledge she cried to Jesus for help, "Have mercy upon me, O Lord, thou Son of David: my daughter is grievously vexed of a devil."

Our Lord's course in making no answer for a time was perhaps intended to test the woman's faith as well as to manifest it to others, then and since. Perhaps also his delay was in order to consider well the path of duty, the work which the Father had given him to do. What a lesson is here for us: if our Master went into the wilderness and into the mountain to pray and to meditate, and if here he paused to consider the Father's will, how much more need have we to do so;—we, whose judgments have so often proved to be unsound, and who know that to begin with we are sadly fallen and imperfect. Our dear Master's caution should be a reproof and a lesson to us; for how apt the majority are to speak and act without one moment's thought respecting the will of our Father in heaven.

Our Lord was perhaps weighing the subject, fully recognizing the fact that his powers were to be specially used with Israel and Israel only, as he himself had testified. He seems to have been considering whether or not he might reasonably and properly reward the faith of the supplicant. While he delayed to answer, his disciples seemingly took up the woman's cause, whether from sympathy or from vexation because she was interrupting their opportunity for study and communion with the Lord, we cannot judge; but their suggestion evidently was that the Lord grant her request and "send her away" in peace. As tho still weighing the question and as tho desirous that the disciples should discern the logic of his course and the propriety of his decision, he answered the disciples, "I am not sent but unto the lost sheep of the house of Israel."—Verse 24.

Quite probably the poor woman heard our Lord's disclaimer of any mission to the Gentiles; but so great was her love for her daughter, and so great her faith in the Lord's power, that she persisted, and falling before the Master, she worshipped him, saying, "Lord, help me." Her daughter's cause was her cause. Our Lord's response, that it would not be proper to take the food away from the children of God to give it to dogs, she understood fully. She recognized Israel as the children of the kingdom that God had promised to their father Abraham and his seed; and she well knew that all Gentiles were reckoned as "dogs." But our Lord's language seemed nevertheless to give her some hope, for it would

* See—What Say the Scriptures about Spiritism?

appear that he used a word for dogs which signifies not ferocious dogs but house-dogs—dogs which were friends and companions of the children. And so the poor woman, taking advantage of this thought, pressed her prayer for help, saying that the friendly dogs do get some of the children's bread, sometimes, cast to them from the table: and she desired that some crumb of favor might be granted to her. Our Lord was greatly touched by her faith which, while persistent, was not intrusive nor assertive; and as a result her prayer was granted. Her daughter was healed.

Here, too, we have a valuable lesson respecting what course is pleasing to our Lord when we approach him; for our Lord *approved* the woman's course. Let us note that she was not brazen and assertive. She did not attempt to be wiser or more just than God, and to criticize his partiality toward the elect seed of Abraham. So far from demanding that her wishes be granted instanter she did not even express a wish. She merely told the Lord the nature of her trouble, and said, "Lord have mercy on me." "Lord help me." She left it entirely to the Lord's wisdom *how* the help and mercy should be bestowed.

Alas! how many Christians of years of experience have less idea of how to approach the Lord acceptably than had this poor heathen woman. But it is not too late to learn better. Let us remember this example of what was pleasing and acceptable eighteen centuries ago; for we deal with the same Lord who changes not. Sometimes our Lord may be pleased to grant physical relief and at other times he may do as he did to Paul—give us the *more grace* to bear the physical ills, saying "My grace is sufficient for thee, my strength is made perfect in weakness."

Turning his course inward again toward the Sea of Galilee, our Lord rested in the mountain and healed the multitudes, lame, blind, etc., all "afflicted of the devil." For we are to remember that all afflictions are either directly or indirectly of Satan: by his temptations he first induced our first parents to sin, and thus brought upon them the penalty of sin, death,—with all its train of attendant evil, pain, sickness, sorrow; difficulty, mental, physical and moral. And subsequently, all the way down, by additional temptations to sin, through the pride of life, the lust of the eye, etc., Satan has continued to ensnare and to injure the fallen race. And thus all sickness and blemish, of every kind, may be either directly or indirectly charged to him. Our Lord in healing the people was doing so much in offset to the work of Satan; but all that was done in the few years of his earthly ministry, was only a type, a figure, a foreshadowing of the great coming work of blessing the world with restitution —which will include not only physical, but mental and moral recuperation and release from Satan's power. "For this purpose Christ was manifested that he might destroy death and him that hath the power of death, that is, the devil." —Heb. 2:14; Acts 3:19-21.

It is claimed by some that miracles are impossibilities and the reason that they give is that they are contrary to the laws of nature. But this is shallow reasoning. Every person of observation knows that mankind has the skill and ability to overcome the laws of nature to some extent, and that he frequently does so to his own comfort and advantage. For instance, gravity is one of the known laws of nature, yet, every time we walk upstairs and are lifted upward in an elevator, we are overcoming and going contrary to the laws of nature. According to this same law of nature water gravitates downward, yet by overcoming this law of nature with pumps, etc., mankind has one of his greatest conveniences in the waterworks systems of the civilized world. If then the laws of nature can be controlled to some extent by man for his own convenience, how much more able is God to control the operation of his own laws, so that all things shall work together for good to them that love him;—and for the carrying out of any and all of the divine purposes, in this age and in the ages to come.

Vol. XIX ALLEGHENY, PA., APRIL 1, 1898 No. 7

VIEWS FROM THE WATCH TOWER

The chief concerns of the world are food, clothing, shelter, money and the preparation of munitions of war;—among the *Christian* (?) nations. Beat your plowshares into swords and your pruning hooks into spears: turn your factories from the manufacture of the implements of peace to the preparation of war materials is the order of the day.

Great Britain *vs.* France and Russia, as well as Spain *vs.* the United States, are straining every nerve to be prepared for war, should it come;—the former over China and her trade, the latter over Cuba and her liberty. We have many reasons for hoping that a conflict will be averted in both cases. Should war come, however, in either case our sympathies would, we are glad to say, justly be with the English speaking nations. For altho England's policy in China has not been one of disinterested benevolence, there can be no question that it has been and is and will continue to be more liberal toward the Chinese than would be the yokes of other Christian (?) nations of Europe.

An armed intervention by the United States to secure the liberty of Cuba from the despotism and cruelty of the most bitter and cruel nation in Christendom would be, as nearly as can be imagined, a war on lines of disinterested benevolence. We believe that it is neither the desire of the government nor of the people of the United States to annex Cuba, while its population in all respects is as dissimilar to our own as is that of Mexico: hence whatever may be done for Cuba must be accredited either to pride or to benevolence—as with the food supplies already sent and still being forwarded by government and people to relieve victims of barbarity.

We incline to think that the President's policy will result in securing for Cuba, without war, a liberty similar to that enjoyed in Canada, and if so he will deserve the congratulations of all civilized peoples. However, should war come—either of the above suggested—it would have no special prophetic significance so far as we can see. It would mean loss of life, increase of debts: and by increased business prosperity for a few years it would really put off the great catastrophe which will overthrow all governments in *anarchy*.

CORRECTIONS

Not long since we, in common with other journals, called attention to the inconsistency of the New York millionaire, Trustee of the First Presbyterian church, H. M. Taber, whose Will showed him to have long been an infidel. The son of the deceased has since corrected some misapprehensions which we gladly record. He declares that his father "cherished a peculiarly bitter abhorrence of religious hypocrisy," and points out that he never was a *member* of the church, and that he had severed his relationship of Trustee ten years before he died: his acceptance of that office originally was to gratify a dear member of his family who was a member of that church.

* * *

In Rules for Daily Life given in last issue (which, by the way, we learn have been helpful to the friends in various localities) we neglected a very important item. It is one which is generally recognized by earthly courts and judges, but, alas, too frequently forgotten in the family and in the church. It is this: *No one is to be esteemed guilty because guilt is charged; but only after it has been* PROVEN.

The charged person is not to be esteemed guilty until he or she has proved the charge untrue: he is to be esteemed and treated as absolutely *guiltless* until the *accuser* has taken the Scriptural steps outlined in Rule V., and has manifested or proved the guilt. If this course were followed strictly it would quickly put an end to slandering and back-biting. For if the church slanderer found that his charges were *not believed*, he would abstain or else follow the Scriptural rule.

Because the fact is not generally known, we remark that *any* injurious or derogatory report is a slander. Webster defines "*Slanderer*, One who injures another by maliciously reporting something to his prejudice; a defamer; a calumniator." No one under the control of the holy spirit will engage in such "devil's business;" and each should be careful not to encourage others in such "works of the flesh and of the devil."

In referring to conscience as an *unsafe* guide (Rule XI), we merely meant that because of "*the fall*" all of our consciences need the constant guidance and control of the Lord's Word, or they will mislead us. We have no other guide than conscience or judgment; hence, the necessity of having it divinely directed. It is not enough to say, "My conscience does not reprove me."

CHURCH REVENUES DECREASE

Commenting on the resignation of Dr. John Hall from the pastorate of one of the most prominent Presbyterian churches in the world—the resignation having been subsequently recalled—an Exchange says:—

"Surprising as his resignation, since withdrawn, was to the public and the Presbyterian church, this reason will be even more surprising. From a surplus, large enough in successive years to build a $100,000 manse, the church has run behind, and pews once rented at $3,000, are let with difficulty. Where 10 years ago the church was giving $44,000 yearly to home missions, it is now giving $12,000, and its contribution to foreign missions has sunk from $28,000 to $9,000. As is always the case, this reduction has affected all receipts. Any church which stops giving to missions before long will stop adequately supporting its own gospel services."

The Editor proceeds to say that a similar falling off is noted in the receipts of all Presbyterian churches.

We render acknowledgment to God that the *voluntary* contributions to the spread of present truth have been increasing yearly, during this same period, as shown by the reports of the Watch Tower Bible and Tract Society;—and that notwithstanding the friends of "harvest truth" are nearly all poor—"not many rich," mighty or great among them. But where the heart has been touched and the flame of love to God and man has been enkindled, there is a burning desire to be, to do and to give to the glory of him who called us "out of darkness into his marvelous light."

"THE MODERN STEPHEN"

This is the title of a sketch in the *Ram's Horn* for January 29th. It represents a faithful minister of the Gospel under persecution. He is shown fallen in the street, a Bible on his arm: around him lie stones labeled *Hate.* Around him are pictured his assailants throwing more stones: a saloon keeper hurls a stone labeled *Revenge;* a society man with kid gloves hurls a stone labeled *Persecution;* a finely dressed man resembling a banker hurls a stone labeled *Malice;* an elegantly dressed woman (possibly his wife?) hurls a stone marked *Scandal;* while a College Professor with a large head (resembling that of a certain Xenia, Ohio, Professor) is throwing stones marked *Ridicule.*

The cartoon is a good one, and very forcibly illustrates the changed methods of Satan and his employees for the accomplishment of the same ends as formerly. Thus are the prophets prohibited, "killed" and "beheaded" who do not shun to declare the truth, the whole counsel of God, today.—Compare Rev. 13:15, 17; 20:4; 6:11; Luke 21:17.

OUR NEW PROPHETIC CHART

WE STILL procure and supply ($1.50 including expressage) the handsome, 5 ft. long Chart of the Ages, similar to the one in the front of MILLENNIAL DAWN, VOL. I., for parlor and hall meeting. But now we have something entirely new which every WATCH TOWER reader will want for personal and family use.

It is 34 inches long, on extra heavy coated paper, with metal mountings top and bottom and hangers. It gives the outlines of the ages and dispensations, and underneath the same, and to a scale, it shows the various lines of prophecy presented in MILLENNIAL DAWN volumes, also an illustration of the "days of creation" as set forth in the WATCH TOWER some years ago, and promised again in some future volume of the DAWN series.

The chart is too complex to be described briefly. Suffice it to say, If you are deeply interested in present truth, as presented in the TOWER and DAWN, you will surely want one of these charts for your sitting room or study wall. We have made the price 25 cents each, including postage, which will bring it within the reach of almost all. But that the poorest may enjoy it and be helped by it, we will send it *free* to all such on our list who drop us a postal card stating the fact and requesting the chart free *during April,* 1898.

For the suggestion of such a chart, no less than for the drawing of this one, we all are indebted to our dear Brother U. G. Lee, whose service was rendered free to the Lord and his people. Wherever possible, let several unite in *one order, to one address,* as thus the risk of damage will be decreased.

O'ERTAKE US ON OUR JOURNEY, LORD!

(Luke 24:13-32.)

When to Emmaus the disciples walked,
  Downcast, their hopes to sorrow turned,
A courtly stranger came and with them talked
  Whose hearts for consolation yearned.

"Why walk ye thus, with sad, dejected mien,
  When brightly shines the King of Day?
The woods are decked; for, as a radiant queen,
  Spring comes triumphant on her way."

"O stranger, not by us the fields are seen;
  We study sorrow's pages o'er.
The day is night, and crushed our hearts have been,
  Since Calv'ry's cross our Master bore.

"Jesus of Nazareth his humble name,
  But rightful heir to David's throne.
We trusted for redemption; but in shame
  We must our cause defeated own."

"Defeated? Say not so who hope in God.
  Weep not! Jehovah's oath and seal
Attest Messiah's righteous scepter-rod
  Shall Israel bless, all nations heal.

"But ought he not have suffered all these things,
  And enter into glory, first
To make conciliation? King of kings
  Indeed, but for our sakes accursed."

Unlocking then the mysteries of the Word,
  The light the prophecies concealed,
His eloquence their languished faith bestirred,
  And lo! the Master was revealed.

* * *

O kindly stranger! On our toilsome way
  O'ertake us, thou who went'st before!
On thy deep footprints focus ev'ry ray
  Of light that "shineth more and more."

Forsake us not, when faith and hope are weak,
  But walk with us the journey through;
Full fill us with thy spirit, holy, meek,
  All bonds of earth and sin undo.

Reveal thyself! With tender touch anoint
  Our dimmed eyes. Revive our faith
With visions of the crown thou dost appoint
  To those who bear the cross till death—

That, though at first we may discern thee not,
  We shall behold thee when we rest
At twilight—all our griefs and cares forgot,
  Rejoiced in thee, and by thee blest.

—R. B. HENNINGES.

THE MEMORIAL SUPPER

Some friends of the truth in Georgia write that they have not celebrated the Memorial Supper since coming out of Babylon, and give as their reason: "We feel that our minds are consecrated, but our flesh is not, nor can be under surrounding circumstances. We are poor and have large families dependent and cannot deny them. Therefore we have abstained from this much desired blessing."

If we understand the brethren aright, they are laboring under some misapprehension. If we should wait until our *flesh* is perfect, none of us could partake of the Memorial Supper, for the church of this age is not to expect perfection of the flesh; our perfection, if we are faithful, will be as *spirit* beings in the first resurrection. Now we have the treasure of the new nature, the new mind or will, in earthen vessels,—all of them more or less marred, blemished

by sin. But here we have benefit under the New Covenant,* by the terms of which God has agreed to accept our *perfect wills* (*backed by our best endeavors*) AS OUR ABSOLUTE PERFECTION. All such can say with the Apostle, "The righteousness of the Law is fulfilled in us"—we "walk not *after* the flesh, but *after* the spirit," and as close to it as possible.

Consecration does not imply the neglect nor the forsaking of our families;—unless in God's providence his adversaries and ours should be permitted to kill us, or captivate and imprison us, and thus forcibly hinder our care, or separate us;—as was frequently the case during the dark ages. Otherwise God instructs us that reasonable care for our families is his will, and properly our duty.

Full consecration to the Lord means a full surrender of our wills to God's will and of our bodies to our *new* wills. It means, consequently, the putting away of sin, to the best of our ability under the direction of the Lord's Word, and a cultivation daily and hourly of the holy spirit with its fruits and flowers of meekness, gentleness, purity, kindness, —love.

So then, dear Brethren, by faith realize that the Lamb of God was slain for our sins, and that the merit of his sacrifice covers and reckonedly cleanses us from sin in God's esteem: and so believing, and with hearts, wills, fully given up to the Lord, come to his table and partake of his emblems with mingled meekness and courage.

* * *

We have various questions respecting the fourteenth of Nisan, all of which arise from a failure to recognize that the "Passover," as understood by the Jews, refers to the Feast of Passover, and has no reference to the killing of the lamb on the 14th,—which is the thing we celebrate. With the Jew, the 14th was merely a *day of preparation* for Passover, and the eating of the lamb, and especially its killing, was only a part of that *preparation*. The Law provided that the lamb should be killed on the 14th of Nisan at even—or literally, *between* evenings. It was therefore within the scope of that requirement, if the lamb were killed and eaten on the 14th at any time after 6 P. M. of the 13th.

Let none of us forget to "put away all *leaven*"—sin—in preparation for the eating of the Passover. "Let us cleanse ourselves from all filth of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1; 1 John 1:7) Thus the remainder of life will be a *feast* of unleavened bread.

Do not make the serious mistake that *leaven* symbolizes merely false *doctrine* (Matt. 16:6-12); remember that it is also defined by the Apostle to signify a wicked disposition. Not merely a wickedness which would steal and lie and murder (the grosser forms of wickedness), but a form of wickedness much more likely to assail those who have even nominally accepted Christ; *viz.*, "*malice*," producing hatreds, envyings, strifes, back-bitings, evil surmisings, and other works of the flesh and the devil. Let the spirit of love come into our hearts and purge us of the *old leaven* of malice.—See 1 Cor. 5:6-8; Eph. 4:31; Col. 3:8; Tit. 3:3.

Let a man *examine himself* and so let him eat of that bread and drink of that cup. Each should seek to make the most of the occasion in the interest of his own spiritual welfare. Let each apply afresh the cleansing blood, and renew his consecration to be faithful to the Master until death. Remember, too, the Master's words, "Watch and pray, lest ye enter into temptation." "Brethren, pray for us!"

* See June 15, 1919, issue for critical examination of Covenants.

IS THERE HOPE FOR JUDAS?

Wisconsin.

DEAR BROTHER RUSSELL:—In reading the article on Venial and Mortal Sins in the TOWER for June 1, '96, I found a statement on page 122 which, if it is true, would seem to show that Judas' case is not a hopeless one. The statement is as follows: "On the contrary, those who have sinned wilfully and with full intent, and whose sin is mortal, do not feel penitent; but afterwards approve their sin and boast of it generally as greater light and liberty." This does not seem to be true in Judas' case. He repented of his sins, and that his repentance was sincere is shown by the fact that he restored to the Priests the money for which he had betrayed Jesus, and confessed to them that he had sinned, and in his despair went and hanged himself.—Matt. 27:3, 4, 5.

In the article on Judas' case in the TOWER for April 15, 1896, one of the reasons given for believing that Judas' case is a hopeless one is our Lord's statement in Matt. 26:24. It seems to me that Jesus could not have meant that it would have been better for Judas never to have lived, as this could not be true. For even the short span of life he did enjoy was better than no existence at all. May the meaning not be that it would have been better for Judas if he were not born *yet?* This seems to be the meaning in the Diaglott translation of Matt. 26:24. It certainly appears that Judas did not expect that the Jews would be able to capture Jesus and condemn him to death. For if that was what he expected and desired, then he would not have repented of his sin. In John 17:12 Jesus calls Judas "the son of destruction." This would tend to prove that Judas' case was a hopeless one. But we find that Jesus applies just as strong names to the Scribes and Pharisees. He tells them they are of their father, the devil, calls them serpents and generation of vipers, and asks how they can escape the damnation of Gehenna. So it would seem that if Judas has died the second death, at least some of the Scribes and Pharisees must also have suffered it. Judas' case resembles somewhat that of the lady, described on page 41 in the booklet on Spiritism, who had permitted the evil spirits to get control of her will and lead her to wrong a dear friend, and then make her believe she had committed the unpardonable sin. She, too, would have killed herself as Judas did, if she had not been prevented. From what is stated in John 13:2, 27, it would seem that Satan was the evil spirit who led Judas to betray his Saviour.

Hoping you will kindly help me to get a correct understanding of this question, I remain,

Yours in the Redeemer, R. A. LINDBLAD.

We give the brother's argument space because it is as good as we have ever seen on that side of the Judas question.

Some twenty years ago we were inclined to think that *all* must come to a *full* knowledge of *all* truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of Scripture that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors on the ground that he that is unfaithful in that which is least, would be unfaithful also with more. Adam's knowledge of the divine plan was slight, yet his disobedience brought full death penalty. The real grounds for sympathy with and hope for the masses is the Apostle's statement that Satan has blinded their minds,—misinterpreted the facts. All such will by and by "see out of obscurity" when Satan shall be bound—during the Millennium.

We confess little hope for the Scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good works to the devil. As for Judas' tears,—were they better than those of Esau (Heb. 12:17)? Did his repentance lead him to a *renewed* and reformed life, or to self destruction? —Heb. 6:6.

"BY GRACE ARE YE SAVED"

"For the grace of God that bringeth [leads to] salvation hath been manifested for all men—teaching us that renouncing ungodly desires we should live soberly, righteously and godly in this present age, waiting for the blessed hope, even the glorious manifestation of our great God and Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purity unto himself a peculiar people, devoted to good works."

TITUS 2:11-14.

"Grace, 'tis a charming sound," sang the poet, nor did he exaggerate; for to all who have learned the true meaning of divine grace, that word, like the word "Gospel," is a synonym for all the divine mercies which God's people may now or ever enjoy. But this word grace is little used today in common conversation on the every day affairs of life, and consequently remarkably few appreciate its richness, its wealth of significance, and consequently many of the statements of Scripture in which this word occurs are, to the majority of readers, deprived of their real beauty and force.

The word grace signifies *favor*—particularly unmerited favor. Acts of grace are thus to be clearly distinguished from acts of justice and from obligations. If this proper signification were in the minds of people when reading the

Scriptures where the word grace so frequently occurs, it would be to all true believers a great protection against numerous of Satan's wiles and false doctrines—the general aim of which is to misrepresent the divine dealings and to pervert and subvert the divine testimonies. Every testimony to the effect that God is extending his "grace" to humanity or to the church is a testimony to *their unworthiness to justly demand* those favors or blessings.

The spirit of the world in general is that of self-sufficiency and independence; following their own wisdom and lacking the instruction and wisdom from above, the worldly-wise regard themselves with complacency; they believe themselves to be quite sufficiently righteous to merit a good deal of divine blessing and reward; true, they admit also that they have imperfections, but these they expect to pay for to the full according to some law of divine retribution. Hence they are undisposed to look for or to accept pardon, forgiveness, justification through the great sacrifice for sins which God has provided. They see a law in nature according to which fire burns him who believes that it will burn and burns equally him who believes not that it will burn. And so they regard all of the laws governing humanity as merciless, graceless—strictly just.

The Scripture presentation of the matter does not overlook the law of retribution—that sin of any kind, the transgression of any law, will surely bring its penalty, whoever may be the sinner and whatever may be the conditions. And the propositions respecting divine *grace*, rightly understood, are not in conflict with this universal law of retribution: the proposition of *grace* is not to prevent fire from burning, but to provide a healing balm; not to prevent the wages of sin from following transgression, but to succor the repentant who desire to reform, and to help him back to divine favor and full recovery, along the lines of strictest justice;—by a willing ransom-price. And since this succor is wholly unmerited on man's part and without just obligation on God's part, it is purely of divine favor—"grace." Indeed, if it were not for sin and its retributive punishments, there would be no room for grace: it is man's necessity for grace that constitutes the divine opportunity for its exercise. Grace, however, operates in harmony with the divine laws, and not in violation of them.

Remembering that *divine grace* signifies God's unmerited mercy and favor, let us examine its operation in the light of Scripture:—

(1) The first movement of divine grace toward mankind was the exercise of benevolence, love and compassion toward mankind in his fallen and sinful condition. There was nothing in man to merit this compassion and sympathy; quite to the contrary: we were aliens from God and enemies of his righteous rule through wicked works,—the depravity wrought in us through sin voluntarily committed by father Adam.

(2) It was in harmony with this thought of grace on God's part, or, as we might term it, God's gracious plan, that he revealed something respecting his purpose of ransom and restitution to father Abraham;—thus preaching first, beforehand, to him the good tidings of a coming blessing or grace, saying, "In thy seed shall all the families of the earth be blest." Abraham, and others who believed God, rejoiced in mind under the influence of this gracious promise—altho even the beginning of its fulfillment was still nearly two thousand years off.

(3) The third step of grace was in the great gift of divine love, our Lord Jesus Christ. It included the gracious arrangement made with the only begotten Son of God, on account of which he joyfully laid aside his heavenly glories and conditions and humbled himself in death as the ransom or substitute for the first Adam and thus incidentally a "ransom for all" the race of Adam.

(4) It was a fourth step of grace when God, having determined to select a church, a "little flock," to be heirs of God and joint-heirs of Jesus Christ their Lord, in the dispensing of the divine favors or *grace*, promised through Abraham, began the work of selecting this church—receiving at Pentecost the first installment, from the house of servants into the house of sons and joint-heirs. (John 1:12, 13) Altho tests were applied to those received into the family of sons, and altho character qualifications were imposed upon them and will be imposed upon all who will be called and accepted to this high calling, nevertheless this also was a step of grace, because there were no obligations resting upon God to confer upon us such a "high calling," such "riches of his grace in Jesus Christ our Lord."

(5) Throughout this Gospel age the same grace has been in operation doing a twofold work; (*a*) justifying repentant believers from the guilt of their moral obliquity, and giving them thus a standing before God in Christ's imputed righteousness;—thus making them *eligible* to the "high calling" to divine sonship and to joint-heirship in God's kingdom to come, and (*b*) then extending to them that "high calling," inviting them through the divine Word to become the "very elect." True, there are conditions imposed, and not all the many "called" will be among the few "chosen;" but nevertheless it is an inestimable privilege to be "called" and to have put within our grasp the opportunity and all the needful helps, whereby we may make our calling and election sure.

(6) The grace of God will still further be manifested when the "elect" church shall all have been sought, found, tried, disciplined, and "made meet to be partakers of the inheritance of the saints in light;" for the blessings which will be conferred upon this glorified church will not only be such as were not merited, such therefore as were not of obligation upon God's part, but according to the divine testimony they will be additionally great, super-abounding in grace, "exceedingly abundantly more than we know how to ask or expect;" for "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for those that love him."—1 Cor. 2:9.

(7) Even then, God's grace will not have exhausted itself;—even after having thus honored and blessed and exalted the church, the body of Christ, whose only merit consisted first in an honest confession of sin and an acceptance of the divine favor, and second, in their "reasonable service" in rendering their lives in obedience to him who bought them and in and through whom the divine graces were extended.

Then divine grace will begin to be *fully manifested*—then *all* shall see it, *all* shall know it, and *all who will* may share it; for then will begin the glorious "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"—the Millennial age of a thousand years; the time when the knowledge of the Lord shall graciously be caused to fill the whole earth; the time when all the sin-blinded eyes shall be opened; the time when all the prisoners of the pit (death) shall come forth, that they may be instructed in righteousness. Then, according to the grace of the divine promise, he who redeemed the world shall judge the world in righteousness, a trial, an opportunity, that whosoever will, with a knowledge of sin and its penalty, and with a knowledge of righteousness and its rewards, with a knowledge of the goodness and grace of God shining in the face of Jesus Christ our Lord, may then stand trial and be judged as to whether they will *receive* God's grace and its provisions of eternal life, or whether they will *reject* these and die the second death.

Here we behold the wonderful steps of grace. No one can intelligently believe in divine grace who holds the theory of evolution or any other theory of salvation than the Scriptural one, which recognizes man's original creation in the divine likeness, his fall into sin and death, his redemption therefrom by the death of our Redeemer, and his hope for recovery through divine grace extended now to the church and to be extended by and by through the church (under Christ its Head) to all the families of the earth.

Coming now to consider present manifestations of divine grace toward the church, we note that many professed followers of the Lord fail in a very large degree to appreciate this grace which it is their privilege to enjoy. This is attributable largely to false teaching and preaching. In very much that is preached in the name of the gospel of the grace of God, the element of grace is entirely omitted, and such preaching is proportionately vain—sometimes worse than vain—in that it is delusive and subversive. For instance, how common it is for people to hear and to believe that if they "*do right*" they will have divine rewards at the end of life's race; but if they "*do wrong*" they shall have divine punishment at the end of the race. Such views ignore grace entirely, for if we are to be punished in proportion to our shortcomings and rewarded for our obedient deeds, where would be the "*grace?*" where would be the mercy? where would be the necessity of a Saviour, a sin-offering, an atonement and a reconciliation with God? and where would be the peace *through* our Lord and Saviour Jesus Christ? None of these mercies and blessings can be rightly recognized except as the grace of God (his unmerited favor) is seen in them.

The fact is that the divine standard of righteousness is much higher than men generally understand: with God righteousness is synonymous with perfection; and hence "all unrighteousness [all imperfection, however or whenever or wherever]—is [a proof of] sin." Thus all men are proved to be sinners,—because all are imperfect, *un*-right. And the divine law is that the sinner, the wrongdoer, the *un*-right, the imperfect, *shall not live*. "The wages of sin is death."

Whoever understands this can see at once that man's only hope of eternal life lies not *in his own perfection*, but in *divine mercy, grace*. To plead that we are not wholly bad, corrupt, or even that we are not so bad as some others, is to admit our imperfection, and hence to prove the hopelessness of our case except as divine *grace* intervenes to help us.

But, says some one, That is not a fair statement of the case. God made me as I am, imperfect; and justice requires that he shall not demand of me an impossible perfection, nor punish me for weaknesses and imperfections beyond my control.

Such reasoning implies a misunderstanding of the case. It is a mistake to assume that God made us imperfect. All "his work is perfect." (Deut 32:4; Psa. 18:30; Matt. 5:48) He neither created idiots nor other physical and mental malformations of humanity, but, as the Scriptures declare, we were "born in sin and shapen in iniquity—in sin did my mother conceive me." Our blemishes come to us from our parents, not from God. The Scriptures not only point out to us father Adam's sinless perfection, saying that he was created in the image of God, but they plainly declare that it was by his disobedience that the divine sentence of death passed upon him and passed as an inheritance, a legacy of evil, to his offspring, saying, "By one man's disobedience sin entered into the world and death as a result of sin, and *so* death passed upon *all men*, for all are sinners [imperfect]." Truly also, "The fathers have eaten a sour grape [disobedience] and the children's teeth are set on edge."

The very basis of all our hopes, then, is this grace of God, operating toward us through Jesus Christ our Lord. God's grace does not subvert or set aside God's law, however, and he who would rightly appreciate and use the divine grace should recognize this fact. God's grace was not intended to frustrate the spirit of his own law: it was not intended to clear the guilty, the wilful transgressor. It acknowledges the divine law, attests its justice, and has fully met its requirements in the person and sacrifice of our Lord Jesus on behalf of Adam and all his race involved in his transgression and his penalty—death. Hence it was that "Christ died, the just for the unjust" in order "that God might be just and yet be the justifier of him that believeth in Jesus." And the only condition upon which God's grace is offered is our acknowledgment of our sin, weakness and imperfection, a sorrow for these and a repentance and reformation to the extent of our ability and an acceptance of Christ Jesus as the personification of divine grace. Upon no other condition can we step into this grace of God or walk in its way and inherit its rewards.

And even after we have received Christ and God's grace in him, and are no longer recognized as strangers, aliens to God, but sons, as servants of righteousness and no longer servants of sin, being imperfect, we are not free from blemishes of word, thought and deed; yet, God's grace under the New Covenant* continues with us to cover our blemishes until perfected in the resurrection. Under its provisions whatever is contrary to our wills, and purely the result of hereditary weakness, may be forgiven; and our obliquity and blameworthiness be gauged only by the measure of wilfullness or assent connected with the wrongdoing. Nevertheless, to some extent, chastisements or natural penalites for violations of law may be expected: but to those under grace these will come as helps by the way, causing them more and more to detest sin, as corrections in righteousness, as chastisements and disciplines for their blessing. And even these sure penalties may be to some extent ameliorated in accordance with the wisdom of our great High Priest, who, having borne all our sins in his own body on the tree is freely empowered to abate for us so much of the penalty of our misdeeds as grace may be able to cover as *un*-wilful transgressions.

There is a disposition in our day, as there was a disposition in the days of the apostles, for those who have once accepted of divine forgiveness, the grace of God through Christ, to turn aside therefrom and to attempt to justify themselves by works. Even while first experiences were those of humble dependence upon divine mercy, subsequent experiences sometimes lead to the rejection of the grace that at first was so thankfully received. The Apostle wrote to some thus affected, saying, "Christ has become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4) Judged from this same standard, how many Christians today have back-slidden—fallen from grace—lost the trust in the merit of the precious blood and in divine favor extended to us through the great atonement sacrifice. Now, as then, the disposition is to trust to works of our own righteousness, which the inspired writers tell us and which our own consciences should prove to us are imperfect, "filthy rags" unfit and unable to cover us. Yes, we need a covering before we could in any manner or degree hope to be acceptable to God, and this covering of our imperfections with the imputed righteousness of Christ, is another statement of the grace of God extended to us. This tendency to depart from a recognition of God's grace in Christ as our only hope for eternal life, and to take *instead* a hope of being able to walk righteously and to do justly, and thus to merit eternal life, is what the Apostle very properly calls "another gospel"—a false gospel.—Gal. 1:6.

This thought of the divine grace as the basis of all our mercies is interwoven with all the promises of God's Word. Thus the Apostle speaks of the gracious plan of God, and Christ as the exponent of that plan as "the grace of God and the gift by grace."—Rom. 5:15.

Our approach to God in prayer is spoken of as an approach, not to the throne of justice and equity, but as an approach to "the throne of grace," where "we may obtain mercy and find *grace* to help in every time of need."

Again we are exhorted that our hearts be established in *grace;* and again told that unto every one of us is given *grace* according to the measure of our faith; and again the Apostle declares of himself, "By the *grace* of God I am what I am."

According to the testimony of our text this grace is general, "for all men," and must therefore ultimately in some manner or other be extended to all men,—the dead as well as the living. The translation of our Common Version is manifestly faulty here; all men, even in this most enlightened day of the world's history, have not yet beheld God's grace in any degree, nor has it as yet brought them salvation. But since it has been provided freely for all, so ultimately it shall be extended to all, that all *may* avail themselves of it.

The teaching of this grace is not that we may continue in sin that grace may abound; for divine grace is intended to benefit only those who renounce sin and become servants of righteousness: and thus, as our text declares, God's grace teaches us that we should repudiate sin and live separate from every ungodly desire, in righteousness, soberness and godlikeness. Furthermore, as our text declares, this grace of God does not claim to have reached its completeness, and to have accomplished in us and for us the grand designs of the God of all grace. On the contrary, it teaches us to *wait* for the consummation of this grace until the glorious manifestation of the Son of God in the majesty and power of his kingdom, to unite his church with himself as his Bride and joint-heir, the channel of mercies and blessings through which God's grace shall flow to all the groaning creation.

"RECEIVE NOT THE GRACE OF GOD IN VAIN"

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain."—2 Cor. 6:1.

This exhortation is addressed to such as have already recognized God's gracious character and the gift of his grace toward mankind,—the redemption which is in Christ Jesus. The Apostle has just been explaining this matter of how God's grace had provided a reconciliation; "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them [but unto him who died for them]." He declares himself an ambassador on behalf of God to declare this grace and exhorts his readers not only to accept of God's grace in the forgiveness of sins through Christ, but additionally that they also should become fully reconciled or completely in harmony with the Lord, as would be represented by full consecration to him and his service, after the example of the Apostle himself.

We take it that this exhortation of our text is the equivalent of the same apostle's exhortation elsewhere, namely, "I beseech you, brethren, by the mercies of God [already brethren because already believers in Christ and partakers through him of divine grace], that ye present your bodies living sacrifices, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The Apostle was here urging progress on the part of the believers, advancement from "justification by faith" to the next higher step in divine grace and privilege,—*full consecration* even unto death, in response to the "call" to joint-heirship with Christ in his kingdom,—to suffer with him in the present time, and to reign with him by and by in glory. These two steps are *contrasted* by the same Apostle, who says of himself and others who had taken both steps, (1) "Being justified by faith we have peace with God through our Lord Jesus Christ." (2) "By whom also [additionally] we have access by faith into this [further] grace wherein we stand and rejoice in hope of [sharing] the glory of God."—Rom. 5:1, 2.

* See June 15, 1919, for critical examination of Covenant articles.

In our text the Apostle distinctly implies the possibility that some may receive the grace of God *in vain*—to no purpose. We see from the connection as we have examined it, that he refers to the grace of God in *justification*, the forgiveness of our sins, and not to the second step of grace, our acceptance to the new nature through the begetting of the spirit. This implies, therefore, that the only object of justification by faith in this present age, is to give us a footing, a standing of acceptableness with God, from which we may be able to advance and take the second step of self-sacrifice, and become joint-heirs with Christ in his kingdom. Nevertheless, this first step and all the privileges and blessings connected with it would be "*in vain*," profitless to us, if we fail to take the second step, the particular feature of the divine plan which belongs to this Gospel age.

We are not to add to the Word of God, and to say that to receive justification in vain (by not making use of it to progress to a complete consecration and newness of nature) would mean eternal torment, or even the second death: we are simply to understand it as it reads, that the intention of the grace of justification, the first step, being to qualify us for the second step, those who fail to take the second step will have no particular benefit accrue to them from the first step, which would thus have been taken in vain, profitlessly, without permanent results and advantages.

We hold that the Scriptures in general teach that only those who take the "narrow way" will gain *any prize* offered during this Gospel age, which is specifically the age set apart for the development of the "royal priesthood," devoted to good works—to self-sacrifices in the service of the Lord and his cause. Indeed, there is only one prize and one hope of our calling during this age—the other prize and other hope and other call will be in the age to come. We cannot therefore expect that any who take the first step of faith in Christ, and who are therefore temporarily justified because of their faith, will have a reward for a faith which did not *work* by love. The faith that works by love speedily goes on to full consecration and self-sacrifice, and is a sure indication of the kind the Lord is seeking for his "little flock," the "royal priesthood," the "joint-heirs." The faith, therefore, which refuses to work by love, cannot be considered an acceptable faith in God's sight. Nor can we expect that this class will be counted worthy to share in the earthly phase of the kingdom with Abraham, Isaac and Jacob and all the prophets.

Why should they be rewarded? It was by God's grace that the *knowledge* of his grace reached them, while it passed by others. Will they be rewarded further because they have already been blessed with a knowledge of God's grace which they have rejected—received in vain? We think not. Instead of being more worthy to receive blessings of the Lord than the ignorant world who never tasted of his grace, they are, if anything, more blameworthy, because that after having tasted of the truth they did not love it sufficiently to serve it when they found that that service implied self-sacrifice. Quite different from this was the conduct of the ancient worthies. While not favored with the "high calling" to the divine nature and joint-heirship with Christ, because this "call" was not yet due to be proclaimed, nevertheless, these ancient worthies manifested a faith and a trust in the Lord and his promises which *worked*, and by their works manifested a love for the Lord and a loyalty to him which did not hesitate to sacrifice reputation, wealth and life itself, in obedience to the principles of righteousness revealed to them.

Those who received the grace of God (justification, forgiveness) in vain, permit their justification to lapse, and to our understanding have thereafter no advantage above the remainder of the world, nor has the Lord more interest in them than he has in "all the families of the earth," for whom he has prepared the gracious blessings of the Millennium. When God's time shall come for extending to the world in general his mercies and blessings, we fail to see that previous knowledge and opportunity, misused, received in vain, will be of any benefit or advantage: whether or not it will be of disadvantage and bring greater "stripes" of punishment, will depend largely, we believe, upon the measure of light enjoyed with its corresponding responsibilities, and the measure of conscientiousness with which that light was lived up to.

A much misunderstood text respecting grace is the one used as a caption for this article, namely, "By grace are ye saved and that not of yourselves, it is the gift of God." (Eph. 2:8) The erroneous thought given by many is that our faith is not our *own* faith, not of our own volition, but an impartation, a gift from God. Of course, in one sense every gift and blessing which we enjoy is indirectly if not directly from God; "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (Jas. 1:17) But the proper understanding of the Apostle's words, we believe, is this: It is of God's grace and not of personal merit on our part that salvation is offered to us; and although that salvation is offered to us as a *reward of faith* (including true faith's obedience), yet we cannot even boast respecting our faith as though it merited the Lord's favor,—for our faith is something which is the indirect result of divine providence also; there are millions of others in the world who might exercise just as much faith as we if they had been favored of God with as much light, intelligence, knowledge, as a basis of faith: hence our faith is not to be credited as a meritorious condition but we are to be thankful to God for it, for the circumstances and conditions which have made it possible for us to exercise faith are of his grace.

ONCE IN GRACE ALWAYS IN GRACE

Quite a large number of people rest themselves very securely upon the fallacy that if they have once been made the objects of divine grace, it means perpetual grace to all eternity, and insures their salvation despite anything they may afterward do or leave undone. This view is an outgrowth of false views of election and predestination,* and is hurtful to many. Like most errors, this view is supported by misapplications of Scripture. For instance, the following:—

"Ye have not chosen me, but I have chosen you."—John 15:16.

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:29.

"If God be for us, who can be against us?"—Rom. 8:31.

"Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rom. 8:33.

"What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? Nay, in all these things we are more than conquerors through him that loved us."—Rom. 8:35, 37.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."—Rom. 8:38, 39.

Those who become thoroughly infatuated with the theory that God's grace, having once reached them, must abide with them through all eternity, entirely lose sight of the numerous texts which declare that all who would be permanent and everlasting objects of divine grace and love must abide in Christ, and as the Apostle says, "Keep yourselves in the love of God." They must so run as to obtain the prize of the high calling. We must lay aside every weight and the sin which doth so easily beset us and run with patience the race set before us in the Gospel, if we would win the grand consummation which will mean everlasting grace. It was grace that first contrived the way. It was grace which opened the door to this race-course and invited us to run for the prize. It is grace that holds before our eyes the inspiration of the prize. It is grace that provides strength and succor along the journey in every time of need. But the necessity still remains that we shall "abide," that we shall "run," that we shall not "faint," that we shall not be "overcharged" with the cares of this life and the deceitfulness of riches.

Mark how the Apostle Peter declares the matter: after telling respecting the cultivation of the fruits of the spirit, he says, "*If ye do* these things, ye shall *never fall*, but so an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pe. 1:11.

Mark how the Apostle Paul speaks of some and says that if they shall fall away after having tasted of divine grace it will be impossible to renew them again unto repentance.—Heb. 6:5, 6.

Mark how the Apostle John declares, "There is a sin unto death: I do not say that ye shall pray for it." (1 John 5:16) The sin unto death in the present time could be committed only by those who have tasted of divine grace, which ultimately shall reach every man and *test* every man; because "the grace of God hath been manifested *for all men*"—"to be testified in due time."

Mark our Lord's words on this subject. Speaking of those who had already received the grace of God and had already become members of his body, branches in the true Vine, he says, "I am the true vine and my Father is the husbandman; every branch in me that *beareth not* fruit he taketh away."

* MILLENNIAL DAWN, VOL. I, p. 96.

(John 15:1, 2) "He that *abideth* in me and I in him, the same bringeth forth much fruit." (John 15:5) "If any man *abide not* in me, he is cast forth as a branch and withered." (John 15:6) "Ye are my friends *if ye do* whatsoever I command you."—John 15:14.

Here, then, we have two separate lines of texts, and the question before us properly is, not *which set* of texts will we adopt, for we are not at liberty to choose portions of Scripture which we may prefer, or to reject portions because out of harmony with our theories: rather our theories must be modified, altered, amended, so as to be in fullest harmony with every testimony of the inspired Word. How, then, can these two sets of texts be harmonized? We answer, They can be very simply and very beautifully harmonized by giving to each its proper place and weight: they balance themselves.

The statement that none could pluck us out of the heavenly Father's hand is equally precious and equally important with the one which declares that if we do not bear fruit, the heavenly husbandman will cut us off from membership in the Vine, not permit us to abide in the Vine; but as rejected ones we shall be deprived of all his grace, and hence wither. The point to be noticed is, that so long as our hearts are loyal to the Lord and his Word and his work, neither angels nor devils nor men nor any other creature or thing would be permitted to alienate us or separate us from him who loved us and bought us; but if, on the contrary, we do not earnestly desire to abide in the Vine, and to bear the fruit of the Vine, and to work the works of God, we are thus proving that our hearts are alienated from our Lord, and under such circumstances he would not only *permit* us to leave him, and his work, and his word, but, indeed, would *force* us to do so,—as expressed in the statement, "Every branch in me that beareth not fruit, he taketh away."

From this standpoint all is clear and harmonious: it was by the action of *our own wills*, after we had been favored with a knowledge of the truth, that we consecrated and were "accepted in the Beloved;" and similarly by the actions of *our own wills* we can at any time withdraw from the Lord. He would not compel our loyalty; he seeketh not the worship of slaves, or any compulsory work or service. "He seeketh such to worship him as worship him in spirit and in truth." (John 4:23) As by our own will or volition we placed our hands in the hand of the Lord for guidance, and submitted our wills to his will, to be dead to ourselves and alive to our God, so by the same will and volition we may withdraw ourselves and break our covenant and do despite to the spirit of grace, and bring upon ourselves all the loss which this would entail. But once having been accepted in the Beloved, nothing but our own wills could change this relationship: the ill-will of others could not do it; and as for our heavenly Bridegroom, like the Father, he changes not—he is faithful. Nothing shall be able to separate us from the love of God in Christ Jesus so long as our wills are actively enlisted with the Lord and his cause.

It is well, however, for us to note from another standpoint the operations of grace on behalf of those who have received it. For instance, suppose that our hearts are loyal to the Lord in the sense that we do not willingly and intentionally repudiate him, or his people, or his Word, or his work, but that nevertheless from some cause our hearts become overcharged with the cares of this life, or the ambitions of this life, or the strife for the riches of this life, and so our zeal and energy for the Lord and his cause, and our fruit-bearing, are largely hindered (not stopped, but lessened): will the Lord's grace let go of us in such an hour of temptation and trial and abandon us to the Evil One? Will he say to us lightly, You are now choosing the world; I now drop you entirely; go to your choice. Or will he have compassion upon us, and remembering our frame, that we are dust, go after us as lost or wandering sheep?

The latter, we answer. Once in grace under divine protection and oversight, means *always in grace until we shall have done despite to the spirit of favor*, by sinning deliberately, repudiating either the Lord or his Word or its spirit. The Lord goes after his sheep frequently with the rod of chastisement, reproof, trial, difficulty, persecution, adversities, that he may correct them and bring them again to the narrow way; or as expressed in another place, the branch is pruned, many of the tendrils which were catching hold of all the various attractions of earthly life are pruned off, yet the branch remains a branch in the Vine: the very object of the pruning is to cause that branch to bear fruit more abundantly. "If ye be without chastisement," says the Apostle, "ye are not sons." Every son needs discipline to fit him and prepare him for the Father's service, that he may be pleasing, acceptable as a co-worker with God, not only in the present period but also in the world to come.

These chastisements will be kept up for a reasonable time, often are kept up for years. With some they result in a complete correction in righteousness, bringing the wandering sheep back, so instructed by its experiences that it will never wander more. In other cases this discipline and chastisement are repeated over and over and become a life-long lesson, and the recipients will fail to get the great prize of the high-calling, which is offered only to the overcomers.

A pen-picture of these, who having become the Lord's people by his grace, and who, still clinging to the Lord, do not repudiate him, his Word and his people, yet are not overcomers of the world nor proper fruit-bearers, nor "fit for the kingdom," is given us in Rev. 7:14, 15: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Because the grace of God in Christ keeps hold of us so long as we do not repudiate him and his principles of righteousness, therefore that grace will bring us through if we thus abide in him and in his Word, even if it should not bring us through as conquerors and more than conquerors, but must bring us through "great tribulation;"—palm bearers, though not crown wearers.

In still other cases, however, the chastisements of the Lord merely sour and embitter the hearts which in such cases usually become the more proud, boastful, arrogant and resentful of the rod of correction. They become deaf to the Shepherd's voice, and run to the goats for sympathy and fellowship and counsel, and speedily lose the sheep nature. For such there seems to be no hope held out in the Lord's Word. We should do all that we can to help these,—"pulling them out of the fire"—but if we find it impossible to renew them again unto repentance we may surmise the reason to be that they have ceased to be "sheep," ceased to abide as branches in the Vine.

The proper attitude of heart for all who have received divine grace, is to be anxious to bring forth much fruit and thus to be more and more like our dear Redeemer, daily growing in likeness to him, as well as in knowledge of him. "Herein is my Father glorified that ye bear much fruit," and such fruits as will remain.

"IF WE SUFFER WITH HIM WE SHALL ALSO REIGN WITH HIM"

April 10.—Matt. 16:21-28.

"He was bruised for our iniquities."—Isa. 53:5.

This lesson brings us down to near the time of the crucifixion. The former part of our Lord's ministry was devoted apparently to the establishment of his disciples' faith, through cures and miracles and instructions. He had taught them that he was the King long promised, the Messiah; and had promised them that if faithful to him they should participate in the glories of the kingdom; but up to this time he had not explained to them how sufferings and death must precede the glories. "From *that time forth began* Jesus to show to his disciples how he must . . . . suffer, ... be killed, and be raised again the third day." It was necessary that they should know of the sufferings, that were to be expected as well as the glories to follow; but it was not expedient that they should learn of the sufferings at first, nor until their faith and confidence should become established. Here is a valuable lesson to all who are seeking to walk in the Master's footsteps —especially to such as endeavor to teach others: namely, that the truth should be told as the hearers are able to hear it; "milk for babes," "meat for men."

Noble, impulsive Peter had previously been commended for his good confession, that Jesus of Nazareth was the Christ, the long promised Messiah: perhaps the Master's approval on that occasion had something to do with Peter's forwardness on this occasion. With our poor, weak, fallen natures, it is a difficult matter always to keep well balanced and to say the right thing at the right time. On this occasion Peter made a serious mistake, for he attempted to turn teacher and got out of his place as pupil or disciple, when he attempted to reprove the Master and to instruct him, saying, "This shall not be unto thee."

In his commendation of Peter's confession of him as the Christ, our Lord had intimated that it was not merely by his own wisdom that he had thus recognized and confessed, but that he had been under the guidance of the Father,—"Flesh

and blood hath not revealed it unto thee, but my Father." So in this case, our Lord intimates that Peter evidently had come under the control of a different spirit or influence—the influence of Satan: and since Peter had become the mouthpiece of error, of Satan, our Lord addresses him as though he himself were Satan, "Get thee behind me, Satan." Our Lord recognized that the temptation put to him at the beginning of his ministry, that which he had resisted in the wilderness, was now again being thrust at him by the same great enemy of God who was seeking to use Peter as a channel of temptation, to hinder him from progressing in the way to sacrifice which the Father's plan had marked out for him.

What a lesson is here for every one of us to the effect that we may be either mouthpieces of God and righteousness or error and Satan;—helps or hindrances to the fellow-members of the body of Christ. How careful we should be that our words and conduct are in full accord with the divine plan as presented to us lesson by lesson through the great Teacher and his appointed, and since Pentecost, inspired, apostles. We remember in this connection the words of our Lord, "His servants ye are to whom ye render service." Many are professing to render service to the Lord and his cause, who in reality are serving the great Adversary of God and the truth.

And how many there are to-day, who like Peter attempt to turn aside those who have consecrated themselves as living sacrifices: not that they wish to do evil, but that they have not the spirit of the truth themselves, but the spirit of the world, and hence speak from the worldly standpoint, which is in direct conflict with the divine plan as respects God's consecrated church. Let each of us take heed first, that we be not thus tools of the adversary in stumbling others, and second, that we be not stumbled by any of the adversary's tools who may take such positions, no matter how kind and sympathetic their manner and intentions. If they seek to turn us aside from the narrow path which our Lord marked out, they are not our true friends but most seductive enemies.

Our Lord lost no opportunity of enforcing the lesson which he had started and which Peter attempted to interrupt. He proceeded to show the disciples that not only he, their Master, must suffer, but that all who desired to be his disciples, and to sit with him in his throne and share the honors of his kingdom, must likewise expect to suffer. Each must "deny himself and take up his cross" and follow the Captain of their salvation. He enforces this by laying it down as a general principle, that the disposition to preserve the present life and its comforts at any cost is the disposition which will be deprived of eternal life; while the reverse disposition, that is willing to lay down the present life in the service of the Lord, his truth and his people, is the one to which God will be pleased to grant life eternal. The word that is here rendered "life," is the same that in the next verse is rendered "soul:" it is the Greek word *psuche*, and signifies *being* or *existence*.

Our Lord put the proposition squarely before his disciples and inquired whether they thought it would be profitable to a man if he should gain the whole world in this present life, and then lose his being,—utterly perish. The implication is that it would be much more desirable for him to lose all things pertaining to this present life, yea, and the present life itself also, if thereby the eternal life of the future might be obtained. What could be considered a valuable exchange for the everlasting life of the future which God hath promised to them that love him?

It should be noticed that our Lord says nothing here in favor of the common fallacies on this subject usually drawn from his words by mistaken inference: his words by the plainest inference contradict the very unreasonable and so-called "orthodox" views of this subject. Our Lord did not say, What shall it profit a man if he gain the whole world and be cast into an eternal torture—be roasted and boiled in liquid flame? Not a word of the kind. Such a statement, although in harmony with the views often advocated by Christian people, would be wholly contrary to the divine plan and Word. Such "orthodox" teachings are, like Peter's expression, instigated by the great adversary, Satan, as a libel and slander upon the divine character and plan. Our Lord's statement was most explicit; that is a question of life or no life; of being or no being; of existence or non-existence; of eternal life or destruction in the second death. Let those who will not hear the Lord's words believe Satan's falsehood if they prefer it: we may be sure that all who have the Lord's spirit and who are seeking to walk in his footsteps will hear his voice and be guided into the truth which now, as meat in due season, is provided for the household of faith.

In the 27th verse our Lord handles very rudely another of Satan's deceptions. Satan, through many mouth-pieces in many church pulpits and at many funerals is declaring that every man is rewarded either with heaven or hell for all eternity at the instant of death. But here our Lord expressly declares that he will reward every man when he shall come in the glory of the Father—at the establishment of his kingdom. This, taken in connection with the preceding verse, gave to the disciples and gives to us the correct thought; viz., that if we now are willing to lay down our lives for the truth, in the service of God and Christ (including the members of his body), and thus shall suffer the loss of earthly things which otherwise we might have gained or attempted to gain, we shall be rewarded by the Master with eternal life and a share in his glory—*at his second coming.*

The 28th verse is separated from its connection by the starting of a new chapter and thus many are confused,* and fail to see that the record of the fulfilment of this promise immediately follows it. But this is a part of our next lesson.

* For the division of the Scriptures into chapters and verses is a modern invention, and while intended for convenience is sometimes misleading, as in this case. In the Revised Version this difficulty has been corrected.

"WE BEHELD HIS GLORY IN THE HOLY MOUNT"

APRIL 17.—MATT. 17:1-9

"We beheld his glory, the glory as of the only begotten of the Father."—John 1:14.

Little did the disciples imagine that our Lord's statement that some of them should not taste of death until they had seen the Son of Man coming in his kingdom, would be fulfilled within six days to Peter, James and John in the Mount of Transfiguration. Yet so it was, and evidently it produced a great and designed effect upon the witnesses, one of whom, writing respecting it, says (2 Pet. 1:16-18), "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The transfiguration scene was not all that it appeared;—it was a "vision," as our Lord explained to the disciples when they were coming down from the mount. In this vision, as in all visions, the unreal appears real. Just so it was in the vision of John, on the Isle of Patmos, described in the book of Revelation. He saw, he heard, he talked, yet the things thus shown him in the vision were not realities—not beasts with many heads and many horns, and angels and vials and thrones, nor real dragons, etc., merely a *vision.* And a vision was in every sense of the word just as good, and really better suited to the purpose, than realities would have been.

Moses and Elias were not present on the mountain, personally, but were merely represented to the disciples in the vision. We know this not only from our Lord's statement, that it was a "vision," but also from his statement that no man had ascended up to heaven. (John 3:13; Acts 2:34) We know also that Moses and Elijah could not have been there, since they were not resurrected from the dead; because our Lord Jesus himself was the "First-fruits of them that slept"—"the first-born from the dead, that in all things he might have the pre-eminence." (1 Cor. 15:20; Col. 1:18) Furthermore the Apostle to the Hebrews distinctly mentions Moses and the prophets (which would include Elijah) and their faithfulness in the past and their acceptance with God; but he points out that they had not yet received their reward, and that they would not receive it until after we (the Gospel church) shall have received our reward as joint-heirs with Christ in his kingdom. "These all, having obtained a good report through faith, received not the [blessings of the] promise; God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:39, 40.

Since, then, the appearance of Moses and Elias with our Lord was an appearance merely, we properly inquire, What was the significance or meaning of this vision? We reply, It was a tableau, illustrative of the glorious kingdom of Christ, as our Lord had predicted, and as Peter understood it and expressed it. In this tableau, the three disciples formed no part. They were merely witnesses. Christ was the central figure; his features and garments, shining with miraculous lustre, represented in figure the glories which belong to the

spirit nature, which our Lord received at his resurrection, "the express image of the Father's person." It is this same spirit glory that is represented in the visions of Revelation, where our Lord is represented with eyes as a flame of fire, and his feet bright as burning brass, etc. (Rev. 1:14, 15; 2:18) At his second advent our Lord will no longer be flesh because, as he testified, "flesh and blood cannot inherit the kingdom of God." He is now, and ever will be, a glorious spirit being of the highest order—the divine nature: and the transfiguration was intended to convey to the minds of his disciples a faint conception of the glory which excelleth.

Moses represented the faithful overcomers who preceded our Lord, described the Apostle (Heb. 11:39, 40), who cannot be *made perfect* until the Kingdom shall have been established. Elijah represented the overcomers of the Gospel age.* The topic discussed in the vision was our Lord's crucifixion. (Luke 9:31) The cross of Christ is thus pointed out as being the necessary thing in order that he might enter into his glory, as he himself expressed the matter after his resurrection, saying, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26) There could have been no kingdom glory without the redemptive work. But this vision portrays the kingdom glories which will ultimately result from our Lord's death.

Possibly, too, the vision was intended to represent the two classes who will be associated with the Lord in his kingdom, first the church—the body of Christ, his bride and joint-heir, who shall be like him and see and share his glory, as spirit beings. These in the present time are represented by Elijah. Second, the overcomers of the past, who shall be the earthly representatives of the kingdom, as per our Lord's statement;—The world "shall *see* Abraham, Isaac and Jacob and all the prophets in the kingdom;" because they will be restored, perfected human beings: but the world will not see the Lord and the church, his glorified spouse, because they will all have been changed from flesh and blood (human nature) and will be spirit beings and of the divine nature, and hence as invisible to men as are God and the angels.—1 Tim. 1:17; 6:16; Heb. 11:27.

Of course, the disciples did not clearly comprehend the matter at the time, yet they realized a blessing and felt that it was "good to be there." Their meeting had started as a prayer-meeting: the three favorite disciples of the Lord accompanying him on this occasion, as on several other occasions—for instance, when he went in to awaken the daughter of Jairus from the sleep of death, and a little later than this in the Garden of Gethsemane, they were again his chosen and closest companions. We cannot suppose that the choice of these was an arbitrary one, but must suppose that there was something about these three men that make them specially companionable to the Lord. One thing about them that impresses every reader of the New Testament record is their faith in the Lord and their zeal for his cause. It was James and John who, in their zeal (but not according to knowledge), were about to call down fire from heaven upon the Samaritans, because they did not promptly recognize and cordially receive the Master. It was Peter who first promptly confessed Jesus as the Christ, the same Peter who drew his sword in the Master's defense, and declared that he would die with him. The Master himself was of a warm temperament, and naturally and properly was most drawn toward those similarly fervent.

There is a lesson here for us, to the effect that, if we would be closest to the Master and most frequently privileged to have fellowship with him, we should similarly have and cultivate this earnest, zealous spirit. Cold, calculating people may have other good qualities, but there is no room for coldness or even luke-warmness on the part of those who have once tasted that the Lord is gracious. With such, the love enkindled should lead to a consuming zeal. It was thus with our Lord Jesus, and this was one of the reasons why he was beloved of the Father. Speaking for him, the prophet said, "The zeal of thine house hath consumed me." Let all who desire to be pleasing in the Lord's sight become so filled with the same spirit of zeal for righteousness and truth that it will consume them as sacrifices upon the Lord's altar. Thus they will be most pleasing and acceptable to him through Jesus our Lord. As a rule, only the warm and zealous ever get free from Babylon. The others coolly calculate and weigh matters so long that the spirit of the world, the flesh and the devil puts fresh blinds on them, even after they have gotten into the light and see considerable.

Peter proposed making some booths on the mountaintop for the Lord and his guests. Luke adds, "Not knowing what he said." He was bewildered, confused, but in harmony with his natural temperament wished to say something. The voice from heaven, however, seemed to say, Be still! hearken rather to the words of my beloved Son. Not a few need to learn the lesson of quietness—to hear and learn, be taught of God, before they have much to say. Peter evidently learned, as we may judge from this after conduct, to be slower to speak and swifter to hear. (James 1:19) This is an important lesson to all who would be servants of the Lord: we must learn that of ourselves we know nothing, and can do nothing aright. The proper learning of this lesson means a lesson in humility and in patience, a lesson respecting our own nothingness, and that "our sufficiency is of God." Those who reach this condition become apt students in the school of Christ—not forgetful hearers, but doers of the Word: and such only are prepared to teach the truth to others. Those who are too forward and ready to teach, before they have received instruction from the Lord, are very apt not to know what they say, as was Peter's case; and if such be true-hearted and worthy of being used of the Lord as his servants, they are very apt to receive numerous reproofs from time to time.

The first lesson for such to learn is that "The fear [reverence] of the Lord is the beginning of wisdom." Thus, Peter's rash expression, "not knowing what he said," found a reproof in the voice from heaven which said, "Hear ye *Him*." And *fear* fell upon the disciples.

Not only is the fear of the Lord valuable as a beginning of true wisdom, but it is valuable all our journey through. One tendency amongst those who have received the light of present truth, and who lose thereby the terrible and slavish fear inspired by misrepresentations of the divine character and plan, is to lose all fear. And according to the Scriptures this is a very dangerous condition, an ultra freedom that is apt to lead to license, under our present imperfect conditions.

It is true that "perfect love casteth out fear," but it is also true that *perfect* love is a very scarce commodity on earth even amongst the saints. Hence the Apostle urges, "Let *us* fear, lest a promise being left us of entering into his rest, any of us should seeem to come short of it." (Heb. 4:1) The fear which we are to lose entirely is "the fear of man which bringeth a snare." He who loses the fear of God, and the fear of losing the great prize which God has held out before us, is in a very dangerous position: he is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not believe even in the just sentence against sinners, the second death, and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of the Lord. Having lost his fear of the Lord, he rapidly loses carefulness respecting the Word of the Lord, and inclines more and more to "lean to his own understanding," and becomes blinded to his own faults.

Let us note carefully additional encouragements to fear held out in the Scriptures. Some of these are as follows:—"O *fear* the Lord, ye his saints." "Ye that *fear* the Lord, praise him." "Let them now that *fear* the Lord say, that his mercy endureth forever." "Like as a father pitieth his children, so the Lord pitieth them that *fear* him." "The mercy of the Lord is from everlasting to everlasting upon them that *fear* him." "He will fulfil the desire of them that *fear* him." "The Lord taketh pleasure in them that *fear* him." (Psa. 34:9; 22:23; 118:4; 103:13, 17; 145:19; 147:11) Our Lord says, "I will forewarn you whom ye shall *fear*." (Luke 12:5) The Apostle Paul says, "Be not high-minded, but *fear*." "Let us also *fear*." (Rom. 11:20; Heb. 4:1) The Apostle Peter says, "Honor men; *fear* God;" and "He that *feareth* him and worketh righteousness is accepted with him." (1 Pet. 2:17; Acts 10:35) God says through the prophet that they who *fear* his name, are the ones who speak often together, and of whom a book of remembrance is made. And again he promises, "To you that *fear* my name shall the Sun of Righteousness arise with healing in his beams." (Mal. 3:16; 4:2) Of our dear Redeemer himself it is recorded that Christ "was heard in that he *feared*."—Heb. 5:7.

The lesson of these various scriptures is that, to lose fear of God, in the sense of losing fear of his displeasure or fearing to come short of the grand possibilities which he has so graciously put within our reach, would be a most serious loss, as it would probably cost us our eternal life; for those who have lost this fear are like steam-engines which have lost their governors, and are apt to run with too much liberty to self-destruction and unfitness for service. Hence, as the Apostle again says to the pilgrims who seek the heavenly country,—"If ye call on him as Father, ... pass the time of your sojourning here in *fear*" (1 Pet. 1:17); not in levity, nor in worldly frivolities, nor in sensualities, nor in land and money grabbing, nor even carelessly and slothfully, but in earnest watchfulness of every word and act, to please the Lord and to copy his character and thus to make your calling and election sure to a place in his kingdom, when it shall be established.

* See Millennial Dawn, Vol. II, Chap. 8.

VIEWS FROM THE WATCH TOWER

The following, from the pen of the Editor of the *Jewish World*, may be regarded as a better than average review of the subject discussed, both as regards knowledge and candor. Very evidently "the time of Jacob's trouble" (Jer. 30:7-9) is not yet ended. Probably still greater persecutions will shortly overtake them;— to *drive* them to Palestine and thus to fulfil the Lord's predictions through the prophets. The spiritual Israelite must always feel a deep interest in the natural Israelite—whose favor ceased when ours began, and whose favor is to return when ours has accomplished its purpose in finding and developing the Bride, the Lamb's wife.

THE ZIONIST MOVEMENT

"Few movements with deep political and social significance have come to the front with such well-ordered rapidity as has marked the progress of Zionism. The return to Palestine, and a Jewish State for Jewish people, have been the dream of the 'People of the Book' for hundreds of years; in fact, the vision was forever the patrimony of the Diaspora, and has haunted the house of Israel through the long intervening centuries. Isolated instances are scattered through the records of history, showing how small bodies of devoted men have from time to time gone to end their days in the Holy Land, and for some this is still the highest aim. Very early in the sixteenth century the Turkish Sultan, Mehmet, gave a huge tract of territory in Central Palestine to Don Joseph of Naxon for the purpose of establishing a Jewish Colony. But the time was not then ripe for a general exodus.

"The present movement has been working slowly and silently for a long time, and is directly an outcome of the changed political condition of things on the Continent. Liberalism came into Europe with the peace that followed the disastrous wars of the beginning of the present century; it was hailed everywhere as the death blow to an already obsolete Feudalism; it produced later on a race of youthful martyrs whose blood stained the barricades in most of the capitals of Europe nearly half a century ago. Then, slowly but surely, the masses found that Liberalism had brought no millennium in its train, that the pressure of economic evils was as great as heretofore, that they had changed the nature rather than the weight of their burdens. As the years passed, and men's minds were filled with self-satisfaction, while they regarded scientific progress and the modern rush of events and life as an indication of prosperity; while the idea, that the nineteenth century knew everything, and that our forefathers lacked our gifts, gained in strength; it became necessary to provide a scapegoat upon whom a half-trained, uneducated populace might lay the burden of its own faults, and the blame for the difficulty of the struggle for life. Who so fit to be a scapegoat as the Jew—the survivor of a mighty past, the man who held aloof from the people among whom he lived, who worshipped his God in his own way, who did not intermarry, whose virtues were essentially domestic, and whose vices were, tho few, decidedly Eastern and remarkable? . . . .

"Today the state of affairs on the Continent is a disgrace to the vaunted civilization of the century. Law and order are suspended whenever the Jew comes into question. These are no random statements. In Paris, the Dreyfus case and the pages of *La Libre Parole* prove the case; in Germany, the almost military discipline of the populace alone keeps the *Judenhetze* subdued: in Austria, men of infamous character openly lead the mob against the Jews; in Roumania, riots are planned in high quarters; while in Russia and Poland there exists such a condition of affairs as may fairly be termed indescribably revolting. So far as Eastern Europe is concerned, only in Turkey, the country of Abdul Hamid, for whom the worst phrase of the dictionary has been deemed too good, is the Jew permitted to live in peace. . . . .

"Dangerous diseases proverbially require desperate remedies, and only the present condition of the Jews can adequately explain the far-reaching step that is being advocated throughout Europe, and is filling the hearts of an outraged people with a joy they never knew before. Dr. Herzl, of Vienna, a man of extraordinary attainments, who has given very great study and care to the case, published a remarkable pamphlet a few years ago, advocating the establishment of a Jewish State, and pointing out the complete possibilities of the plan. Soon after the publication, Dr. Herzl came to England and unfolded his scheme to the Maccabæan Society, whose members listened to it with an interest in which enthusiasm had no part. English Jews are not inclined to go to Zion under any ægis other than that of Thomas Cook and Son.

"They have no personal need, and only a scant knowledge of the need of their brethren. It was not until Dr. Herzl convened the Basel Congress in August of last year that the enthusiasm and needs of Continental Jews became apparent. Two hundred delegates from all parts of the world were present, and the plans were most carefully discussed. The idea of the present movement is to secure Palestine from Turkey just as England secured Cyprus from the same Power, and also to obtain the sanction of the European Powers; then to draft, as rapidly as may be, sections from the districts where most congestion is, and the struggle for life is made almost hopeless by the repressive economic laws that grind the Jews to poverty. Petitions, signed and presented, show that more than three million of Jews are prepared to go to the State when established, and that the vast majority of these are not destitute aliens, but able to hold out for awhile pending preparations for existence under new conditions. This would lead to an immediate relief in congested districts, and as soon as a Jewish State developed, diplomatic relations could be established all over the world that would afford adequate protection from mob violence and premeditated moral oppression to those left behind. Limits of space forbid any amplification of the outline of the plan laid down by Dr. Herzl. . . . .

"Societies are springing up in the laboring districts, and, significantly enough, all the good work down to now is by the poor, to whom the idea of a State more specially appeals.

"Now comes a vital question: Is Palestine fit and able to accommodate the many hundreds of thousands who desire to return? Granting that the people go without undue haste, that the land is free for their work, and that the management is vigorous and single-minded, I answer, with modesty but with assurance, in the affirmative. The soil in Palestine is of more than common fertility, and we have the testimony of the Bible that it covers considerable mineral wealth; the climate is healthful and would probably be improved by occupation and cultivation of the land.

"Colonies in Palestine have long been an accomplished fact. I have visited several, some in or by the plains of Sharon near Jaffa, others in Central Palestine by the Sea of Galilee, or more to the north, near the sources of the Jordan. Everywhere the same phenomena are to be observed. The land, long lain derelict, has smiled again at the first return of labor; the orange and the vine have come rapidly to perfection; fields of waving corn, lighted with vivid splashes of poppies, recall old England. As is the land, so are the people. A single generation has in many cases sufficed to change the stunted sons and daughters of the Ghetto into stalwart men and women: they are themselves as flowers removed from poisonous soil and stifling atmosphere to healthy land and pure fresh air. The change of physique has been accompanied by an equally welcome change of temperament. In place of the men and women whose condition called for a pity in which contempt often succeeded in finding a place, we find a race springing up in which something of the old national spirit has come to sudden rebirth—people who look out upon existence with a knowledge that they, too, have a natural right to share Nature's heritage without reproach. Seeing that this change has come to the few, why should it not come to the many? And if it come to the many, can a Jewish State be so very far away?"

BROTHER CONE'S PILGRIMAGE ENDED

On the last of March, too late for notice in our last issue, our dear Brother S. S. Cone, well known to many of our readers as one of the "Pilgrims," died at Augusta, Ga., after a brief illness. He was about seventy-eight years old, and for the past two years had been giving all of his time to the service of the truth, under the auspices of the Watch Tower Bible and Tract Society, as a traveling minister or "Pilgrim." His last tour was through the Southern States. He was a very effective speaker, very zealous for the Lord and the harvest truth, and will be greatly missed by us all. Our hope for him is that he was faithful until death, and that he is now among those of whom it is written, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their *labors;* and their works do follow them"—beyond the vail.—(Rev. 14:13) "Precious in the sight of the Lord is the death of his saints."

THE CELEBRATION OF THE MEMORIAL

The recent celebration of the Memorial Supper at Allegheny was amongst the most solemn and impressive that we have ever enjoyed. The attendance was good, perhaps the largest we have had since the abandonment of the general convention at this date, in 1892. About two hundred were present, and that notwithstanding the fact that none were invited to come on this occasion except believers in the ransom who professed full consecration to the Lord. Quite a number of brethren, too, were hindered from attendance, by reason of many of the works in this vicinity running extra time, and the inability of those desirous of attending to get substitutes for the time. Our meeting convened at 7:30, but we delayed the general service to accommodate some who were unable to arrive until nearly eight o'clock. Meantime the entire congregation took part in worshiping the Lord in psalms and hymns and spiritual songs, singing and making melody in our hearts also, to him who loved us and bought us with his own precious blood. We sang,

"Ask ye what great thing I know,
What delights and stirs me so?
What the high reward I win?
Whose the name I glory in?
Jesus Christ, the Crucified." *

Then we joined in prayer for the divine blessing upon our gathering and upon all of the Lord's people everywhere gathered for similar purpose, not forgetting also the solitary ones; entreating the divine blessing and wisdom, and grace to appreciate the realities symbolized by the "Supper" before us. Then our hearts and voices united in the grand old hymn,—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains." †

Following this came,—

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time:
All the light of sacred story
Gathers 'round its head sublime." ‡

This was followed by the old, familiar, solemn and heart-cheering hymn,—

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinners' dying Friend." §

At eight o'clock we took up our Lord's words in which he describes himself as the living bread, reading from John 6:48-58,—

"I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat [feed upon] this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth [continuously] my flesh and drinketh [continuously] my blood, dwelleth in me, and I in him. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth [continuously] of this bread shall live forever."

Examining the subject we saw that the manna of the wilderness was at very most only a type to illustrate our Lord Jesus who is the true manna for our souls: feeding upon which we are to have eternal life. We sympathized with the Jews and realized how, in their fleshly condition, unenlightened by the holy spirit which was not yet given, it was impossible for them to comprehend the significance of the deep things of God contained in our Master's words. Indeed, we see that the majority of Christians but faintly comprehend their meaning today. We discussed the subject of *how* our Lord's flesh is the bread of life to those who eat it. We noted that "Bread is the staff of life" amongst all mankind, the main dependence for this present life, and hence the appropriateness of the figure of speech which likens our Lord and the graces and virtues which are in him to the bread which imparts sustenance to the new life.

We noted the importance of our Lord's flesh and that it was uncontaminated, free from sin—"holy, harmless, separate from sinners." We noted that this is necessary because our father Adam, having been created in a similar condition of sinless flesh, had, by transgression of the divine law, become a sinner: his flesh came under divine sentence of death and became corrupt both morally and physically. We noted the necessity for the man Christ Jesus, whose sinless flesh could be accepted as the ransom price, the offset, the full equivalent, instead of Adam and his flesh which had become defiled through sin. We noted the Scriptural explanation that it was for this purpose that our Lord Jesus left the glories and honors of the higher nature and conditions and "was made flesh, ... that he by the grace of God should taste death for every man." We noted our Redeemer's own words: "My flesh I will give for the life of the world." (John 6:51) We saw that thus the giving of our Lord's unblemished flesh, as a *corresponding price* for father Adam's condemned flesh, constituted the purchase price by which not only father Adam was redeemed, but also all his race which was in his loins at the time of his transgression. We praised God for the undefiled flesh of our Redeemer and took note of the fact that, while it had been broken for all, it is required of each that he shall for himself accept of his own share in the great work of atonement accomplished by that broken body and shed blood. We noted that none can have eternal life except by *partaking* of this broken body. This meant to us an out and out contradiction of all the various claims to the effect that a knowledge of the historic Christ and of his sacrifice for sins is unnecessary to salvation: it meant to us what it says, that only by eating of the Lord's flesh and partaking of his blood can any ever obtain life eternal.

We considered what is signified by the *eating* of the flesh: we saw that as the eating of natural bread includes the thought of its assimilation and absorption into the system through the blood, so our eating of the flesh of Christ signifies (1) our appreciation of the fact that he was sinless, and a suitable sacrifice on our behalf. (2) Our faith in the fact that he did offer himself a ransom for all. (3) Our conviction that this sacrifice was acceptable to the Heavenly Father, as evidenced by our Lord's resurrection from the dead, and also by the Father's acceptance of believers through him, and his impartation to them of the holy spirit of adoption, which began at Pentecost and has continued since. (4) It signifies our desire for the life eternal and also for the purity which was in Christ, and implies our separation from sin —the renouncement of our relationship to the first Adam, and our acceptance of the hoped-for life through the second Adam, based upon his sacrifice—his flesh given for the life of the world.

We then turned to and considered 1 Cor. 11:23-26, and noted the fact that the Lord's Memorial Supper followed the Paschal Supper and was a separate institution and designed to take its place. Looking back to the deliverance of fleshly Israel from Egyptian bondage and the passing over or sparing of their first-born on the night before they left Egypt, we noted the antitypes of these things: that Egypt was a type of the world; its king, Pharaoh, a type of the prince of this world; its bondage a type of the bondage of sin; the deliverance from all these under the leadership of Moses, a type of the ultimate deliverance in the next age of all who love God and who desire to do sacrifice to him, under the leadership of the antitypical Moses (Christ), and that the final overthrow of Satan and his servants was prefigured in the destruction of Pharaoh and his hosts.

In harmony with these thoughts and as a part of them, we saw that the passing over or deliverance of Israel's *first-born* from death, in the night before all the people went forth from the bondage, was a type of how God passes over, spares, gives life to a *certain class now* (in the "night" before the full introduction of the Millennial age and his kingdom for the deliverance of all who love and seek righteousness). The class that will be delivered, spared, passed over, during this *night*, while God's people are in the world and under the evil influence of the prince of this world, is merely and only the *first-born*—the church—"the church of the first-born [ones] whose names are written in heaven."—Heb. 12:23.

But we noted that in the type, in order that the first-born ones might be passed over, it was necessary that a lamb without blemish should be killed, its blood sprinkled upon the door-posts of their houses, and its flesh eaten within with bitter herbs. We saw that this Passover lamb was a type of "the Lamb of God which taketh away the sin of the world," and that the antitypical first-born, the elect church, must eat of the flesh of our Lamb, as the literal first-born of Israel ate of the flesh of the typical lamb. We saw that our hearts also must be sprinkled with the precious blood from all consciousness of evil, from all wrong association in sin, and that the "bitter herbs" signify the trials, oppositions, persecutions, difficulties and crosses of the human will, neces-

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sary to our feeding upon our Lord's flesh which was given for the life of the world.

We saw that in giving the symbols of the bread and the fruit of the vine to represent his own flesh and blood, our Lord wished us to recognize two things: (1) That he is the antitypical Lamb, and that the passing over or sparing of the Gospel church and the deliverance of her from death to newness of life in Christ and to a share with him in the first resurrection, is the antitypical Passover; (2) That the unleavened bread and the fruit of the vine were to emblemize the body and blood of the true Lamb, and to take the place of the typical Paschal lamb. Not that the bread and the fruit of the vine are the antitypes of the lamb, but that they are the symbols, figures or representations of the antitypical Lamb. We saw, consequently, that the partaking of the unleavened bread and the fruit of the vine are matters of small importance as compared with our partaking of and feeding by faith upon our Lord, which this symbolizes; and that many have partaken of the emblems who have never "tasted that the Lord is gracious:" while others may have tasted of the Lord's grace who may never have seen their privilege and had opportunity of partaking of the emblems of his broken body and shed blood. We rejoiced in our privilege to have both—the real feast in our hearts and the symbols which our Lord himself had provided and instructed us to use.

We considered the bread that it was unleavened—leaven, in the type, signifying sin. We noted the Apostle's explanation that the bread not only represented our Lord's flesh upon which we feed by faith, but that, having fed upon it and received of his spirit, we, as his church of the first-born, are reckoned as being members together in one loaf or cake of unleavened bread. Thus he exhorts us to remember that, as a little leaven leaveneth an entire batch of dough, so a little sin might accomplish a great fermentation in our midst. Hence he exhorts, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven [rank wickedness], neither with the [less rank but more insidious] leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." —1 Cor. 5:6-8.

Following up this same thought, and comparing advanced Christians (who have purged their hearts of sin and consecrated themselves fully to the Lord) to a baked loaf of unleavened bread, the Apostle declares that all such are (with Christ) members or parts of *one loaf*—all pledged to be broken, that they may be of life-giving power and influence to others. He says, "The bread [*lit.*, loaf] which we break, is it not the communion of [our participation as] the *body* of Christ? For we being many are one loaf and one body; for we are all sharers in that one loaf. The cup of blessing for which we give thanks, is it not our participation in the blood of Christ?" (1 Cor. 10:16) Thus we see the double figure. (1) Christ our Passover slain for us, on account of which we keep the feast, seeking to abstain from sin and feeding upon the merit of our Redeemer. (2) Our union with him and consecration to *participation in the sufferings* of this present time, that by and by we may *participate also in the glory* that shall follow. Thus we see that all who reach this stage of development in the body of Christ have pledged themselves to be broken with him for the good of others.

All such are inspired with their Master's spirit—a spirit of love to the Father, and to those who have the Father's likeness, and to all. It is to these that the Apostle says, "Hereby perceive we the love, because he laid down his life for us; and we ought to lay down our lives for the brethren." (1 John 3:16) This willingness and desire to be broken for the good of others is the result of our first feeding upon our Lord's broken body and receiving of his spirit, mind, disposition, love. And such have the promises. "If we suffer with him we shall also reign with him." "If we be dead with him we believe that we shall also live with him."

Having thus considered the significance of the bread and having fed upon it in our hearts, and having pledged ourselves afresh to be broken with the Lord for the feeding and blessing of others, we followed the Scriptural example and gave thanks to God for the bread of eternal life. Following this was a period of silence, during which the bread was carried to the communicants.

Next we considered the fruit of the vine, and saw that it symbolized death, and not only death, but the more or less of suffering associated therewith. We saw that the grapes must be crushed, trodden, sorely pressed, ere the fruit of the vine could be drawn. And as we considered the juice of the grape as a symbol for the blood of Christ, his consecrated life, and then as a symbol of the consecrated lives of all those who become joint-sacrificers with him, we saw that it was a most beautiful and fitting symbol. Our Lord likened himself to the vine and his followers to the branches, and declared that it was his desire that we should bring forth much fruit: and the grape juice which we used seemed a fitting symbol of the fruitage of the Vine, Christ, and the sufferings of all who would be faithful as members of his body and who would seek to walk in his footsteps, to spend themselves and be spent in glorifying God in their bodies and their spirits which are his.

We remembered also the words of two of the disciples of old, who requested that they might sit with the Lord in his throne, and our Lord's response to the effect that they did not comprehend fully what their request implied of self-denial, saying, "Are ye able to drink of my cup [of ignominy and suffering] and be baptized with the baptism [death] that I am baptized with?" (Matt. 20:22) We noted that, although the apostles could not comprehend this subject fully, yet our Lord was evidently gratified with their promptness to make the consecration, declaring themselves willing to endure the cross to win the crown, and he in turn pledged them that, since this was the desire of their hearts, they should indeed be able to carry it out—since they had (and so long as they would continue to have) the will to suffer with Christ, they would have the opportunity; and with that opportunity and faithfulness to it they would have a share in his kingdom; although he could not designate for them the particular place, that being in the Father's hands. This gave us the encouraging thought that, however insignificant and weak we are, the Lord by his grace is both able and willing to carry us through; that if we abide faithful to him and his spirit of sacrifice, he will bring us off conquerors, and more than conquerors.

Then thanks were rendered to the Lord for the cup—for the sufferings of Christ on our behalf for our redemption, and for our privilege of being partakers of *his cup*—his sufferings, his ignominy: and that the reproaches of them that reproached him may be shared by us, and that we can rejoice in the divine promise that if all manner of evil be said against us falsely for his sake, and if we take it patiently we may rejoice therein, knowing that it will work out for us a far more exceeding and eternal weight of glory. Then the cup was passed, remembering our Lord's words, "Drink ye all of it"—have fellowship in my sufferings.

We concluded the service, using as a united prayer, and as a fresh pledge of consecration to the Lord, the following precious hymn:

"Savior, thy dying love thou gavest me;
Nor would I aught withhold, dear Lord, from thee.
In love my soul would bow, my heart fulfill its vow,
Myself an off'ring now I bring to thee.

"Give me a faithful heart, likeness to thee,
That each departing day henceforth may see
Thy work of love well done, thy praise on earth begun,
Some vict'ry for truth won, some work for thee.

"All that I am and have—thy gifts so free—
All of my ransomed life, dear Lord, for thee!
And when thy face I see, thy sweet 'Well done' shall be,
Through all eternity, enough for me."*

REPORTS FROM ELSEWHERE

We have excellent reports from similar gatherings of the Lord's people in various quarters, which indicate (1) that the observance of the Memorial has been more general than ever before; and (2) that the numbers participating were larger than ever before; and (3) that the meaning of the Memorial is more clearly discerned than ever before. We rejoice in all these features, especially the last. We give a few sample reports. We wish that space would permit the publication of many more or all of them. But they breathe the same spirit as these samples.

From reports already received we learn that the number who partook at Columbus was 21; at Youngstown, 35; at Boston, 75; at Chicago, 69; at Buffalo, 21; at Cleveland, 20; at St. Petersburg, Fla., 20, and smaller numbers are reported from all over the world. Some of the congregations appoint one of their number as *Scribe* to report to us matters of interest, to keep up their supply of tracts, etc. This plan has some advantages, though we would not like it to prevent us from hearing from each of the interested ones individually, at least once a year. You are all subjects of our loving watch-care, interest and prayers, as we trust that we and the general work represented at the TOWER office are of yours.

* POEMS AND HYMNS OF DAWN, No. 259.

Brother D. P. Jackson, M. D., in a letter recently received, after telling that four met at his house and partook of the Memorial, adds:

I wish to submit for your consideration some things which have lately come to the attention of our little communion in this place, namely:

One of the brethren here received an invitation to meet with the church at M——— on April 5th, to assist in the Lord's Supper. He declined because it would break up our own meeting at B———, there being only the two families of us here. Brother A. of Y———, in answer to an invitation, expects to go to M——— to assist the church there in the Memorial Supper, and Brother M. goes to N——— on a similar errand.

The invitation to M——— was declined on the grounds above stated, but it also occurred to us, on further consideration, that perhaps it is not wise for the members of the church to get into the habit of sending to the leaders and prominent members of other churches for assistance in the Memorial services for the following reasons:

(1) The Passover was a family observance. This would have some bearing on the question, as showing that the Lord's Supper was not to be made the occasion of any special public display.

(2) We have no record that it was a custom of the Apostolic church for one congregation to send to others for the services of an elder to officiate for them at the Communion service.

(3) The Lord's Supper has been made, in all apostate churches, a center around which the clergy have built a great deal of the worst ecclesiasticism. It is the principal means which the Protestant clergy of today have in their possession for magnifying the importance of the clergy over the laity. Last winter the Presbytery of Louisville, Ky., excommunicated a minister for teaching that it was proper for lay members of the church to celebrate the Lord's Supper without the presence of a clergyman—an "ordained minister."

(4) May not the practice of one church sending to some other for a "leader," "elder" or prominent member to come and help them celebrate the Lord's Supper be the infinitesimal beginning of the same spirit of ecclesiasticism and sacerdotalism, which was the ruin of the early church? Would not the practice have a natural tendency to exalt the mind of the leader called away to assist a distant church in this ceremony, and to awaken in the minds of the members the idea that it was necessary or at least useful and important to have "leaders" and "elders" present, *officiating* at the ceremony, and not only so, but that the leader's part was *so* important that their own home elder needed to be reinforced in the important duty by one from a distant church? It is a natural weakness of human nature to consider a man who comes from a distance as a "greater" man than one of their familiar neighbors.

(5) This practice of getting a clergyman from some neighboring church to come and assist the pastor in holding the "Communion" is very common among Presbyterian churches, and seems to be designed to exalt the importance of the presence of clergymen at the ceremony, and is it not a custom which, to say the least, will "be more honored in the breach than in the observance" by the Lord's humble followers of the harvest period?

I am impressed that temptations to ecclesiasticism, and partisan bigotry and narrowness, are among the most subtle of our trials, the most crafty of the "wiles of the devil." These brethren who have given the invitations, and those who have accepted them no doubt are acting with the best of motives and without the slightest thought of there being any danger in the practice, but on further reflection I am only confirmed in my first impression, and fear that there *is* danger in the practice, and that "as the serpent beguiled Eve in his *craftiness*, your minds should be corrupted from the *simplicity* and *purity* that is toward Christ," by this seemingly innocent and seemingly edifying practice, and I hope you will give it your thoughtful and prayerful consideration.

I would like also to know whether the practice is becoming general. It seems to have occurred to nearly all the churches in this section. It would be interesting to know whether this was the case in many other places or whether it was limited to this locality. If it has occurred in numerous churches it would look like a concerted movement of the enemy to plant the germ of the "mystery of iniquity" in the *reformed* churches, for if the custom should become general the more retiring and less gifted members would almost certainly get the impression that somehow these "leaders" had more to do with the Memorial than they had, and if time allowed, the difference between elders and members would widen until a clerical class would be differentiated.

Yours truly, David P. Jackson.

* * *

We presume that none of the friends above mentioned had the slightest thought of encouraging "clericism." The churches supplied we believe celebrated the Memorial this year for the first time; and we think it was well that some of larger experience should initiate them. Besides, the little groups mentioned were gathered to a considerable extent through the efforts of the brethren of Y———, who as Evangelists drew their attention to the divine plan of the ages. It would, of course, be quite appropriate for such to meet with those whom they had already interested along other lines, to introduce to them the Memorial Supper observance.

However, we quite agree with Brother Jackson respecting the necessity for guarding against the cloven hoof of clerisy and everything which might tend to divide the Lord's people or abridge the liberties conferred upon us mutually by our dear Redeemer. The only ground for preference as to who shall serve the Lord's people on this or other occasions is *qualification*—mental, moral, physical or spiritual. We publish the letter because many of its points are well taken. The Passover was a *family* affair and the Memorial Supper superseding it is similarly a family matter; but instead of pertaining to an earthly family it pertains to the Lord's family—"the household of faith."

QUESTIONS AND ANSWERS

Question.—In discussing "Feet Washing" in your issue of March 15, you made no reference to 1 Tim. 5:10. Please give us your thought on that Scripture.

Answer.—It would appear that a "poor relief" had been started which afforded occasional relief to some and permanent relief to others. The Apostle is here urging that these general charities should not discourage the care of their own afflicted and unfortunate ones by each family: that professing Christians who would not provide for their own relatives and families so far as possible, were denying the faith—denying their share in Christianity in most practical form (verses 8 and 16). The church help was specially for the real widows—those bereft, and particularly the aged.

Accordingly no widow was to be *enrolled* as a regular, habitual beneficiary of the church's bounty under sixty years of age; and certain other qualifications were to be demanded also—had she reared a family which took her attention? Or had she, without a family, shown herself willing, kind, hospitable in the entertainment of strangers? Or had she in any manner shown a desire to relieve affliction and generally to do good? Had she manifested an interest in the Lord's people and a helpfulness toward their comfort and entertainment, as for instance, by washing their feet?

These, and not *doctrinal* questions, were the questions to consider when application was made to put some one on the rolls as a permanent pensioner; for, these recipients of bounty might not have come to the place of full consecration or saintship themselves, but might be the sisters or mothers of the consecrated. The tests, therefore, were along lines of *good disposition*, meekness, helpfulness, kindness. Any one who could not answer some of the above questions affirmatively should be esteemed unworthy of enrollment as a permanent or life pensioner.

With this view before the mind, and remembering that the feet-washing mentioned was one of the necessities of that time and country, it will be seen that its performance would merely signify kindness, hospitality, good feeling and appreciation toward the Lord's people.

Question.—In Isa. 53:2, 3, the statement is made of our Lord Jesus that, "He hath no form nor comeliness that we should desire him." Would it not, on the contrary, be reasonable to suppose that, as among the imperfect members of our race, we see some very handsome persons, our Lord, who was perfect, was transcendently beautiful, both in form and feature?

Answer.—Yes. The Jews saw no comeliness in Jesus, such as they looked for and desired, because they expected to find in Messiah a mighty warrior to free them from the Roman yoke; whereas he came as a Nazarene and humbly companied and ate with publicans and sinners.

Question.—Since we are to be baptized in the likeness of Christ's death, should we not be immersed three times, face-

forward, since he bowed his head thrice; and since Jesus died before he was buried, is it not improper to speak of baptism as a burial?

Answer.—We do not understand Paul's words, "baptized into his death" and "buried with him by baptism into death," to refer to immersion in the likeness of the Lord's physical movements in his dying hours. That would be to be immersed in the likeness of his *dying*, whereas we are to be immersed in the likeness of his *death*.

You say that he died before he was buried; but on the contrary, we believe it proper to say that he was buried before he died; that is to say, his will was buried or immersed into the will of God at the time of his consecration, and he was reckoned dead from that time onward, the expiration on the cross being the completion of that death. So he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

When we are baptized in water it is the *symbol* of the burial of our wills into the will of Christ; and when we are raised out of the water it is the *symbol* of our resurrection in his likeness.

The claims of triune immersionists as to the apostolic methods, based upon early historians, are not reliable. The "early fathers" are not to be depended on in such matters, the Word of God being the only reliable standard. Many vagaries, including triune immersion, were introduced after accessions began to be made from the ranks of the non-consecrated, and were a part of the falling away which began in the second century and culminated in Papacy.

Question.—The statement of John 2:19 is perplexing to some of us: "Destroy this temple and in three days I will raise it up." John says "He spake of the temple of his body;" but other Scriptures declare that the Father raised our Lord Jesus from death by his own power. Can you throw any light on the matter?

Answer.—The Scriptures repeatedly tell us that the church is "the *body* of Christ." The Apostle Peter declares that each of the Lord's saints is a living stone prepared for and being placed in the glorious "*temple*" which God is building —whose chief cornerstone and capstone is Christ Jesus our Lord. While this "temple" is a temple not yet existent in its spiritual condition, it already has an existence in the flesh —even now we are reckoned as the "members in particular of the body of Christ." In harmony with this we understand our Lord's words of John 2:19, "Destroy this temple, and in three days I will raise it up"—"he spake of the temple of his body"—the church, of which he is the Head.

The three days we understand to be the days of the larger week, one thousand years to each day. In this larger week the seventh day will be the seventh-thousand-year period—the Millennium or Sabbath of rest from sin and Satan. Recognizing time from this standpoint and applying to each thousand years the parallel day of the week, we find that, as over four thousand years had passed and the fifth thousand had begun when our Lord made this statement, it was therefore at a time corresponding to the fifth day of the lesser week, namely, Thursday, the first day of the three mentioned; Friday the second day, and Saturday (the seventh-day Sabbath) the third, in which the temple is to be "raised up." It is to be early in the morning of this third day—the Millennium—that the body of Christ, the temple of God, is to be brought together as a spiritual temple and filled with the glory of God, to the end that from it may flow the blessing of reconciliation to all the families of the earth.

Another statement, similar to this and interpretable, we believe, in the same manner, was the Lord's answer to Herod: "I do cures today and tomorrow, and the third day I shall be perfected." (Luke 13:32) This last statement could not be interpreted in any other way than that above suggested. The cures and blessings of divine grace have prevailed during the fifth, the day in which our Lord and the apostles lived, and also during the sixth thousand-year day; and on the seventh, the grand Millennial Sabbath, Christ and his church will be perfected and the cures correspondingly increased.

Are not these *three days* the same that are mentioned by the Prophet Hosea (6:2)? Referring to Israel's judgments and their final repentance and reconciliation, he says, representing Israel, "Come, and let us return unto the Lord; for he hath torn, and he will heal us [see preceding verses]: he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

"FORGIVE AND YE SHALL BE FORGIVEN"

APRIL 24.—MATT. 18:21-35.

Our Golden Text (Luke 6:37) is not to be understood as applicable to everybody: to so understand it would be to ignore the ransom and faith in the same, and other conditions of discipleship. It is applicable only to the class mentioned, "ye," believers, already justified and brought into harmony with God. The divine arrangement to forgive our sins presupposes a realization on our part of our own imperfections, and that we who desire to have our own sins canceled will be magnanimous to others. And the Lord makes this a condition of our discipleship: we must not only start with justification, forgiveness of our sins, but we must continue by seeking to put away "all filthiness of the flesh and of the spirit," and to become more and more copies of God's dear Son. As we receive more and more knowledge of the divine character, and as we more and more seek to copy it, we should correspondingly become more and more generous, kind, loving, God-like. If we fail to develop this character, the knowledge received has not profited us; and instead of continuing justified before God, we will be reckoned as having lapsed again into sin—and greater sin, because of greater light—and will be treated of the Lord accordingly.

Peter evidently recognized this principle in general: he saw that it was his *duty* to forgive the trespasses of his repentant brother. But he was doubtful how far this principle of forgiveness should go. Our Lord had instructed them in this matter early in his ministry: he had taught them to pray, "Forgive us our debts [sins, trespasses], as we forgive our debtors," and he had explained the meaning of this to them, saying, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:12, 15.

It is not necessary for us to suppose that one of Peter's brothers was a great annoyance to him, continually doing him wrong and continually needing to repent of it and to be forgiven. We may suppose that Peter was turning over in his mind the broad teachings he had received on general principles to ascertain of the Lord definitely how far this *rule* of forgiveness was to be applied in the ordinary affairs of life. He no doubt made what he thought a very liberal suggestion, that the proper limit of forgiveness would be seven times: but our Lord's answer must have given him still broader and deeper views on the subject: "I say not unto thee, until seven times; but until seventy times seven."

It is difficult for some to see how the principle of justice applies in the matter of forgiveness. They reason that God did not forgive the sins of the world, gratis, that he exacted a penalty, a full *corresponding price*—the death of our Lord Jesus Christ, as a "ransom for all;" and reasoning upon this, they say, If Justice, in the Lord, demanded a full payment of the penalty, why should not we, in copying God, likewise demand full reparation from those who seek our forgiveness in more trivial matters? Reasoning thus, they very generally overlook several facts; (1): The penalty was exacted, not of an imperfect fallen man, as is each of us, but of a perfect man, created in the image of God (Father Adam), whose sin was wilful and deliberate. (2) That, so far as sinners were concerned, God's gift was a *free gift*. He did not exact the penalty of *us*. (3) If he had exacted the penalty of us, we could never have paid it. (4) If we were perfect men ourselves and dealing with others who were likewise perfect, a law of justice and demands of justice would be in order; but since we are transgressors ourselves and objects of divine grace, and since our fellow-creatures are in the same pitiable plight through the fall, there is no room for us to take our stand upon justice. He who stands upon justice will fall before the sword of justice. Hence our Lord declares, "With what judgment ye judge, ye shall be judged." If you realize your own weakness and imperfection and need of help from on high, and if you exercise a similar generosity in the smaller affairs of life with your fellows in tribulation, you will be the kind for whom God designed the full measure of his grace: so long as divine favor does not thus reach your heart and mellow it toward others, you are not of the class to whom the full measure of divine favor will be extended, but will be accounted unworthy of the full ultimate blotting out of your sins.

We are to remember that our sins are not now blotted out, even when we are reckoned justified: our sins are merely "covered;" our Lord hides them from his sight, deals with us as though we had no sins, receiving us into his family

and making covenants with us, as though we were perfect, righteous. Thus the Apostle quotes from the Prophet David, "Blessed is the man to whom the Lord *will not impute* sin; blessed are they whose iniquities are forgiven and whose sins are covered." (Rom. 4:7, 8) Mark the distinction between the iniquity and the sin. The word "iniquity" carries with it the sense of wickedness, lawlessness, while the word "sin" has merely the thought of transgression: and many of our transgressions are wholly without iniquitous intention. Believers who are seeking to escape from sin, that sin should have no more dominion over them, are forgiven the moral obliquity connected with the sin, which they now no longer sympathize with, but hate; and the sin itself, while not blotted out, is covered. So, therefore, should any return to sin, "as a sow to her wallowing in the mire," he removes the covering of sins, and falls back where he was before, "having forgotten that he was purged from his old sins."—2 Pet. 2:22; 1:9.

The time for the blotting out of sin is, thank God, near at hand. So far as the overcomers of this age, the Gospel church, are concerned, the blotting out of every vestige of their sins, to be remembered no more, comes with the destruction of the flesh in death. In our flesh (in our imperfections, mental, moral and physical) is the record of sin; and this which God so graciously covers from his sight will entirely disappear in the grave. In the resurrection these overcomers will be granted new bodies, free from all the marks or blemishes of sin, perfect, likenesses of their Lord: not only free from sin *reckonedly*, but free from sin *actually*, and without a trace or mar thereof. Oh, how we long for the blotting out of sins!

Later on, as the Millennial day shall advance, the work of blotting out the sins of humanity in general will begin: but the operation will be different with them than with us. Ours by an instantaneous resurrection, "in a moment, in the twinkling of an eye:" theirs will be a gradual blotting out—a work of restitution. The restoring of the original nature of man in its perfection will mean the blotting out of mankind's mental, moral and physical blemishes, and their gradual restoration to that perfect condition in which father Adam was before he sinned, which is declared to have been "the image of God," with which God was well pleased.

These two thoughts—the present covering of our sins and the future blotting out of every trace of them, are called forcibly to our attention by the words of the Apostle Peter. Speaking on the day of Pentecost, he urges his hearers, "Repent ye, therefore, and be converted [receive now the covering of your sins through Christ by faith and have as a result the divine favor and instruction in righteousness], that *your sins may be blotted out, when the times of refreshing shall come* from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

To the apostles and to us, even "all those who should believe on him through their word," our Lord gave the illustration or parable of The Two Debtors. The parable is not of general application, but merely applicable to the kingdom of heaven class—the church—called to run the race and, by the grace of God, to win the prize of joint-heirship with their Lord in his coming Millennial kingdom. The generosity of the King in the parable, toward his servant who was so greatly in his debt, illustrates God's magnanimity, mercy, toward us through Christ. The debt, ten thousand talents, was an enormous one, representing in value about twenty millions of dollars: this debt fitly represents our great obligations to God as a race, and our utter inability to meet the obligations. Adam was already "sold under sin" and his entire family was involved in the slavery, when God graciously had mercy on us through Christ and provided for our liberty. The liberated servant, whose prayer for mercy was heard, represents the Christian believer who has been made free from sin.

The parable proceeds to show a wrong course of action which, alas, we often see exemplified; for some of those who have received divine grace in abundant measure are very hard-hearted, uncharitable, unforgiving, vindictive, malicious and vengeful toward those who trespass against them, and whose trespass are sometimes purely imaginary. We do not live in a day in which a creditor may wantonly inflict physical abuse upon his debtor, nor need we expect under present enlightenment that any Christian would feel like wreaking his vengeance upon his fellow servant by physical force; no, thank God, the day of the rack and fagot and crucifixion is gone. But we live in a day when, nevertheless, the same spirit can and does manifest itself, but in less flagrant, though not less cruel and sinful forms. The modern method of attack upon an enemy is not with pincers to pull out his finger and toe nails, nor with red-hot irons to gouge out his eyes, nor with molten lead to fill his mouth and ears; but instead the weapon is slander, back-biting, evil-speaking, and according to its degree it may be the spirit of murder (as pointed out in "Helpful Rules for Our Daily Life" in our issue of March 15). Indeed, our Lord seems to have taken more notice of the evil-speaking that would come upon his people than of the physical sufferings, for over and over again he points out, "They shall *say all manner of evil* against you falsely, for my sake."—Matt. 5:11.

What shall we say of the Christianity of the brother or sister who, meeting a debtor, or one whom he esteems to be a debtor (justly or unjustly), thus abuses his fellow servant? But it is much more important that we should know how the Lord would regard such an one, and in the parable before us he has answered it fully. In the parable the King was wroth and called the forgiven but unforgiving servant to account, pronouncing him at once a "wicked servant." And applying the lesson of the parable, our Lord declares: "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Let it not be overlooked that our Lord here very particularly called attention to the difference between an outward and formal expression of forgiveness with smooth words, and the true forgiveness which is from the heart. The former, or outward forgiveness, is only lip-deep, and means that a wrangling of an evil, unforgiving spirit is within, and that it will only be a matter of time until the pent-up force of malice and hatred will break forth in words of slander. God reads the heart and, whatever the lip professions may be, he will not consider these unless the heart and life correspond with them. It is in vain, therefore, that anyone should say, I love my brother, and at the same time seek either by word or act to do him injury. All the evil-speaking, malice, hatred, envy, strife, proceeds from *evil in the heart*: hence the necessity on the part of all who desire to be of the Lord's body, that they "purge out the old leaven of malice" that they may be members indeed of the unleavened loaf—the body of Christ.

The fact that in the parable the evil servant was delivered to the "tormentors" is not to be understood to mean that the heavenly Father will deliver every unfaithful servant to the torments of devils to all eternity. The tormentors of olden times (and also of today in some Oriental countries) inflicted scourging or other torment upon accused persons for the purpose of extorting from them money or information or whatever they may be unwilling to give up. The analogy to this in God's dealings with his people might reasonably be expected along the lines of earthly disciplines, such as the Apostle referred to, saying of one, I have delivered him "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5; 1 Tim. 1:20) This might mean financial difficulties or losses, or physical ailments, disease or what not. Not infrequently, we believe, the Lord through these agencies teaches his servants important lessons respecting their own weaknesses, and introduces and develops in them patience with others and more of his own holy spirit—meekness, patience, gentleness, brotherly kindness—love. We do not mean to intimate by this that the trials and difficulties of life are always in the nature of chastisement and corrections in righteousness. We understand that sometimes they are tests instead of chastisements—tests to prove the degree of our loyalty to the Lord, and to develop in us larger degrees of faith and of the various graces of the spirit.

We cannot properly leave this subject without calling attention to certain conditions which ought to precede forgiveness. For instance, in the parable the King does not exercise compassion until the debtor asks for it: so also God does not forgive our sins until we acknowledge our sins and ask his forgiveness. Likewise, in the parable, the second servant, who owed a hundred pence (about sixteen dollars), asked mercy of the one to whom he owed it, before that one was obliged to forgive; and in a further comment on the subject, mentioned by Luke (17:3, 4), our Lord expressly states the propriety of expecting those who trespass against us to make some acknowledgement of their fault before expressing full forgiveness. He says, "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, *saying, I repent!* thou shalt forgive him."

We are not to accept one portion of the divine direction and to ignore another portion: we are not to say that our Lord meant it, when he said, "Forgive him," and that he did

not mean it when he said, "Rebuke him, and if he repent, forgive him." With the majority of people, however, it would probably be quite unnecessary to urge the propriety of repentance—*unless they were the transgressors whose duty it is to repent.* Most people are sufficiently disinclined to forgive, to wait until their forgiveness is asked. The trouble is that then the large majority apparently do not "forgive from the *heart*," but merely from the lips. Heart forgiveness leaves no sting, no animosity, no grudge.

On the other side of the question, however, a caution is necessary. The Christian is to have the loving, generous disposition of heart, a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating amongst Christians, a determination not to recognize as an offense anything that is not *purposely* done, or *intended* as an offense, would be a great blessing to all, and the proper God-like course. The transgressions to which our Lord refers are not trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, which are susceptible of proofs, and on account of which it is our duty, kindly and lovingly and wisely to give some proper rebuke—some intimation that we recognize the wrong and that it has grieved us and hurt us. Then comes in the divine rule respecting the one and only proper manner of rebuke, pointed out in Rule No. 5, page 85, this journal.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us, even while we were yet sinners. Nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting: they should *manifest* the loving forgiveness that we should have in our hearts at all times.

Forgiveness "in your hearts" is the condition which is always to obtain there: we should never harbor any other feeling than that of forgiveness and good will toward all, no matter how seriously they may have trespassed against us: and if this be the case, we will be longing and anxious to exercise the forgiveness outwardly and to express it to the repentant ones. Hence we will not seek to compel the most elaborate statement on the part of the penitent; but, like the father of the prodigal, to see the repentant one coming in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, and to forgive him, and to kiss him, and to put on the robe of fullest fellowship and brotherhood.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:15.

"BEHOLD, THY KING COMETH UNTO THEE!"

MAY 1.—MATT. 21:6-16.

"Hosanna to the Son of David: blessed is he that cometh in the name of the Lord!"—Matt. 21:9.

The scene of this lesson occurred about six days before our Lord's crucifixion. In many respects it differed from any other circumstance in his ministry. Previously, when the people had spoken of taking him by force to make of him their King, Jesus had withdrawn himself: to such an extent was this true that his friends and disciples marveled that any one proclaiming himself the Messiah should seemingly avoid the very means of centering public attention upon himself and favoring the sentiment of making him the King. (John 7:4-6) But on this occasion our Lord deliberately sent for the ass upon which he rode triumphantly as King to Jerusalem: and when the people shouted our Golden Text, "Hosanna to the Son of David: blessed is he that cometh in the name of Jehovah" and strewed their clothing in the way and put palm branches as marks of honor of the King, breaking all previous records, our Lord accepted these marks of honor. It was when the Pharisees, being greatly displeased, remonstrated, urging that he should rebuke the people and not permit them so to honor him, that our Lord explained, to the effect that a prophecy was being fulfilled, and that, since the Prophet had said, "Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee," etc., therefore there must be a shout to fulfill the prophecy: so that, if the people had not shouted, the very stones must have cried out, in order to fulfill the Word of the Lord by the Prophet Zechariah. —9:9.

The fact that our Lord was *thus fulfilling prophecy*, explains the entire situation; and we at once catch the thought, elsewhere enforced in the Scriptures, that our Lord's previous ministry to Israel had not been as their King, but as John had introduced him—as their Bridegroom and as their Teacher. But now, at the close of his ministry and just as he was about to finish his course of sacrifice at Calvary, the time had come to offer to Israel, formally, the King and the kingdom which God had long before promised to father Abraham and reiterated through the prophets. The hour was come. Would they now at this moment of trial and testing as a nation receive the Messiah, the long promised King, or would they be so blinded by false expectations, superinduced by wrong conditions of heart, as to be unable to know him and to appreciate him, when the crucial moment should come? God had foreseen that, notwithstanding the favors which he had bestowed upon Israel, including the sending to them of John the Baptist to prepare them, including also the work of our Lord and the apostles, and the "other seventy also," they would not be ready, would not receive their King, and would hence be rejected from being his peculiar people. God, acting upon his own foreknowledge, might have avoided sending our Lord in this formal way to make a formal tender of the kingdom to the nominal seed of Abraham, knowing in advance that they would reject it: but had he done so, his course would not have been so plain and clear to the Jews, nor to us. God's judgment would have been just, but its justice would not have been apparent to his creatures, and the latter is a part of his good pleasure.

Not only did our Lord accept the salutations of the people as the Messiah, but continuing the same thought of his dignity of power and authority, he rode to the Temple and with a scourge of small cords drove out the money changers and merchants, who were defiling the Temple and violating the divine rule respecting it. Whether it was because of our Lord's dignity of person and presence alone, or whether also because of the large multitude that was with him and shouting for him, the fact remains that no attempt was made to resist him, and the King had his way, cleansed the typical Temple, reproved the wrong-doers and received the poor outcasts of society, the blind and the lame, and healed them in the Temple, while the shouting of Hosanna to the Son of David was continued, fulfilling the testimony of the Prophet, "Out of the mouth of babes and sucklings thou hast perfected praise."

It was on this occasion that our Lord in his journey, when on the hilltop opposite Jerusalem, wept over it, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! Behold, *your house* is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord"—the very shout the Pharisees objected to.—Luke 19:41; Matt. 23:37.

This was the turning point in Israel's history, as the Prophet Zechariah has marked out.* It was here that the Lamb of God offered himself to Israel as a nation as their Paschal or Passover Lamb, and they did not receive him as a "house" or nation. In the type the lamb was to be taken into the house on the ninth day of the first month and to be killed on the fourteenth. Here our Lord appropriately offered himself to them as the Lamb on the ninth day of the month in fulfillment of the type, and on the fourteenth day he was crucified—the Lamb was slain. But since Israel did not receive the Lamb into their house, they lost the great blessing that the Lamb was to bring; their house was not passed over, their house was given up to destruction: and from that day onward until A. D. 70 the work of destruction progressed, and from it they have never since recovered. Only now—since 1878—is their measure of chastisement coming to its full, so that we may fulfill the words of the Lord through the Prophet Isaiah, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare—her appointed time—is

* MILLENNIAL DAWN, VOL. II, Chap. 7.

accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand a second part [of chastisement] for all her sins."—Isa. 40:1, 2.

Thank God, that the failure of the natural seed of Abraham to prove worthy of the great promise, did not frustrate divine grace: but that, using the little band of Israelites indeed as a nucleus, our Lord at once began the work of gathering "a holy nation, a royal priesthood," the true seed of Abraham which, with himself as its King, shall ultimately fulfill all the exceeding great and precious promises implied in the promise and oath to Abraham—that all the families of the earth should be blessed through this "Seed."—Gal. 3:16, 29.

But while the incident of this lesson is both interesting and instructive of itself, it assumes still greater importance when we remember that the fleshly Israelites were typical of the spiritual Israelites, and that those features in the close of that age correspond to a considerable degree to the closing features of this Gospel age. Here our Lord has come to the second house of Israel, and he finds it as he found the fleshly house, nominally pious, compassing sea and land to make a proselyte, yet, as described in his own words, neither cold nor hot, and ready to be spewed out of his mouth—knowing not that they are "wretched and pitiable—even poor and blind and naked." (Rev. 3:16, 17) *Poor* in that they lack the true riches of divine grace, the gold of the divine nature and the precious hopes and promises associated therewith. *Blind*, in that they cannot see afar off, cannot see the length and breadth and height and depth of the divine plan revealed in God's Word, cannot see either the high-calling of the church, with the blessed provisions of restitution for the world of mankind in general. *Naked*, in that their chief ones have already lost faith in the ransom, the only covering of our nakedness (which the filthy rags of our own righteousness will not cover), and in that the people are following the examples and precepts of their leaders in discarding the precious robe of Christ's righteousness—the only "wedding garment." Surely, this is a pitiable condition, and to many of themselves a miserable one.

As the King he is now taking possession of his kingdom—first, as with the Jews, offering himself to his professed people—but now, as then, finding only a remnant in the nominal mass, truly anxious for his kingdom, and prepared to receive it and him. He is now seeking for all the Israelites indeed in whom is no guile, and he will thoroughly winnow the "wheat," and when it shall be gathered into the garner, it shall be found exactly sufficient to complete the foreordained, predestinated number of the "elect" church.

As the nominal Jewish "house" was given up and left desolate, and the true Israelites were gathered out of it, so with the "house" of nominal spiritual Israel—Christendom. The Lord is calling out all who are his people, saying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As soon as this call and the various siftings of divine providence shall have found the worthy ones who shall inherit the kingdom with the King (as his bride and consort), then the plagues shall come upon the residue, the nominal system. The great time of trouble so long foretold in the Lord's Word (in which the whole world will be humbled before him, its proud heart broken, its pride and haughtiness brought low) will then break forth upon the world.

We must remember, however, that the King takes his kingdom not to destroy men's lives, but to save them; to bless them. And while the early part of his reign shall be the ruling of the nations as with a rod of iron, and the breaking of them in pieces as unsatisfactory potters' vessels, yet the intent of all this is that he and his kingdom may thus be recognized of all, and the work of healing and restitution be caused to progress for a thousand years to earth's blessing.

Meanwhile, however, the temple class, the "little flock," must be purged, cleansed; the money changers, and those who make merchandise of the sacrifices, must be driven out, before the Temple, composed of living stones, with Christ as its top-stone and foundation, shall be ready to be filled with the glory of God and to become the place of prayer for all nations, the channel through which all mankind may, during the Millennial age, find access to God.

Fleshly Israel failed to receive the King because "they knew not the time of their visitation." And they were left in ignorance, because their hearts were not right—they were *not worthy* of the truth. Realizing that they and their experiences were types of Christendom today, let us take heed to our *hearts* that we may continue to be accounted worthy to be reckoned among the "brethren" to whom the Apostle declares, "Ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all children of the light and of the day."

"The 'Gentile Times' are closing, for their kings have had their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway:
Our King is marching on.

"I can see his coming judgments, as they circle all the earth,
The signs and groanings promised to precede a second birth;
I read his righteous sentence in the crumbling thrones of earth:
Our King is marching on.

"The seventh trump is sounding, and our King knows no defeat.
He will surely sift the hearts of men before his judgment seat.
O! be swift, my soul, to welcome him, be jubilant, my feet:
Our King is marching on."

—Hymns of Dawn.

GROW IN LOVE, AS WELL AS IN KNOWLEDGE

"Knowledge puffeth up, but Love edifieth."—1 Cor. 8:1.

How blest this day the prophets were foretelling,
When truth should speak and knowledge be increased;
The signs are all about, our faith compelling,
That days of waiting for the Lord has ceased.
The saints are in their foreheads sealed,
The hidden mystery revealed.
Knowing what other ages did not see,
How full of humble love our hearts should be!

While, by God's will, in knowledge we keep growing,
Keep in the love of God which death defies;
Knowledge puffs up except the love be glowing,—
In humbleness of mind love edifies.
Love is long suffering and kind,
Love seeketh not her own to find.
The mind through all God's Word this truth descries:
Mere knowledge puffeth up; Love edifies.

—F. I. Parmenter.

"ALL MY SPRINGS ARE IN THEE"

(Psa. 87:7.)

A brook goes brightly on its way,
Its ripples on the pebbles ring
Incessant, day by day;
It has a living spring.

A life moves buoyantly along,
Tireless its walk; heart, glad and free,
Breaks out to God in song—
My springs are all in Thee.

God sets his seal upon the heart,
The holy unction from above,
His new name to impart;
Transcendent spring of love!

He gives the running-over cup,
Water of life, without alloy,
Forever welling up;
Perennial spring of joy!

God's mercies, every morning new,
Bid every anxious worry cease,
Distilling like the dew
To fill my spring of peace.

A watered garden is the soul,
Where grows the branch within the vine.
Thou dost sustain the whole,
O Spring of Life divine!

F. I. Parmenter.

VIEWS FROM THE WATCH TOWER

War, horrible war, is upon us. The match is ignited, the combustible passions are being enkindled, and who can tell how great a fire may result; how destructive, how costly in blood and treasure? It is lamentable indeed that such horrors should be practically unavoidable; yes, really incidentals to our civilization. Except for a great advance in civilization, the present war would not be waged.

League wars, where nations fought for each other because of treaty covenants (hoping for similar favors in return) have been known; religious wars for the aid of co-religionists have been known; race wars, where bonds of blood led one nation to fight for another, have been known; wars of jealousy and pride have been known; wars for freedom have been frequent; wars for conquest and plunder have been many: but never before, so far as we are informed, has there ever been a war like the present one—a benevolent war; a war for the oppressed; a war for the poor and starving; a war for a different race, of a different tongue and of a different religion; a war for a people who can never repay—neither in money, influence, trade nor otherwise. The masses of the people of these United States are far enough from being saints; far enough from having perfect love rule their every thought and word and deed; far enough from fully conquering inborn selfishness; but for them as a people, and for their British cousins, the gospel of the Lord Jesus Christ has done far more than for any other peoples in the world. If it has not given them love, it has given them the sheen or reflection of love—"the milk of human kindness," sympathy.

Spain cries, Robbers! Thieves! Hypocrites! You want to steal my possessions and merely make a pretense of sympathy for my rebels! All Europe shouts the same, denouncing the war as perfidious, a disgrace to modern civilization—national piracy, national highway robbery.

And no doubt these charges are honestly made; that is, they are believed to be true; they reflect the real judgment of Spain and of Europe. Controlled only by motives of pride and selfishness themselves, they cannot conceive of others being influenced by so much nobler motives. And in the United States quite a minority who have no conscientious scruples against war complain bitterly, because "It won't pay." Verily, if the parable of Dives and Lazarus were to be adapted to present times and affairs between nations, it would be incomplete, unless the dogs ate Lazarus, while Dives would refuse all succor because Lazarus could not pay him for it.

If the suggestion of generous motives on the part of the United States should be even glimmeringly seen by Europeans, it would be repulsed; because it would be a reflection upon United Europe's conduct of a year ago in the matter of poor Armenia—united to them by ties of blood and religion, as against him whom they term "the unspeakable Turk." Nor will anyone acquainted with the spirit of the Americans doubt that, had they lived where Austria lives, or where Russia lives, much more than a cup of cold water would have been promptly extended to poor Armenia.

We did not advocate the war. We cannot take part in it; for we are aliens. We belong to the Loyal Legion of the Great King, whose kingdom is not of this age, and whose soldiers must not fight with carnal weapons. But we want to be able to appreciate the motives of our fellow-creatures when they are noble and good, as in this instance. We should sympathize with every effort for righteousness and the uplift of humanity, even tho we can render our services only to our Captain in the warfare which we esteem to be still more important than any other.

Where the matter will end, none but the great King, the Captain of our salvation, knows. Peace may suddenly be ushered in by some suggestion of compromise, or the war with its frightful horrors may continue for months or even years—our expectation is that it *will not* be very prolonged. We do not consider it any part of the final struggle. The following clipping from the *Pittsburg Gazette* will be interesting:—

"JUST A POSSIBILITY"

"Not that they love Spain more, but the United States less, the sympathies of the European countries are generally with Spain in the present crisis, and there is little reason to doubt that if they could have secured the coöperation of Great Britain the evidence of such sympathy would have found stronger manifestation ere this than in the weak and well nigh meaningless joint note presented to this government a few weeks ago by their ministers at Washington. By reason of the blood relationship between the rulers of Austria and Spain the sympathy referred to has been less concealed in Austria than in other European countries. One Austrian, prominent in scholastic and political matters in that country, is quoted as saying that 'the sympathies of Europe for Spain don't express admiration for her colonial administration, but are rather the instinctive expressions of the presentment that the victory of America will be the beginning of the Americanizing of European institutions.' It is further complained that 'already the republics of America have fallen under the influence of the United States.' In view of the issues involved in these and kindred arguments, surprise is manifested, not to say impatience and disgust, that Great Britain should seem disposed to take its place with the United States in what might develop into a world alignment of the forces of militarism and royalty on the one hand and of republican institutions on the other. It is not approval of Spain nor fear of territorial conquests by the United States that causes now the poorly concealed European sympathy for Spain, but fear of a greater working in the old world of the leaven of republics. Tho it may not be, and probably will not be, it is nevertheless possible that the impending hostilities may widen into a greater conflict than war between Spain and the United States."

The opposition here noted seems to grow daily, rather than to diminish. Not only do the monarchies of Europe begrudge the Great Republic its successes and prosperity, but the Mexicans and peoples of the Central and South American republics are jealous. They fear that we may eventually develop a rapacity and land hunger similar to that of the great nations of Europe, and that then they would be swallowed up. Moreover, they were mostly settled by Spaniards and their cousins, the Portuguese; and tho they fought and won their independence as the United States did from Great Britain, yet they still feel the ties of blood and of language and of religion. Stranger things have happened, than that they should lend their aid to the Mother country, if they saw her being worsted. They know little of love or sympathy for the oppressed: they do know pride; and it is already leading to subscriptions of money for Spain.

Moreover, the comments of the newspapers of Great Britain favorable to the United States, suggesting that the British could never stand idly by and see the United States crushed, and advocating an offensive and defensive treaty between the countries, laid great stress upon the ties of Anglo-Saxon blood between the nations. And this has stirred the *pride* of the Latin races, especially the French, and their journals now announce that France could never lie passive and see Spain crushed—for they are of the same blood and of the same religion. And the latest news is that the French fleet is being put into readiness for action.

How comforting and heart assuring to be able to look by faith to our Lord and Master and to realize that he is at the helm; not only to supervise particularly the affairs and interests of his consecrated saints, but also in a more general way to guide the nations and their affairs so as to humble them all and dash them all in pieces as a potter's vessel in the great time of trouble by which his better kingdom will be introduced. The more the billows near us roll, the more let us hold to our anchorage within the vail.

"Faith has dropped her anchor, found her rest."

AN ANSWER TO THE QUEEN REGENT OF SPAIN

Royalty is no longer above criticism even in Spain. The spirit of liberty there finds ability to reason and to note the selfishness of rulers. In proof we quote a comment on the queen's recent speech before the Cortes, urging the retention of Cuba as a part of her son's patrimony, at any cost. It is from the Madrid newspaper, *El Nacional*.

"On reading the words of your majesty we cannot hide from our queen the fact that they fill us with profound sadness. Your majesty says nothing of the employment that has been given our 200,000 sons hurried away from productive work in order to fight for the fatherland, and the king, his majesty; and makes no mention of the 2,000,000 pesetas, earned by the sweat of our brow, which we contributed to preserve intact our honor. You say nothing about the matter in which gold and blood have changed places, nor how the gold and blood are to be regained. We can understand, madam, that in your august heart a large place is occupied by your son, our king, but for a similar reason, your majesty will understand that in our soul there predominates a deep anxiety for our 200,000 sons, your subjects. Your majesty speaks to us only of what is yours. It constitutes an enthusiastic hymn to motherly love. Athwart this speech, madam, we see a mother bending over a cradle, but we seek in vain for a queen bending over

a tomb, which appears to open to receive an ill-starred nation. Still, with that nobility of soul that has enabled us to bestow a name and character upon Spain, we receive your request and have no objection to protect the throne of yourself and the king, in remembrance of that other king, your consort, whose memory, as we have noted with much pain, was not mentioned yesterday from your august lips. But now let us speak of ourselves, because if we perish will not ruin overtake your son? If we be dishonored by ignominious defeat, will not your throne be soiled by the mud in which we are buried?"

Would that we could see such loyalty to the true King and kingdom by the Spaniards and all nations. No Christian heart can do otherwise than sympathize with these sorrowing people who prefer to bury all their sons and all their wealth, rather than mortify and bury their pride.

"LET HIM THAT THINKETH HE STANDETH TAKE HEED"

"All these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:11, 12.

In the ten preceding verses, the Apostle has pointed out that, as Israel after the flesh was a type of spiritual Israel, so the various evidences of divine favor toward them were types of the greater favor of God bestowed upon his church in the Gospel age—spiritual Israel.

As the consecrated people of God are now baptized into Christ, the Mediator of the New Covenant, the appointed leader of the Lord's people,—their wills immersed into his will, their personal identity lost sight of in their identity as members of the body of Christ (beautifully illustrated in symbol in water baptism), so this was typified in the immersion of all the Israelites, when they passed through the Red Sea, with the waters rising on either side as a wall and with the waters of the cloud overhead: they were all thus baptized, buried, unto Moses, in the cloud and in the sea. They all recognized him as the leader upon whom depended their deliverance from Egypt and their finding of the promised land.

So also our spiritual food, the bread which cometh down from heaven—Christ and his word of truth, the gospel of his salvation, were typified in Israel's case by the manna which fell for them daily, and was for a long time their only sustenance. As we require the spiritual food continually, as our daily bread, to give us strength for the journey of life toward the heavenly kingdom, so fleshly Israel had need of the manna, provided for their strengthening in their way to the typical kingdom. As the truth and the spirit of the truth must be sought daily by us, if we would enjoy its benefits, and as it is found in small particles, here a little and there a little, and as it requires searching for and pains-taking labor to gather our daily portion of grace and heavenly food and experience in spiritual things, by searching the Scriptures, etc., so this also was typified in natural Israel's experience. They could not gather a stock of manna for the future. It was their daily bread, daily sought. Nor did they find it in large pieces and without difficulty. On the contrary, those who would be fed must pains-takingly gather up its small pieces, and with diligence. Thus "they did all eat of the same spiritual food"—or rather, they did all eat of the food which had a spiritual significance.

As the Lord's consecrated people now have the refreshment of his grace all along the journey of life, and whenever weary and thirsty may come to the Lord for refreshment, and whenever needing purification, may come to the washing of the water through the Word of him who died for us,—so this spiritual truth was typified to fleshly Israel. When in their journeyings they famished for water and cried unto Moses, and Moses cried unto the Lord for them, relief was granted through the smiting of the rock, which typified the smiting of Christ at the hands of the law, as our atonement sacrifice, our redemption price. As the grace which flows to us through Christ comes as a result of his being smitten for us, his death on our behalf, so the waters flowed to Israel as a result of the smiting of the typical rock. It was dry before the smiting—the waters gushed forth after the smiting. And not only did they drink of the waters freely at that time, but the waters formed a brook which went with them for a long time in their subsequent journey through the wilderness. Thus they did all drink of the same spiritual drink—of the drink which had a spiritual significance, for they drank of the rock which was typical or had a spiritual significance, the waters of which went with them, and that rock was Christ in type, and that water represented the grace of God in Christ.

Having thus established the identity of fleshly Israel's experiences with the experiences and favors of spiritual Israel, the Apostle is ready to enforce from these a lesson. He would have us note that not only God's favors were typical, but that Israel's conduct with respect to these favors was typical of the conduct of nominal spiritual Israel in respect to the realities, the antitypes. "With many of them God was not well pleased:" this implies that he will not be well pleased with many in the nominal spiritual Israel. Again, many of the typical people, "were overthrown in the wilderness:" so the proper inference is that many of nominal spiritual Israel will be overthrown in the wilderness and fail to reach the antitypical Canaan. For "these things were our figures, examples,—to the intent that we should not lust after evil things, as they also lusted." The thought seems to be that in their experiences God gave us a lesson, or illustration, of what results would come to us if we received his mercies and favors in an improper manner. They were object lessons in wrongdoing, and God's treatment of the wrongdoers was intended to instruct us in respect to what would happen to us if we, blessed with the antitypical favors, should misuse them, and desire or lust after the former things, the sinful things which we left when we quitted the world (typified by Egypt) to follow Christ (typified by Moses).

The Apostle then itemizes some of the notable mistakes made by typical Israelites, and suggests that the temptations of spiritual Israel are along the same lines, only on a higher plane—that their experiences and temptations were typical of the temptations which we must expect to endure, and which he urges us to overcome.

(1) Idolatry. He points out how Israel was exposed to idolatrous influences and yielded to them, leaving it for us to apply the lesson to ourselves, and to find what idols are most alluring to spiritual Israelites. Alas! we find that idolatry is very common amongst the nominal spiritual Israelites. Idolatry is the inordinate or undue respect, homage, reverence, or devotion paid to any person, system or thing,—aside from the Lord. Judged by this standard, how many are idolators! Some idolize money, wealth: they are so devoted to it, so enslaved to it, that they can scarcely think of anything else; they bend all their energies to its service, even at the cost of dwarfing their moral and intellectual powers, and at the cost of health, and sometimes even the loss of name and fame are risked by the devotees of this idol. This is one of the oldest as well as one of the most reverenced of all the idols of Christendom.

Another idol is Self: reverence paid to this idol is known as selfishness. Its worship has a very ignoble and debasing effect upon its worshipers. It is worshiped under various forms and name—pride, selfish ambition, self-esteem, boastfulness, love of show, tyranny, unreasonable self-will, self-ease regardless of others, gratification of passions, gluttony, drunkenness. After all these things do the Gentiles seek; but true Israelites are supposed to have left or put off all these, when they left Egypt, the world, to become followers of God as dear children, no longer to worship at the shrine of self, but to worship God and to more and more seek and strive after the spirit of his holiness—Love.

Another idol much worshiped is Denominationalism: this form of idolatry had become so popular in nominal spiritual Israel that anyone who does not worship at some of its many shrines is regarded as almost a heathen. One of the principal shrines is Roman Catholicism; another, Greek Catholicism; another, Methodism; another, Pan-Presbyterianism—indeed, there are so many of these shrines that we cannot take time to enumerate them. Suffice it to say that those which do not count their worshipers by millions, count them at least by thousands and hundreds of thousands.

This is one of the most dangerous idolatries of all. Its influence upon many is most insidious, for it has a "form of godliness"—it closely resembles the true worship of deity but is delusive and ensnaring in the extreme. Whoever becomes a fervent devotee at these shrines is apt to bind himself hand and foot, and in doing so often thinks, mistakenly, that he does God service. The true Israelite should awake to the fact that there is but one proper object of devotion—to whom his consecration should be made, and his every power of service rendered—God only.

(2) He points out that with them the sin of fornication was prevalent and caused many of them to fall—24,000, as is recorded in Num. 25:1-9. As the food they ate typified something higher, as the water they drank typified something better, as the idolatry they practiced found its parallel in more subtle besetments to Spiritual Israel, so their fornication foreshadowed a fornication on a higher plane, and along more subtle lines. While deprecating this sin in the form in which Israel transgressed, we are glad to believe that it is far from being a common or general sin in Spiritual Israel today, even as the lower forms of idolatry, the worshiping of the golden calf, etc., are not common today, indeed, never practiced amongst those who profess to be of Spiritual Israel. The temptation before Spiritual Israel, which was illustrated by fornication in fleshly Israel, is of a more insidious kind, and we are frequently warned against it, in the book of Revelation. (See Rev. 2:21; 14:8; 17:2, 4, 5; 18:3; 19:2) The use of the word in these cases cited seems to imply as its higher meaning or symbolical significance any illicit fellowship with the world, on the part of those who have betrothed themselves to be God's consecrated people: in other words, fellowship in spirit with those who have not the spirit of the Lord, but the spirit of the world. To how large an extent is this improper course, this sinful fellowship, indulged in by the professed church of Christ! Are not the worldly not only invited but almost pressed into foremost positions in the nominal church, while those who are faithful to the Lord and who stand aloof from and rebuke worldly aims and methods, are disesteemed as being fanatical and peculiar people? How many will *fall* through this cause!

THE CHURCH DIVINELY GUIDED

(3) "Neither let us tempt Christ, as some of them also tempted [their leader Moses], and were destroyed of serpents." The reference here evidently is to Num. 21:4-9, which relates how the Israelites rebelled against God's leading at the hand of Moses, and relented that they had started in the wilderness journey for Canaan, and spoke against the manna—desiring the leeks, onions and fleshpots of Egypt, and in consequence were bitten by fiery serpents, so that many of them died. This would seem to represent a tendency or temptation to Spiritual Israelites to lose their appreciation for spiritual things, for the bread of divine truth, and a hungering instead after the pleasures, ambitions, etc., of the world; a rebellion against the providential leadings of the Lord, which are intended not only to bring them ultimately to Canaan, but meanwhile to discipline and fit them and prepare them to enjoy its blessings everlastingly. Such an evil condition, such a yielding to worldly appetites and desires on the part of any, will surely expose them to the bite of the great serpent of sin, whose poison will effectually destroy in them the spiritual life. Any who have already been bitten by such worldly ambitions and desires, are by this lesson taught to look away speedily from themselves to the Crucified One, if they would have life—if they would recover from the bite of the serpent.

As they "*look*" at him who was made a sin offering for us, him who knew no sin of his own, and behold how he who was rich for our sakes became poor, and how he left honor and riches of glory to become our deliverer and to bring us to the heavenly Canaan, they will have such a lesson in humility, and submission to divine providence, and in waiting for the exaltation and glory which God hath in reservation for them that love him, that they will recover from the bite of the serpent. Nevertheless, many in Spiritual Israel have been thus bitten who never recover, because they keep looking upon the serpents and keep under the influence of the evil, instead of looking away to him who is the author and by and by will be the finisher of our faith.

(4) "Neither murmur ye, as some of them also murmured and were destroyed of the destroyer." The reference here seems to be to the account given in Num. 16 of a conspiracy on the part of certain leaders of the people, two hundred fifty, "famous in the congregation," who resented the leadership of Moses and declared themselves equally competent, and better qualified, to do the work of leading Israel and ministering to them in holy things. The result of this conspiracy was (1) that the conspirators were destroyed (vss. 28-35), and (2) that many of the people of Israel, being in sympathy with the conspirators, were offended and blamed Moses for having caused the death of the conspirators; in consequence of which the Lord visited upon them the plague; they were "destroyed of the destroyer," and nearly 15,000 perished (vss. 41-49). The lesson of this example, written for our admonition, upon whom the ends of the age have come, seems to be (1) that we are to expect *leadings of divine providence* in connection with the journey of Spiritual Israel. We are not to regard the matter of the Christian progress of the past eighteen centuries as being merely of human leadership, nor to think, therefore, that human leaders could today take hold of Israel's affairs and right matters and bring in the Millennium, as the higher critics, social reformers and religious politicians of our day propose to do. The Lord, the antitype of Moses, is still at the helm, still guiding; nor will he permit the matter to be taken out of his hands. Altho Canaan has not been reached as yet, and altho the journey has been a long and tedious one, with numerous trials and besetments, nevertheless, it has been accomplishing what God designed in the way of valuable lessons and experiences which his people could not do without, and yet be prepared for the inheritance promised. We are to draw from this ensample, also, the lesson that the Lord is at the helm in respect to the very smallest affairs which affect his Zion, that "he setteth up and he pulleth down," and that whosoever attempts to place himself in position in the church, is violating the divine arrangement, as it is written, "Now God hath set the various members of the body as it hath pleased him." Whosoever, therefore, shall conspire in any manner to overthrow the divine arrangement, will be summarily dealt with by the antitypical Moses. Moreover, all who sympathize with those whom the Lord shall overthrow will be in danger also of dying the second death, because of being murmurers against the Lord and lacking of sympathy with his arrangements or providences.

Based upon these examples from the past, the Apostle urges us, the Gospel church, each individual Israelite, to be on guard lest we should fall from the Lord's favor and fail to enter Canaan, after the manner of the examples herein set before us, and which the Lord provided for this very reason. It is the common thought, especially with those who are in most danger, that they cannot fall, that they are secure, just as some of the transgressors, herein mentioned, boasted that they were God's holy people, saying, "All the congregation are holy, every one of them, and the Lord is among them." (Num. 16:3) Boastfulness is not a sign of piety, but rather the reverse. Meekness and humility, a realization of our own littleness and of the Lord's greatness, is the most favorable condition for those who would keep faithfully on the pilgrim way and reach the Canaan of promise. Thus the Apostle stated it respecting himself, saying, "When I am weak, then I am strong." It is when we realize our own weakness that we realize also our dependence upon the Lord and are willing to be guided of him in his way. Hence, the Apostle in this lesson specially exhorts that those who feel that they are standing, who feel strong, who feel that they are in no danger, shall take special heed to the examples hereinbefore presented, lest they fall.

THE MARRIAGE FEAST

MAY 8.—MATT. 22:1-14.

"Come; for all things are now ready."—Luke 14:17.

A careful scrutiny of this parable, as found in Matthew's record, shows it to be in full accord with the similar parable recorded in Luke (14:16-24), tho they differ somewhat in minor details. It is therefore wise to study the two records in unison.

Both records show three distinct calls to the marriage supper, or rather three divisions or parts to the one call which gathers the guests. There can be no difference of opinion respecting what the parable signifies: the thought brought to our attention is the same which pervades the Scripture throughout, namely, that God is selecting from among mankind a peculiar people, a little flock, to be joint-heirs with Christ Jesus, their Lord, in his kingdom and in all the gracious work of that kingdom, and symbolized as a "chaste virgin" who enters into a covenant or betrothal to the King's Son, her Redeemer and Lord, in harmony with which ultimately the great marriage shall take place and the virgin become "the bride, the Lamb's wife."

This thought was enunciated by John the Baptist who, in introducing our Lord, presented him as the Bridegroom, saying: "He that hath the bride is the Bridegroom, but the friend of the bridegroom, when he heareth the Bridegroom's voice, rejoiceth greatly; this my joy, therefore, is fulfilled." John heard the Bridegroom and rejoiced, tho he was not invited to become one of the bride class. The Lord had specially called Israel as his peculiar people, and had made ready his

arrangements by which the *first* invitation to be the bride of Christ was extended to the people of that nation. This invitation was given at our Lord's first advent, during the three and a half years of his ministry. His message, sent throughout all the land of Israel, was, "The kingdom of heaven is at hand; repent and believe the good tidings." This is the invitation mentioned in the third verse of our lesson, which was not heeded by Israel as a people. Following this, as we saw in our last lesson, their "house," or nation, was left desolate, Messiah was slain, etc.

But our Lord did not abandon the people of that nation, when he rejected the nation as a whole; and hence at his resurrection, in directing his apostles no longer to confine their efforts to Israel, but to preach the gospel to every creature, he added, "beginning at Jerusalem." And we know that for a number of years following the crucifixion, the Gospel message went again to Israel, under the power and blessing of the holy spirit, operating upon the apostles. Speaking of this, the Apostle Paul said to some of the Jews, "It was necessary that the Gospel should be preached first to you."—Acts 13:36.

This was the *second* call to the marriage, recorded in verse 4. It says, "Tell them which *were bidden*"—previously bidden, and who had during the three and a half years of our Lord's ministry refused to come. Moreover, now the servants were commissioned to tell them that "the oxen and fatlings are killed, and all things ready." This comprehensive statement of readiness could not be made in the first invitation, before our Lord's death; for he himself, in his own sacrifice for sin, was the bullock that was killed, and it is the eating of his flesh, given for the life of the world, that is to bring eternal life to as many as receive him.*

To the first call none seem to have responded, save the servants only who bore the message. To the second call some responded, tho only a remnant, as is shown by Luke's account (vss. 21, 22). Moreover, the second call is shown to have been not to the righteous and prominent ones among the Jews, but to the morally and mentally poor, blind, and maimed—not to the Temple class of Israel, the leaders of religious thought, the Scribes and Pharisees, but to the poor, found in the streets and lanes of that city or kingdom. This second message found a considerable number of this apparently inferior and unsuitable class, and gathered them for the wedding, where they were made presentable under the provided "wedding garments." Respecting the gathering, under this call, notice the record found in Acts 2:41, 47 and 4:4—three thousand were found willing in one day and five thousand subsequently. Nevertheless, as the Apostle Paul clearly shows, these Israelites who received the message of grace after the day of Pentecost, under this second call of the parable, were but a *remnant* as compared with the whole of Israel—but a part as compared to the entire number predestinated to be the number of the elect church, the bride of Christ.

In proof of his assertion that only a remnant of Israel was acceptable to God, Paul quotes Isaiah, the prophet, saying, "Isaiah also crieth concerning Israel, Tho the number of the children of Israel be as the sand of the sea, a *remnant* shall be saved." (Rom. 9:27) Paul proceeds to show that "the fall of them was the riches of the world," and that in consequence of their not completing the elect number, not providing the full complement of guests to the great marriage feast, therefore the invitation was extended beyond them to the Gentiles. He points out that God spared not the natural branches of the olive tree, but broke off the unfit ones, and during this age has been grafting Gentiles into the places formerly reserved for Israelites according to the flesh, in connection with the root and fatness of the great divine promises to Abraham's Seed.—Rom. 11.

It was after the remnant had been gathered out from the "streets and lanes," and after the great and influential of that nation had rejected the divine invitation to the marriage feast, and had imprisoned the King's messengers, the apostles, and had slain some of them (See Acts 8:1-4; 12:1-3, etc.), that God sent his judgment against that city or government, and utterly destroyed it, in a great time of trouble, referred to in verse 7 of this lesson. John the Baptist, speaking of that trouble, likened it in parable to "fire," whose work was to burn up the chaff of that nation. This was the baptism of fire which came upon them, in contradistinction to the baptism of the holy Spirit, which came upon the Israelites indeed, who accepted the invitation to the marriage feast. (Matt. 3:11) It was respecting this fire and wrath that John said to the scribes and Pharisees who came to his baptism, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7; Luke 3:7) Concerning this same destruction of these rejectors of the divine favor, the Apostle Paul wrote, saying that they "killed the righteous, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved;—to fill up their sins alway: for WRATH TO COME *upon them to the uttermost*."—1 Thess. 2:15, 16.

Thus the way was left open for the *third* division of the call to the marriage feast (the call of the Gentiles) by reason of an insufficient number of worthy ones being found amongst those which were originally bidden—the Jews, the natural seed of Abraham. This third call, mentioned in verse 9 of our lesson, and in Luke 14:23, is in both the accounts designated as a call in "the highways"—among the nations, the Gentiles, outside the city of the parable, which represents Israel. This call among the Gentiles has progressed for now more than eighteen centuries and, according to various lines of testimony in the Lord's Word, it has about accomplished the purpose intended, namely, the filling up of the elect, predetermined number which shall constitute the joint-heirs in the kingdom, by becoming the bride, the Lamb's wife.

Both evangelists state that a sufficient number will be found; and Matthew declares that "both good and bad" were amongst those found willing to participate in the feast. His description reminds us of another of our Lord's parables, illustrative of the same point, namely, the parable of the net which, being cast into the sea, caught fish, both good and bad, suitable and unsuitable. The separation of the fish, gathering some into baskets for use, and casting the remainder back into the sea, implies a choice, a discrimination on the Lord's part, as between the numbers who eventually would profess to be of his kingdom class and seek to share the feast, and those whom the Lord will esteem worthy, according to certain conditions and tests of character.

This part of the parable brings us down unquestionably to the close of the Gospel age; because the Gospel age is for the very purpose of calling those who shall participate in the marriage feast. If, therefore, it be true that we are in the end of this Gospel age, it implies that a sufficient number of worthy guests have been found, or to reverse the proposition, If a sufficient number of worthy guests have now been found, it proves that we are in the close of this age. And just at this point the parable introduces another feature—for it was after the wedding *had been furnished* with a proper number of guests, that "the King came in" and began the inspection of the guests. This, we have elsewhere shown, marks the date April, 1878.† At that point of time therefore, we believe, on the strength of the testimony of the Scriptures, our Lord assumed the office of King, which he since holds, and will continue to exercise until he shall have overthrown present institutions, falsely called Christian institutions, dashing them "in pieces as a potter's vessel," in a great time of trouble symbolically spoken of as a time of "fire" and of overflowing "floods," and eventually reigning in righteousness for a thousand years, during which all the families of the earth shall be blessed.

This date, at which the Bridegroom takes his kingly authority and power, marks a special feature of dealing in connection with his consecrated church—the class gathered to the feast. The first part of the King's business, in the establishment of his kingdom, is, as we have seen, the judgment of the nations, and the Apostle Peter assures us that "judgment must *begin* at the house of God." This judgment of the house of God, the consecrated church, is shown in the parable by the statement that the King *inspected* or examined the guests. Among them he found worthy ones, evidently, and also unworthy ones which, in the parable, are represented by one man—a leader or representative of the class.

The unworthiness of this guest is represented in his lack of a wedding garment, hence it is important for us to ascertain the significance of such a garment. Secular history shows that the custom of that time amongst the Jews was that when any notable person made a feast of this kind, he provided for the occasion an outer robe or covering, for each guest, so that however different the guests might be in respect to their circumstances, wealth or apparel, on this occasion, while at the feast, as guests of one host, they were on a common level; for the wedding garments were alike, probably of white linen embroidered. The significance is readily seen. The Lord's people, gathered from every nation and people and tongue, are dissimilar in their intellectual, moral, physical and financial conditions, but when they have accepted the Lord Jesus, the redemption in his blood provided and an invitation to the wedding, they are reckoned as "new creatures in Christ Jesus," and all on a common footing—the

* See *Tabernacle Shadows*,—signification of the fatted bullock of the sin offering, page 34

† MILLENNIAL DAWN, VOL. III, page 197.

robe of Christ's righteousness making up for the deficiencies of each one, so that there is no difference as respects previous situation or condition, bond or free, male or female, they are all one in Christ Jesus.—Gal. 3:28.

The class represented as without this wedding garment of Christ's righteousness is, therefore, very evidently a class which denies the necessity, value or merit of the great atoning sacrifice accomplished for us at Calvary,—denies totally any necessity for a covering for their sins—attempting to appear at the feast in the filthy rags of self-righteousness.

The appropriateness of the illustration is still further heightened by the knowledge that it was the custom of that day, not only to provide these garments, but to insist that each guest who would enter to the feast should first have on the wedding garment. Just so it is one of the explicit terms or conditions of the call to the great feast that God has prepared, that all who will come to it must first accept by faith the redemption which is in Christ Jesus our Lord—otherwise they can gain no admission. It follows, therefore, logically, that the guest found without a wedding garment must have taken off the wedding garment after he had entered as one of the guests, since he would not have been admitted without it. We can readily see the application of this in the church. While none could have access to the grace of God in Christ without first accepting by faith the merit of his sacrifice as the ransom price for their sins, yet after having entered the grace of God, we find so many who do despite not only to the King who made the marriage feast, but also to the King's Son who has just assumed the office of King, by rejecting the robe of his righteousness, while attempting to enjoy the benefits of his grace.

Where may we look for this class? We answer, We may look for them in amongst the others, who still retain the wedding garment; and, as we should expect, it is especially since 1878 that the various no ransom doctrines have come to the front—"denying that the Lord *bought* them." And these theories, in derogation of the ransom, seem to have a special fascination for certain classes: (1) For a class which is anxious to appear more independent in thought, and to be known as critics and advanced thinkers. (2) They have fascination for a class whose consecration is lax, or partial only, and who like to take a broad view and to claim universal salvation, partly because they realize that they are not walking in the narrow way of self-sacrifice.

At all events, such a class is to be expected at the present time, and such a class we find quite numerous; some of them openly scoffing at the thought that a ransom was necessary or was given, others tacitly acknowledging the ransom, but in heart and in life denying it: ignoring the logical consequences, and propriety of participation with the Lord in the sufferings of this present time.

The parable shows that at this juncture the *full number* of the guests has been gathered, and are in the house of their host. We may imagine the provision for their entertainment, the reception room, its brilliant illumination, etc., and these correspond in our case, to the blessings enjoyed by the *living members* of the consecrated church now. With us, too, the light has been turned on (since 1874); we are enjoying many of the blessings provided by our host, the Lord, and we have before us the menu describing to some extent "the things which God hath in reservation for them that love him." We can even occasionally see some of the preparations for the great feast progressing, and it is from such favorable conditions, into the ignorance, uncertainty and "outer darkness" of the world, that all who do not have on the wedding garment shall be thrust or forced.

It was in 1878 that the importance of the wedding garment was particularly drawn to our attention, and since that time there has been continual evidence before us of the binding and going into outer darkness of such as have taken off the wedding garment. Of course, it is not a literal binding: it is accomplished by the presentation of the truth, in contradistinction to the error; the influence of the truth being the binding or restraining influence circumventing the error, on this subject. It is the duty of all who see the truth on the subject of the ransom to be thoroughly loyal to the King, and to thus assist in binding, restraining with the truth, any whom they find exercising influence to the contrary. It is our experience that all who lose respect for and trust in the merit of the precious blood of Christ as the redemption price of the world, go *quickly* into the outer darkness of the world in respect to the divine plan, etc.

In the parable it is said that in the outer darkness there shall be weeping and gnashing of teeth. This is generally understood to mean "eternal torment," "hell-fire," altho those who offer such an interpretation seem to entirely ignore the fact that outer darkness and inner fire would be opposites of thought: wherever there is fire, the darkness is absent: where darkness prevails, fire is absent. Moreover, they claim that people will be shut up *in* hell, whereas in the parable the place or condition is an outside place. None of the conditions favor the ordinary interpretation, tho all favor the interpretation which we are giving. The wailing and gnashing of teeth among those of the outer darkness of the world and of the nominal church has not yet commenced; but, as the parable states it, by and by, "*there shall be* weeping and gnashing of teeth." And those who are now ejected from the light and from all participation in the joys and blessings of the present time will have their portion, their share in the great time of trouble coming upon the whole world, which is thus signified, "a time of trouble such as was not since there was a nation." None then living shall escape that trouble, except the little flock, the kingdom class, the bride class, to whom the Lord said, "Watch ye, that ye may be accounted worthy to escape all those things coming upon the world."—Luke 21:36; Mark 13:33.

Our Lord sums up the significance of this parable, as meaning that "Many are called but few are chosen." How true! Not all have been called to this marriage feast. Hundreds of millions never heard a word about it all through these eighteen centuries, and hundreds of millions are living today without the slightest knowledge of it, and none of these can in any sense of the word be reckoned among the "called." Nevertheless, *many* have been called—all of the Jewish nation who had ears to hear the message were called, because they, by divine arrangement, were a covenanted people, to whom the first call belonged; but only a few of them were chosen. And so, during the offer of the Gospel to the Gentiles, it has gone to a comparatively small proportion of the whole Gentile world; nevertheless, it has reached millions during these eighteen centuries. The calling has extended to hundreds of millions of Christendom today, and a considerable portion of these, we may reasonably suppose, have ears to hear; nevertheless, they very generally choose to ignore the call: the vast majority find other attractions and ambitions—worldly and church power, wealth, influence, pleasure, ease, etc. Comparatively few therefore, care to accept the invitation. And finally, of those who have accepted, the Lord makes choice and separates and rejects all who do not accept the invitation and all its privileges as a grace, a favor. The others constitute the little flock, addressed by our Lord, saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

The inquiry naturally and properly arises: If the wedding was furnished with guests when the King came in—April, 1878—how can there be any room for others to come in now? We answer, that there would be no room for any to enter now, were it not for the inspection which is in progress, and the casting out of those who were not worthy. For each one of those cast out of the light and the privileges of the feast, there is an opening, an opportunity for another to take his place and to take the crown that was reserved for him.

THE DUTY OF WATCHFULNESS

MAY 15.—MATT. 24:42-51.

"Watch therefore, for ye know not what hour your Lord doth come."—Matt. 24:42.

This injunction followed our Lord's great prophecy of the events of the Gospel age, recorded in Matt. 24 and Luke 17 and 21. It is not an exhortation to watch the sky in hope of seeing our Lord's second coming, as some seem to understand it. On the contrary, our Lord had just explained that "*in the days of*" his second presence the world in general would be eating and drinking, planting and building, marrying and giving in marriage, and *know not of his presence.* He had told them that in the time of his presence his people would be gathered from the field, the mill and the bed, to the food of present truth which he would supply; and that if at that time anyone should say to them, Lo here! or lo there! Lo, he is in the secret chambers, or in the desert, they should *believe it not*, nor seek to see him thus, because the signs or evidences of his presence would not be secret ones, but would be manifest to all, as is the light of the morning sun. *

* See MILLENNIAL DAWN, VOL. II, Chap. 5, and VOL. IV, Chap. 12.

It is proper, also, to call attention to the fact that nothing whatever in the text, nor in the context, has the slightest reference to watching for death; such a statement is only justified by the fact that very many are inclined to give this very unreasonable meaning to the Master's words. Death is not our Lord, but, on the contrary, the great enemy—the "last enemy that shall be destroyed."—1 Cor. 15:26.

We are to watch the signs of the times, so carefully delineated by our Lord in the prophecy which precedes this exhortation to watchfulness. The tendency of the world, the flesh and the devil is to absorb our time, thought, interest and affections in worldly affairs, eating, drinking, marrying, building, planting, business, pleasure, sectarianism, and cunningly devised fables. Our Lord presents to us, as an *antidote* to these prevailing influences, first of all the thought that he is coming a second time, to receive us unto himself, to associate us with him in his kingdom, and to employ us then in the great work of blessing all the families of the earth: secondly, by the prophetic delineation of the conditions that would prevail in the interim of our waiting he sought to divert our thoughts from the worldly conditions, and to give us therein something which would help to hold and fix our thoughts and affections and interests on higher things, and thus help to hold our interest and to have us always ready. It is thoroughly absurd, however, to claim that the multitudinous *signs* of our Lord's prophecy are to be studiously ignored by the watchers. Such as give no heed to the "more sure word of prophecy" are not watching and will not know. —2 Peter 1:19-21.

Hence, we conclude that the meaning of this exhortation, "Watch therefore," is that the Lord's people should be keeping note of the fact of his coming, and of the various incidents of the interim; not knowing how rapidly they might culminate, might ever live in the attitude of expectancy, and of readiness for his presence. This would imply, not readiness in a literal ascension robe, but readiness in a figurative ascension robe, namely, such a condition of heart and life as would be in readiness to welcome the Lord, and his scrutiny of our hearts and conduct; and efforts to copy his character and to serve his cause every moment. The tendency of things of the earth is to lull us to sleep along the lines of self-control and spiritual activity in the Lord's service, and Watching signifies to keep awake, to be on the alert, to be energetic. Those who have tried it can attest, that nothing is more helpful to wakefulness and energy in the Lord's service than the thought of his coming, and the examination of the prophecies which were given us with the very object of having us know something about the time of his coming, so that we should not be in darkness with the world, nor be overtaken by the day of the Lord as by a thief, unawares, as it will overtake the whole world.

This significance of the injunction to watchfulness is borne out by the subsequent exhortation in the form of a parable. Our Lord represents the world of mankind as a household, whose head or chief is the "Prince of this world," Satan, whose house is to be broken up in the great time of trouble with which this age shall end and the new age be introduced. If the world were aware of the time of the Lord's coming, and of the great dispensational changes then due, it would order its affairs differently, even tho its heart were not different from at present; hence it is that these things are spoken of in parables and "dark sayings," that worldly people may hear and not understand, and see and not believe at the present time, and so the day of the Lord will come upon them as a thief in the night, and as travail upon a woman with child, and they shall not escape it. But ye, brethren,—all the faithful in Christ Jesus, who wait for his kingdom and watch thereunto and seek to be prepared for it—ye will not be left in darkness, that that day should overtake you as a thief. Watch! Not that you may be deceived and know no more about the matter than the world which does not watch, but watch so that when the time does come you may know of it.—Compare 1 Thess. 5:1-9.

Luke says (12:41) that Peter inquired whether or not this necessity for watching was applicable to the apostles merely, or to all? Our Lord's answer is in the nature of a question, which implies that during this Gospel age it would be his method to make use of certain agents or agencies in the presentation of dispensational truth. He inquires, Who then, at that time—at the time of the second presence of the Lord—is the faithful and prudent servant whom his master has placed over his household to give them food in due season? Who will it be? Whoever will occupy that position, happy will it be for him, if the Master, on coming, shall find him thus employed—diligent in his service of the household, dispensing meat in due season to the household of faith. If that servant shall continue faithful during the trials of the day of the presence, he will be continued at his post of service, and used as a channel for the dissemination of all the riches of grace and truth which will continue to be due to the household of faith. But should he lose his faith in the Master's presence, become arrogant and tyrannical to his fellow-servants, and intemperate in his words and deeds, the Master will be present nevertheless [his loss of faith in the presence will not change the fact], and he will be cut off from the office of steward, and separated from the household of faith entirely, and will have his portion with the hypocrites,—altho he was not one of the hypocrites but an unfaithful servant.

To have his portion with the hypocrites implies that he will share with them the great time of trouble which will follow the gathering together of the Lord's elect—the time of trouble such as was not since there was a nation, represented by the expression, "wailing and gnashing of teeth."—Matt. 24:51; 13:42.

This answer to Peter's question, while it gives a particular prophecy respecting the Lord's dealing in the end of this age, gives also a suggestive hint to all who might be special servants or fellow-servants, that the greater and more important their service, the greater will be their responsibility to the Master.

THE DAY OF JUDGMENT

May 22.—Matt. 25:31-46.

"He shall reward every man according to his works."—Matt. 16:27.

Most of our Lord's parables or illustrations represent some phase of the kingdom of heaven—the church—either in its present embryotic and preparatory condition, or in its future majesty. For instance, the parable of the wheat and the tares shows the sowing of the good seed, the Gospel of the kingdom, by our Lord, and the development of that seed in the church; the sowing amongst it of the false doctrines by the adversary, and the development from it of the false professors in the church; the harvest time at the end of the age, followed by the burning of the tares—the destruction of the counterfeits as such, and the gathering of the wheat into the garner,—which, our Lord explained, was an illustration of the glorification of the church in kingdom majesty: "Then shall the righteous shine forth as the sun in the kingdom of their Father." But in the parable before us we have no such illustration of the kingdom—the kingdom of heaven is not likened to, nor illustrated by, the matters presented in this parable. Quite to the contrary of this, it is a lesson or description of the matters which will transpire *after* the kingdom of heaven has been developed in this age, and after it has been glorified at the end of this age.

This is shown by verse 31, which distinctly states the time of its applicability: "*When* the Son of Man shall come in his glory." We are to remember, in this connection, that the first event of the second advent is not the manifestation of glory, but the thief-like gathering (unknown to the world) of the elect "little flock," the "chaste virgin," to the Bridegroom, and her exaltation to the position of "the bride, the Lamb's wife, filled with the glory of God." The revelation of our Lord's glory is not another coming, but another step or development during the same coming or *presence* (parousia). "When he shall appear in glory, we also shall appear with him," explains the Apostle (Col. 3:4), and this view agrees with the Apostle's other statement that, as the wife is the glory of the husband, so the church is the glory of Christ. Consequently, our Lord could not appear in his glory, according to his own arrangement as expressed through his own mouthpieces, until first he had associated the bride with himself.

Hence, the scene of this parable is not a judgment scene respecting the church, because before this scene begins, those who shall be accounted worthy of a share in the kingdom shall be with the Lord in the throne of his glory, according to the promise, "To him that overcometh will I grant to sit with me in my throne;" "To him that overcometh will I give power over the nations." The judgment scene here presented is the world's judgment, in which the church shall share only as judges, as the Apostle explains, "Do ye not know that the saints shall judge the world?"—1 Cor. 6:2.

In full harmony with this is the statement of verse 32,

that it is the nations of earth then gathered to judgment before the throne of glory—the great white throne of justice and impartiality—that are here pictured to us. But the day of the world's judgment is not such a day as it has been generally represented. It will not be a twenty-four-hour day, but a larger day, a thousand years, for "a day with the Lord is as a thousand years" (2 Pet. 3:8): it is the long-promised Millennial day, in which the overcomers of this age shall live and reign with Christ a thousand years, and as kings and priests unto God shall bless the world by a righteous judgment.—Rev. 5:9, 10; 20:4.

This brings us to the thought that this great judgment day, so far from being merely a day of general damnation, is really the great blessing, the great boon, secured for the world by the death of Christ. Originally, through Adam's transgression, the entire race was under sentence of death, justly; and there was no need for anything further of future judgment or sentence, for the original sentence, "Dying thou shalt die," in its execution had utterly destroyed mankind, without hope. But when divine mercy provided the great "ransom for all," another judgment was thus provided; that is to say, another trial for life. The first judgment or trial for life in Eden had resulted disastrously to Adam and all his race, but the penalties of that judgment being borne by our Redeemer in his own body on the tree, Adam and his posterity are to be granted another trial, another opportunity to see whether or not, with their added experience, they would choose righteousness, and thereby choose the accompanying gift of God—eternal life; or whether they would choose sin and the accompanying penalty of sin—death; which, in this case, would be the second death; the penalty of failure under the second opportunity or trial.

God not only appointed the great redemption for sin, of which our Redeemer was the willing central figure, but he also appointed that the Redeemer should be the one through whom the blessings of the ransom—the second trial—should come to all: as it is written, "God hath appointed a day [the Millennial age, the seventh day, the seventh thousand-year period of earth's history] in which he [God] will judge the world in righteousness by that man whom he hath ordained [Jesus Christ]." And not only so, but having predestinated the adoption of a little flock to joint-heirship with Jesus in the Millennial kingdom and its glory, its services and its judgment of the world, God has, during this Gospel age preceding the day of judgment, granted a special, earlier trial to the church.

The trial of the church during this Gospel age is along lines considerably different from those which will be applied to the trial of the world in the next age. For instance, mankind in general shall be tried or judged according to their *works*, during the Millennial age, as shown in this lesson, and in the Golden Text, and in Rev. 20:12; but the church of this age is not judged according to its works, which could not be perfect because of the infirmities of the flesh, "for we have this treasure [the new nature] in earthen vessels." We are judged according to our *faith*: "This is the victory that overcometh the world [during this age, while the world is under the Prince of this world, Satan, and in antagonism to righteousness and the righteous], even your faith."

True, faith without works would be dead, and we are to show our faith by our works; but we are not to be judged by the imperfect works which are the utmost of our ability, but to be judged by our faith, which is reckoned unto us for righteousness—as full perfection: for, "The righteousness of the law [of God's demands] is [reckonedly] fulfilled in us who walk not after the flesh, but after the spirit."—Rom. 8:4.

The great work of the Millennial age is briefly comprehended in the statement of verse 33, "He shall set his sheep on his right hand [position of favor] and the goats on his left." The wayward, wilful goat is chosen as a symbol to represent depraved humanity, while the docile sheep fitly represents those who are fully subjected to the Lord's will in every particular. Other scriptures show us that this division of mankind into two classes, the willing and obedient separated from the unwilling and disobedient, will be very gradually accomplished, with much patience, and with every opportunity for the sheep character to be developed by the whole world. For instance, speaking of that new dispensation and the patient and generous trial of mankind there to be granted by the Redeemer-Judge, the Prophet Isaiah shows that while all will be obliged to refrain from doing injury to others, for "nothing shall hurt or destroy in all my holy kingdom," yet liberty to make progress, or not to make progress, under those favorable conditions will be left to each individual: and that those who refuse to make progress will die a hundred years old (the second death) because of having failed to benefit by the opportunities granted to them; altho then they will be but children—for they might live, by even outward conformity and progress, to the end of the day of judgment, till the close of the Millennium.—Isa. 65:17-20.

The culminating scenes, marking the close of the Millennial age, are set forth in verses 34-46, tho in the reverse order to that given by the same Teacher in Rev. 20:7-10, and 11-15. The account in Revelation seems to indicate that the goat class will be dealt with first: a certain test, a deception by Satan, will manifest those who have the goatlike disposition of wilfulness still remaining in their hearts after they have enjoyed all the blessings of the "times of restitution." Those whose hearts are not completely won by the instruction and favorable opportunity for coming to a knowledge of God's goodness and wisdom and grace, will be destroyed with Satan, in the second death. Then will be ushered in the grand perfections of the eternal state, in which there shall be no more dying, no more crying, no more pain, because the former things—sin, and those who have unconsecrated dispositions disposed to sin, will be no more.

The reward to the righteous will then be in order, and they will be introduced to the Father by the Son, blameless and irreprovable in love. These will have been perfected through the processes of the restitution. They will be perfect men, in the image of God as was Adam, but with their knowledge of God infinitely enlarged by the experiences through which they will have passed. This is the delivering up of the kingdom to God, even the Father—the cessation of the Millennial kingdom, mentioned by the Apostle Paul. (1 Cor. 15:24-28.) Mankind will no longer need a mediator, but will then be able to stand in their own righteousness, as Adam could stand in his own righteousness before he transgressed.

The mediatorial Millennial kingdom of Christ and the church, having accomplished its purpose, and being withdrawn, the dominion of the renewed earth will be handed over to the rule of its redeemed and restored rulers—humanity. Thenceforth man shall again be king of the earth, subject to the Great King, Jehovah, in whose "everlasting kingdom" Christ and the church will thereafter be associated. We may reasonably suppose that even perfect men will require some form of government, and that it will be a representative government, since every member of that human family will be perfect, and therefore equally a king with each other member. Such a government would be nothing more nor less than a republic, in which each individual is a sovereign, and one of their number is chosen as their servant or President.

This transfer of the earth's control to the renewed race is briefly represented in our Lord's words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It should be distinctly noted that this is a totally different kingdom from the one promised to the saints of this Gospel age, which is a joint-heirship with Christ in his kingdom during the Millennial age, terminating, so far as the earth is concerned, at the close of the Millennium. The spiritual class and kingdom was foreordained "from [BEFORE] the foundation of the world:" the earthly kingdom is here described as "prepared for you [restored and worthy humanity] *from* the foundation of the world." The earthly kingdom relates to the earth; and the foundation or preparation of the earth, which is its basis.

The character of the judgment is intimated, rather than described, in the words addressed to the approved and to the condemned. The reward is for good *works*, indicative of sympathy, love, compassion; the punishment is for the neglect of good works, thus intimating the absence of good motives, tender, loving sentiments. Thus it appears, that those who will ultimately be accounted worthy of the second death will not be murderers, thieves, and liars, in the present-day acceptance of those terms, but those who lack evidences of the possession of the holy spirit whose fruits are meekness, patience, long-suffering, brotherly-kindness—Love.

Our Lord's words summed up mean approval to those only who have at heart the disposition of love; and that such only will be adjudged worthy of eternal life. All who shall not attain to that graciousness of character, God-like-ness, will be rejected as unworthy of eternal life, and will die the second death. All who have not the spirit of love are "accursed," under that law of the New Covenant. Satan and all who (after the full opportunities of the Millennial age) still have to any degree his disposition or spirit of selfishness, lovelessness, will be accounted worthy of the second death, called, in verse 46, "everlasting punishment," in verse 41, "everlasting fire," and in Rev. 20:10, 14, 15, "the lake of fire;"—and there explained to be "the second death;"—"everlasting destruction from the presence of the Lord, and from the glory of his power." The wages or punishment of sin

being death, the hopelessness of any rescue or further redemption from death, makes that death an everlasting punishment.

For a further explanation of verse 46 and of other similar texts, see *What Say the Scriptures about Hell?*—ten cents, 50 cents per dozen,—this office.

THE LORD'S SUPPER

For this lesson, please see article in our issue of March 1, "The Memorial Supper."

INTERESTING LETTERS

"The Millennial Dawn Christians."

"In the city of Birmingham [Ala.] there are several persons now working who call themselves 'Non-Sectarian Christians.' They have espoused the doctrines as promulgated in Millennial Dawn. I desire now not to speak specially of their doctrines, which seem to me to be mostly theories, but of their methods of spending time.

"They have worked this city from house to house, selling Millennial Dawn and circulating other brief literature. They talk their religion every chance, and preach on Sunday. They call themselves 'Colporteurs.' They have put over two thousand copies of their books in this city. Their books are in cheap binding. Most all of our literature [Christian Denomination] is too expensive. These books are being read. How I wish 2,000 copies of some of our books could be placed here!

"These young men live very economically. Four of them rent a room, use their own cheap cots, and cook their own victuals. They told me their meals averaged three and five-sevenths cents each.

"Now, why cannot we disseminate our literature and the Bible doctrine, as we understand it, in this way? The fact is, I fear, we have stagnated on methods, and God is gradually hinting to us that, if we do not get to moving forward, he will give us a back seat.

"It will not help the cause for you to become anxious as to my joining the Mormons or Age to Come Folks. The best *method* of propagating the Gospel of Jesus Christ in its ancient purity, simplicity and power is what I am seeking, it makes no difference who is using it. This subject must be agitated." —O. P. S. in *The Gospel Messenger.*

[There are three ways in which devotion and self-sacrifice may be induced, (1) by vainglory; (2) by superstition; (3) by a knowledge of the truth in a consecrated heart. The first has plenty of illustrations in business and politics; the second plenty in heathenism and Roman Catholicism; the last is the energizing power in the Colporteur brethren, whose devotion is noted. Error is surrounded by the glitter and tinsel of public approval; it is backed by wealth and immense influence, yet it must provide its ministers with titles and honors and every comfort to secure their service. Those who receive the Truth into good and honest hearts cannot restrain themselves. They must tell the good tidings to others. Compare the message now going forth and the one which went forth at the First Advent, and then compare the effects of both, and you have the secret.—Editor.]

Iowa.

Dear Brother Russell:—Words cannot express the joy I feel after perusing the wonderful truths of Millennial Dawn, Vols. I., II., and III. Oh! how I love the Word of God—the Bible—and its Author more and more, ever since the Lord through one of his messengers directed my attention to one of those little tracts which I found in the library case of the Railroad Y. M. C. A., when I went to look for some good book to read. That little tract, The Wages of Sin, led me to look at others that were there, until I had read them all, and I was so pleased to see they were just as the Scriptures teach. What a flood of light came in upon some heretofore dark and difficult passages of Scripture! In fact, after I had gotten through reading Millennial Dawn, which I sent for at the earliest opportunity, the Bible had indeed become a new book to me, and God's plan so different from what I had always believed; and the beauty of it all is, I had not the slightest doubt from the beginning but that it is really and truly our heavenly Father's plan.

Sixteen months ago I was converted from Roman Catholicism to Protestantism, at a series of meetings held here. Before that I was very much pronounced against Protestantism, as I of course believed that the Catholic church was the true church, and the others only rotten branches of the same. In my young days I was an altar boy and was very devout, and indeed, my parents thought I would choose to be a priest, but after going through the Catholic school, I drifted into the printing office and became a compositor, and nearly ever since have followed that vocation.

Altho I had read a great deal, especially Romish papers and books, I never was aware that that church was such a blood-thirsty tyrant, and that she was the author and instigator of so many fiendish outrages. In fact, I did not know that she ever persecuted. Catholics are generally ignorant of this fact. They seem to think that all the persecution was on the other side. They are cautioned about reading "profane" history, as they call it; *i. e.*, all history that is not authorized by their church. Up to the time when I was consecrated I never read the Bible, but had only a glimmering knowledge of some of its sayings and parables. I believed firmly that Peter was the first Pope and that he lived in Rome, and that the church was founded upon him and not upon the truth he uttered, "Thou art the Christ, the Son of the living God."

I am anxious to spread the glad tidings everywhere, as I am now nearly every day telling them to some one. Some think I am backsliding, while others believe the good news. I would like to know what arrangements can be made as to the sale of these valuable books. Of course, I never sold books, but I am greatly impressed that they would sell, especially to the right parties. I am anxious to put them as rapidly as possible into the hands of the brethren, along with the Watch Tower. I would like to engage in the work. Hoping to hear from you at your earliest opportunity,

Yours in Christ, James S. O'Rourke.

[This brother has since received Dawn, Vol. IV., and entered the Colporteur work; and the Lord is still blessing him and blessing his efforts to the good of others.—Editor.]

Minnesota.

My Dear Brother:—You remember my speaking of an old German here whom I found just before starting for Allegheny, who was so loyal to the Bible and to Jesus? Well, I called on him the other day. I do not know that I ever found a happier man. He had found a "new Bible" and a "new God," and he said "Why didn't I know this before?" He had read the Dawns once and almost a second time; says he has been trying to serve Christ for 72 years through much trial, even the threatening of death at the hands of his own brother for leaving the church, and now he says he has learned more about the Bible the last few weeks than during all the rest of his life. Such is the testimony for the truth in honest humble, loyal hearts everywhere. Praise the Father for his Truth!

Your brother in Christ, W. E. VanAmburgh.

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VIEWS FROM THE WATCH TOWER

Retribution seems to be a law more easily discerned in national than in individual affairs. "Some *men's* sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. 5:24); but, since nations will have no resurrection as nations, it is but justice that the reaping as well as the sowing should always come in "this present evil world [age]."

When God foretold to Abraham Israel's bondage and oppression in Egypt, he added, "And also that nation whom they shall serve, I will judge." (Gen. 15:14) And only from this

standpoint of retribution can we properly understand "the plagues of Egypt." And in this we seem to have an illustration of general law whose operation can only be clearly discerned through the glass of history which takes in the sweep of centuries—the Law of Retribution.

A noteworthy illustration just before our eyes is Spain—the derelict nation. Once a queen amongst the nations with more possessions than they all, she to-day is the pauper nation of Europe, whose promises to pay her debts are not one-half as good as those of despised Turkey; while her poor, illiterate peasants and artisans are rioting for bread. She discovered "the new world" and planted her colonies upon it and held the title to more than one-half of it—from Washington and Oregon to Florida, in the United States, to Mexico, Central America and nearly all of South America; yet piece by piece she has lost it all except a few islands, and these will probably be lost to her within a few days.

What was Spain's crime? Her crime was practically the same as that of every other nation that has fallen;—the same that is briefly charged by inspiration against Sodom: "Pride, fullness of bread and abundance of idleness—neither did she strengthen the hand of the poor and needy." (Ezek. 16:49) Spain's prosperity developed pride—instead of gratitude to God, and realization of increased responsibility as a Steward. Pride begat arrogance, injustice, misrule and tyranny, and led to the despoiling of all who came under her power, for the accumulation of riches in the hands of her favored ones at home. This led her foreign subjects to hate her and to rebel against her unjust rapacity by which their lives and substance were drained. Her pride and avarice spent her wealth and the blood of her young men in seeking to perpetuate the oppressions by which she sucked to herself the wealth of her victims. Thus by war after war she has lost victim after victim, as well as her accumulated wealth, until to-day without national purse or national credit, she retains nothing but her national pride—which cannot die because it is an integral element of the spirit of the evil one.

Yet Spain is one of Papacy's oldest, most loyal and devoted daughters. Has she not been such for centuries? While la belle France can boast of her loyalty as manifested in the massacre of the Huguenots, can not Spain boast that she persecuted Protestant heretics more zealously than any other nation, not even excepting France and Austria? Can she not claim that the "Holy Inquistion" was of her own invention? Yes; and is it not a part of a just retribution that, as France suffered a century ago in expiation of her national sins, so Spain should now suffer for hers? and Austria for hers?

Not only Christians who refused to worship the Man of Sin suffered at the hands of Spain, but the natural Israelites also. Spain was their bitterest foe who first persecuted them and expelled them. The histories of Holland, the Netherlands, Mexico and Peru all tell the tale that the *spirit* which centuries of Papal inculcation developed was an evil spirit, a devilish spirit; the very reverse of the spirit of Christ. And the fact that two-thirds of Spain's population are unable to read or write (according to their own published statements—which their pride would not lead them to overstate) is also properly chargeable to the blinding influences of Antichrist.

Draper some forty years ago, dealing with Spain's crimes in Mexico, Peru and Central America, wrote in his—

"INTELLECTUAL DEVELOPMENT OF EUROPE"

"It was one unspeakable outrage, one unutterable ruin, without discrimination of age or sex. Those who died not under the lash in a tropical sun died in the darkness of the mine. From sequestered sand banks, where the red flamingo fishes in the gray of the morning; from fever-stricken mangrove thickets and the gloom of impenetrable forests; from hiding places in the clefts of rocks and the solitude of invisible caves; from the eternal snows of the Andes, where there was no witness but the all-seeing sun, *there went up to God a cry of human despair. By millions upon millions, whole races and nations were remorselessly cut off.*

"The bishop of Chiapa [Roman Catholic] affirms that more than 15,000,000 were exterminated in his time. From Mexico and Peru a civilization that might have instructed Europe was crushed out. Is it for nothing that Spain has been made a hideous skeleton among living nations, a warning spectacle to the world? Had not her punishment overtaken her, men would have surely said, 'There is no retribution; there is no God.' It has been her evil destiny to ruin two civilizations, oriental and occidental, and to be ruined thereby herself. With circumstances of dreadful barbarity she expelled the Moors, who had become children of her soil by as long a residence as the Normans have had in England, from William the the Conqueror to our time. In America she destroyed races more civilized than herself. Expulsion and emigration have deprived her of her best blood, her great cities have sunk into insignificance and towns that once had more than a million of inhabitants can now only show a few scanty thousands."

The Poet Byron, long ago, wrote:—

"Ye who would more of Spain and Spaniards know,
Go read whate'er is writ in bloodiest strife,
Whate'er keen vengeance urged on foreign foe
Can act, is acting there against man's life.
From flashing scimetar to secret knife,
War moldeth there each weapon to his need,
So he may guard the sister and the wife,
So he may make each cursed oppressor bleed,
So may such foes deserve the most remorseless deed!"

The inspired words: "God resisteth the proud but showeth his favor to the humble," and "Pride goeth before destruction and a haughty spirit before a fall," are evidently as true of nations, as of individuals, tho specially applied to Christians. And while the Lord's people cannot take vengeance, nor join in the strife, nor even permit vengeful thoughts to find lodgement in their hearts; while they must on the contrary feel pity for the poor, ignorant, proud, sin-ruled and blinded people, and must long for the time to come when they as well as other people shall be blessed with a knowledge of the truth, and with all the gracious helps which the Millennial kingdom will bring; nevertheless, it is our duty to take note of the various manifestations of divine vengeance,—the recompenses of justice; and to sympathize with these and thus learn to apply our hearts unto wisdom;—the wisdom which cometh from above, which is first pure, then peaceable, easy to be entreated and full of mercy and good works.

EX-PRESIDENT HARRISON'S WORDS

Referring to the present unsought and undesired war he recently said:—

"We do not say that we have God's commission to deliver the oppressed the world around. To the distant Armenians we could send only the succor of a faith that overcomes death and the alleviations which the nurse and the commissary can give. But the oppressed Cubans and their starving women and children are knocking at our doors: their cries penetrate our slumbers. They are closely within what we have defined to be the sphere of American influence. We have said: 'Look to us, not to Europe,' and we cannot shrink from the responsibility and the dangers of this old and settled American policy.

"We have, as a nation, towards Cuba, the same high commission which every brave-hearted man has to strike down the ruffian who in his presence beats a woman or child and will not desist. For what, if not for this, does God make a man or a nation strong?"

While the people of the United States have favored war from a purely humanitarian standpoint, and not from a desire for combat nor for the acquisition of territory, yet we can see clearly that the success of the right, in which we rejoice, will have its dangers, which will be proportionate with the quickness and the brilliancy of the victories.

Pride has a controlling influence in the hearts of the world in general—except the "saints," and even in these it is not wholly eradicated. True, the pride which grows under the greater light of a higher civilization and religious freedom is less rank than the Spanish article and more amenable to reason; yet success in the present war will develop this evil plant wonderfully; so that people who resisted the present war to the last notch and then yielded only for the sake of justice and humanity will, if the navy meets with great success, feel much more than before like brushing with other navies "to demonstrate American superiority." So there is no knowing to what the intoxication of success may lead.

One result seems clear now—that Cuba will not be given her independence, as was the wish of the majority of the people at the outbreak of the war. By the time the war is ended and order restored in Cuba, Sugar Trust and Tobacco Trust and various wealthy citizens and officials will have purchased large holdings of property in Cuba; and some sort of a United States protectorate or control will be deemed essential. Indeed, it is doubtful if the poor people who constitute the vast majority of its population are capable of establishing a safe and stable government there.

The duty of God's people, if they speak at all on the subject of the war, is found in the Apostle's words: "Let your moderation be known unto all men." God's people must not only cultivate the spirit of love, peace and good will toward all men, but their words should be along the same lines—not stirring up strife and anger and malice. We all must be "peace-makers" if we would be blessed as sons of God.

"EAT HER FLESH AND BURN HER WITH FIRE"
REV. 17:16.

Roman Catholic sympathy is strongly with Spain; because she is the most intensely papal kingdom of earth. Their argument is that Spain *owns* Cuba and has a *right*, therefore, to drain its wealth to her treasury and to murder all of its population, if they defend themselves and resist her tax-pillaging. They blind themselves to the fact that Cuba belongs to the people of Cuba, and that no nation can claim the slightest right of justice to govern a colony or to take any revenues therefrom except as a reasonable, just recompense is made in the way of protection of their personal liberties by good government. While Great Britain's rule is by no means perfect, it at least recognizes and makes an attempt to follow these lines of justice; and as a result her colonies regard her as a mother and protector, rather than as whipped slaves regard a merciless master.

But there is another side to this question. One century ago France passed through her terrible revolution, one result of which was the confiscation of the immense wealth of the Roman Catholic church, accumulated during centuries. Later, Italy passed through a similar but lesser revolution and similarly degraded papal power and influence and confiscated much of Papacy's property. Now it looks as though the time were at hand for Spain to do the same—and later perhaps Austria.

Telegraphic reports say that the newspaper organ of the Vatican already mistrusts the Spaniards and advises those having such matters in charge to "take measures with all speed, whereby the title to that property and the usufruct of it would be secured,—by its timely transfer to trustworthy private individuals." The reason assigned is that further reverses in the war will lead to the closing of the convents and monasteries and their confiscation and the sale of the church's estates for uses of the government.

Roman Catholics have been blind and unreasoning for a long time; but they are waking up. They begin to see that the prayer of the pope and the clergy for their success means a curse, and that heavenly blessings pronounced upon their naval vessels presage disastrous defeat. The ignorant two-thirds of that nation which can neither read nor write can reason so simple a problem as this,—that the so-called infallible "Lord God the Pope" has little wisdom and little power in respect to earthly affairs: and correspondingly they will lose confidence in his ability to unlock purgatory and heaven to Catholics and to lock up Protestant "heretics" in hell.

"God moves in a mysterious way, his wonders to perform;" and we shall not be surprised to see a revolution in Spain which will roll back from that people and from other peoples several centuries' growth of superstition. The whole world is witness that all of earth's governments are "beastly"—none of them more than base counterfeits of the kingdom of God, yet their prosperity is proportionate to their recognition of liberty wherewith Christ makes free—proportionate to the liberty of God's Word—proportionate to the numbers of the "salt of the earth," God's holy ones, the elect church, and their freedom.

We sympathize with the thousands of poor people in Italy and Spain who are rioting for bread, occasioning a greater number of deaths and wounds than the Spanish-American war thus far; we sympathize with the poor of France not quite so badly off; we sympathize with the politically troubled masses of Austro-Hungary in the trouble threatening them. But we fully believe that these lessons and experiences are needful to mankind. It is a blessed thing to have a God who is too wise to err, too just to be unkind. It is a blessing to know through his Word of the rich provisions of his grace for his elect church, and for all the families of the earth through her. And it is a blessed thing to have faith in God not only as respects our own personal affairs, but also as regards the affairs of nations. And it is profitable for us to trace his providences so far as we may be able—trusting him where we cannot trace him.

THE TRUTH IN FOREIGN FIELDS

As we write, we bid Goodbye to a dear brother who starts for his native land, Hungary, to tell the good tidings to his countrymen. A professor for years in the schools of his native land, he is well educated in Latin and German as well as Hungarian, and we trust that he may be used of the Lord to find and to seal some of the elect.

He was a Roman Catholic, but his studies soon led him out of that into Agnosticism, and he became an ardent advocate of Darwinism and thought that the sum of knowledge. But the deeper he drank of the Pierian spring the more he saw that science so-called is chiefly conjecture, hypothesis, guess-work; until he concluded with the Brahmins and Theosophists that the sum of learning and of thought is so unsatisfactory that the most happifying condition would be that finally conscious existence would cease.

Next he became interested in a kind of Social uplift for his people, and started an agricultural colony in Canada. It was while so engaged that he obtained through one of the colonists MILLENNIAL DAWN in German. He read at first skeptically, noting his objections on the margins of the pages. But soon he found a consistency and order in the divine plan which withstood the attacks of logic in a manner that nothing else ever did. He read the volumes a second time, and was obliged to erase his criticisms one after another as he became more and more enlightened by the truth. After reading some portions for a fourth and fifth time he is so full of the truth and its spirit that he is ready to lay down his life if need be in its service.

Because he foresaw its approaching trouble, he left Hungary that he might seek peace and personal safety. Now all the more convinced from the "more sure word of prophecy" that the trouble impends, he courageously returns to do what he can for God's people there—to seal them in their foreheads with present truth before the great time of trouble breaks. Let us all join our petitions that the divine blessing may go with him and attend and use his efforts.

While we write, a shipment of DAWNS and tracts of nearly six hundred pounds goes to China, to a brother, a missionary there, who has recently become interested in the harvest message and who believes that he sees opportunities for some of the elect to be sealed in that far off land. While all this is encouraging, it has also a sad feature; for each one who now comes fully into the light of present truth *implies* that some other one once sealed and accepted of the Lord has failed to keep his covenant and is being rejected, and his crown apportioned and his place in the race for the kingdom given to another. Let us each remember the Master's words, "Take heed, let no man take *thy crown*."—See Rev. 3:11; MILLENNIAL DAWN, VOL. III., pages 225 and 363.

REFORM MOVEMENT AMONGST ROMAN CATHOLICS

Although Roman Catholicism never parades its difficulties, but seeks to quietly but forcibly crush and extinguish any movement among its priests or people toward liberty, nevertheless sufficient leaks out to prove that such movements are general;—in Poland, in France, in Italy and amongst recently arrived foreigners in these United States.

We called attention some time ago to the movement amongst the Polish Catholics of Buffalo, N. Y., and Cleveland, O., and recently we learn of similar movements in Chicago, Ill., and near McKeesport, Pa. In the latter place the leader sought counsel of the Baptists, Methodists and other Protestant sects, and was much surprised to find that there is really so little difference between the beliefs, etc., of these and the Roman Catholic theories, doctrines and methods. He exclaimed—All Catholics! But when Brother Williams met him and explained to him the plan of the ages it seemed to appeal to him directly, and we are informed that he has already begun teaching the truth to his fellow dissenters (about forty in number) in the Slavic language. Near Chicago our very earnest Brother Oleszynski, himself a Polander converted from Romanism, is also doing a good work; he has interested and continues to weekly instruct a class of about fifteen, a number of whom were recently baptized in symbol of full consecration to the Lord, even unto death.

A Protestant missionary laboring in Poland has recently been reached by "present truth" through Sister Giesecke, who, as the representative of our Society, is doing a good work in Germany. He bids fair to be a chosen instrument of God for handing the "meat in due season" to some in Poland.

Brother Adolph Weber is doing an efficient work amongst the French in Switzerland and France. His heart is in the work and the Lord is blessing *him*, and through him blessings are reaching others. He reports increasing interest in and demand for French tracts and DAWN, VOL. I., which he translated and our Society published there under his supervision. Let us, when at the throne of grace, remember not only the Home Missions (in which *all* of us have the privilege of sharing), but let us remember also these laborers in foreign fields.

Is it not very evident that so far from its being a favor or compliment to the Lord that we should believe and receive and confess him and his Word, it is a compliment or favor on his part that we have the opportunity? "Blessed are your eyes for they see and your ears for they hear; for verily I say unto you many prophets and righteous persons [of the past] have desired to see and understand these things [present truth] and have not seen and heard them." Whoever thinks himself safe in slacking his race for the great prize, because in comparing himself with other formal and nominal Christians

he feels himself their equal or their superior, should remember also that the *self-satisfied* feeling of the Pharisees, the professed holiness people of the Jewish "harvest," was rebuked by our Lord, when he said, "Think not to say within yourselves, We have Abraham to our father [and hence could not miss inheriting the kingdom of heaven promised to the children of Abraham]; for I say unto you that God is able out of these stones to raise up children unto Abraham."

So now, the fact that we have been favored with the knowledge of the truth does not insure that we will be heirs of the kingdom. God no doubt knows of thousands of honest hearted people, now steeped in gross ignorance and superstition, who would promptly respond with their whole hearts if the veil of ignorance were lifted so that the light of present truth could shine into their hearts. We firmly believe, not only that the crowns are limited in number, but that (as shown in DAWN, VOL. III.) we are living in the time when they are *all* apportioned, and hence that it is only as some "draw back" from the fulfilment of their covenant of self sacrifice that the opportunity of "striving" and "running" for a crown can be offered. Hence the force of our Lord's words, "Hold that fast which thou hast, that no man take thy crown." Only our own conduct can forfeit our title to a crown after it has once been reckonedly set apart for us.

Let us *each* therefore beware lest he lose his own title to a crown: let each guard against the slightest diminution of the Lord's spirit in his own heart and life—the spirit of love. Loss of this spirit means (1) a loss of love toward God which will manifest itself in decrease of zeal and energy in his service and in a loss of fellowship with him in the study of his Word and in prayer. On the contrary these should continually increase with our growing knowledge. (2) It means a loss of interest in the brethren of Christ—the "members of his body;" —less desire for their company and their fellowship, and an inclination to weigh and estimate their worth according to earthly scales of wealth and education and social qualities, rather than according to the divine balances—which judge them by their honesty of purpose and loyalty to God and his Word, and their efforts to bring every word and act of life into strict conformity thereto. (3) Faith in the Lord's providence will dim, and the inclination will more and more be to think and speak and act according to human judgment regardless of the Word.

Whoever may upon examination find any of these symptoms of spiritual disease should lose no time in taking the medicine made and provided by the Great Physician.

As an indication of a revolt against Rome in France we quote as follows from *The Christian World*:—

"The movement for reform in French Catholicism, which has already been noticed in these columns, continues to develop remarkable features. The first number of *Le Chretien Francais*, the organ of the party, contains a confession of faith by a priest, M. Philippot, in response to a demand from his bishop, before whom he had been accused of heresy. M. Philippot, it may be said, has since left the church. In his confession, after recounting his ardent faith in what we might term the great evangelical verities, M. Philippot continues:—

"'The Roman church is not the universal church; it is only the most important part of it. The apostles and first missionaries established churches that were independent of each other, united solely by love and the faith of Jesus Christ. The Papacy is a human institution, and to day as then, all the churches are equal before the gospel. To refuse the name of Christians to 250 millions of human beings who believe in Jesus Christ is a blasphemy. Salvation is found in all the churches if the life is placed in harmony with the teachings of Christ; and damnation in all of them if the life is contrary to Christ.'

"In the Paris *L'Eclair* an article appeared some time ago describing the attitude of the new party amongst the priests:—

"'According to them the old Roman dogma is rotten. It lives only by intrigue and compromise. A return is necessary, say these Neo-Catholics, to the first age, to the Apostolic teaching. Christ did not institute any visible church. The apostles did not found a church, but churches independent of each other. Sacerdotal pride has usurped the place of Christ. True Christianity can only triumph by the Vanquishment of sacerdotalism.'

"M. Bourrier, an ex-cure of Marseilles, who has just entered the French Reformed church, at a conference of Protestant pastors, in which he was asked whether he came to them 'willingly, gladly, and without *arriere-pensee*,' made the following candid and noble reply, which touched all hearts:—

"'I am thankful for the cordial welcome which the French Reformed church has extended to me and for the hospitality it promises. But I am and always shall be an exile. Like all exiles, my gaze will be ceaselessly turned towards the fatherland, and my dearest desire will be for the day when I shall be able to return to the Catholic church; for the day when it will be sufficiently evangelized to recognize in me a son worthy of her, and to respect the liberty of my conscience.'

"It is pleasant to find that the French Protestants recognize perfectly the sincerity and straightforwardness of this attitude. They do not desire to make proselytes, but rather to see the real truth of the gospel spreading amongst their Catholic neighbors. In an address to French Catholics, M. Philippot asks them whether they understand that 'Your priests, those who have charge of your souls and who form the minds of your children, are condemned by Papal absolution to choose between two alternatives—either to preach a lie or to ruin their career.'

"It is evident that French Catholicism is at the beginning of a movement of most portentous import, not only to France, but to the whole Catholic world."

LEOPARD-LIKE SPOTTED—Rev. 13:2

Papacy is the most crafty and guileful institution on earth. Chameleon-like it adapts itself to its surroundings. In Mexico and South America it flourishes at the expense of the ignorance and superstitions of the poor benighted ones who purchase indulgences for past sins before starting on a fresh debauch, and whose profitable ignorance they make no attempt to remove. In the United States they build and maintain colleges and parochial schools and pose as the sincere friends of education to gain a standing and attract wealth and public funds. They offer no explanation of the fact that almost all the ignorant and degraded of our population are from countries and families where Romish superstition has ruled for centuries and where practically no effort is made to remove it.

A notable illustration of the spottedness of Papacy is found in the fact that while the Bishops and priests in Spain are violent agitators against the United States as a Protestant nation—promising prayers for and blessings upon the Spanish soldiers and ships that would destroy the Protestants, yet when a priest in New York State voiced the same sentiment, he was promptly relieved of his congregation. Yet he merely said that American Catholics could not fight against Spain;—because with all its pride and cruelty and ignorance and superstition, it is most solidly Roman Catholic. Rome knows that she must hold her freer American "children" with a light and chiefly American tether.

Again, Archbishop Keane recently consented to serve as one of the Vice-Presidents of a Salvation Army meeting, to welcome "General Booth" to the city of St. Louis. In his letter of acceptance he wished the army "godspeed."

It is needless to say that this was done merely for effect—to deceive the Protestants;—it does not deceive the Roman Catholics who well know the Jesuit law that, "The end justifies the means." And they would consider commendable any deception of word or act that would serve the ends of the Roman church. Contrast this with the treatment the "Salvation Army" or any other Protestants would receive in any city of Spanish America, where no form of Protestantism is tolerated, and where it is no uncommon thing for a Prostestant to be chased and stoned for not uncovering his head and falling on his knees and in the dusty streets in veneration of the "host" when it is carried through the streets by the papal clergy.

Romanists are in no danger of being deceived by Archbishop Keane's course, because they are thoroughly informed by their Catechism, that all Protestants are "heretics." We quote from the Deharbe's Catechism of The Catholic Publication Society, New York, as follows (page 145):—

"Everyone is obliged, under pain of eternal damnation, to become a member of the Catholic church, to believe her doctrine, to use her means of grace, and to submit to her authority." "Whoever is separated from the Catholic church, however commendable in his own opinion his life may be, he shall for this very reason, that he is at the same time separated from the Unity of Christ, *not see life, but the wrath of God abideth on him.*" "Hence, the Catholic church is justly called the *only saving* church. To despise her is the same as to despise Christ; *viz.*, his doctrine, his means of grace, his powers; to separate from her is the same as to separate from Christ, and to forfeit eternal salvation."

A slight provision is made for "heretics" who are such from ignorance. These it saves from eternal torments and merely puts into Purgatory where, however, these will suffer long, because not benefitting by the "indulgences," "masses," "prayers," "holy water," "extreme unction," etc., as all Catholics are benefitted, however wicked.

ROMANISM STEADILY PROGRESSING IN GREAT BRITAIN

Last summer a petition signed by 40,000 English and Welsh Episcopalians was presented to Lord Salisbury, complaining

that the Premier's appointments of bishops in the church of England favored men of Romish tendency—ritualists. The petition was in pamphlet form and set forth that out of thirty-three nominations thirty have been ritualists.

Now it is proposed to elevate the Roman Cardinal Vaughan to a seat in the House of Lords—as a Lord Bishop.

All this is, of course, none of our business, but it shows the tendency of our day, and is preparing the way for the rolling together of the heaven—Protestant and Roman Catholic—in the near future.—Matt. 24:29; Rev. 6:14; Isa. 34:4; Dawn, Vol. iv., Chap. 12.

THE CHRISTIAN'S WARFARE

"Fight the good fight of faith; lay hold on eternal life."—1 Tim. 6:12.

While the followers of Christ are to be peace-makers, and are instructed accordingly to "follow peace with all men," nevertheless, they are the greatest warriors the world has ever known, on the principle that "he that ruleth his own spirit is greater than he that taketh a city." But, there are good fights and bad fights. A good fight is one which is in the interest of that which is good, that which is true, noble, pure, godly—a battle for righteousness; every other contest is a bad fight, for an unworthy cause.

But who are these fighters, referred to in our text, whom the Apostle Paul calls upon to fight a good fight? Does he call upon all men? or upon sinners? or upon merely nominal Christians? We answer, No; he addressed only the brigade of the "King's Own"—the body of Christ, the consecrated church. The Apostle addresses these as the mouthpiece of our Captain of salvation, Christ Jesus, and it would be wholly out of order for a general or captain to issue orders to those who had not joined his army, and did not recognize his authority. Hence it is evident that the world in general is not addressed and that nominal Christians who have never made a covenant with the Lord are not addressed. "The Lord knoweth them that are his." It is to these that the instructions come respecting the fight that is now on—that has been in progress since the Captain of our salvation began the war nearly nineteen centuries ago.

For whom do we fight—for God—for Christ? No, we answer. We fight for ourselves. A great mistake is made on this point by many who seem to imagine that fighting the good fight of faith is doing something for God, and deserves his thanks and reward. The Almighty God does not need that we should fight for him. He is omnipotent, abundantly able to take care of himself and his cause; he needs not our puny efforts. The claim that we are fighting for God would be as inconsistent as for the Cubans to say that they are fighting for the United States. It is the United States that is fighting for the relief of the Cubans. So it is God who is fighting for us, and assisting and encouraging us to fight the good fight of faith, on our own behalf. It is well that this feature of the case should be clearly discerned.

Against whom do we fight? We answer, Our battle is not against our fellow creatures nor with carnal weapons; indeed, we can have large sympathy for even our most relentless foes, who, to the extent that modern civilization will permit, are ready and willing to despitefully use and persecute us, and to say all manner of evil against us falsely. We can readily see that they are blinded in considerable measure, either by their own prejudice and passion, or by the great Adversary's delusive false doctrines, superstitions, etc.; hence our warfare is not directed against these, and as we have opportunity we are to seek to do them good, "in meekness instructing those that oppose themselves." (2 Tim. 2:25) Hence also, when dealing with these, so far from battling with them and resisting evil with evil, our Captain has commanded that we return good for evil, gentleness for rudeness, kindness for discourtesy; and that we seek to do good to those who speak evil of us and persecute us, that thus the eyes of their understanding may be opened, and that they may discern that there is such a thing as the spirit of love, generosity, kindness, whereas they suppose all to be actuated by the same malevolent spirit of selfishness, which controls themselves.

Our fight is to be against Sin—the great taskmaster, which captured our race in the person of father Adam, and has held it as slaves from then till now—paying regularly for six thousand years the terrible penalty of death, with all its concomitants of sickness, pain, sorrow and trouble. Yes, this is our enemy.

Indirectly, Satan is our enemy, because he it was through whose influence father Adam first became the slave of Sin; and Satan has still pursued the same course, and is even now endeavoring to bring us back again under the dominion of Sin, and to hold us there. We are not to forget, however, that our battle is not directly with Satan, nor are we to bring against him "a railing accusation" (Jude 9); rather, we are to say, with Michael, "The Lord rebuke thee;" and we are to await the Lord's time and the Lord's way for rebuking Satan. Nevertheless, we are to resist Satan; that is we are to resist his influence and deceptions and endeavors to mislead us into error and into sin.

The Lord instructs us that "We wrestle not with flesh and blood, but with principalities and powers, and with spiritual wickedness in exalted positions." (Eph. 6:12) Satan, as the great master or general of Sin, has largely to do with all the various influences with which we must battle. It is his cunning, his "wiles," that supervise the battle against us, and since he is a spirit being, and therefore much more intelligent than ourselves, the contest would be a very unequal one, if we were without an equally powerful spirit leader. But we are not thus left helpless to battle against superior wisdom and cunning. Our chief Captain, the Lord Jesus, has conquered sin, and has been glorified, and he is on our part, so that with the Apostle, we can confidently say, "Greater is he that is on our part than all they that be against us"—Satan and his cohorts of evil spirits, and his deluded earthly agents and servants.

The Apostle seems to sum up the agencies through which our great captor Sin seeks to hold us his slaves, or if we have gotten free to regain his influence over us, as three—the world, the flesh, the devil. We have seen the powerful influence of the devil, as the great chief general of Sin. We next notice in what sense the world is our opponent, and in what sense we are to battle against it. We have just seen that we do not battle with carnal weapons, nor do we in any sense of the word battle or contest with our fellow-creatures, seeing that they are blinded by the adversary, and really little, if any, accountable for their course; our battle is not to be with them. It is with "the *spirit* of the world," its influence, that we are to do battle; it is to be fought against and resisted—the world's disposition, the mind of the world, the motives which actuate the world, the ambitions of the world, the pride of life and the deceitfulness of riches—these things, these wrong views of matters as seen from the wordly standpoint, we are to resist, to fight against;—a daily battle.

Finally, our battle is with the flesh—our own flesh. Ever since sin captured our race, in the person of father Adam, its slavery has been conducive to mental, moral and physical degradation. Its only tendency is towards evil, and that continually, and only as we get rid of the blinding influences, and perverted tastes and desires, ambitions and hopes and loves which sin cultivates—only to that proportion do we get to see matters in their true light, and to have even a faint glimpse of our own degraded condition. But our great Captain, who is also "the chief priest of our profession," redeemed us from this slavery to sin, with his own precious blood. He had compassion upon us, and when we realized our deplorable condition, and accepted his aid he sets us free from the yoke of Sin's slavery.

But we still have the motions of sin in our bodies,—the tendencies toward sin, which have become almost second nature to us, through the long period of nearly six thousand years of slavery. So that while we are now free, and with the mind are serving the law of Christ, and are accepted into his army as soldiers of the cross, to battle for righteousness and truth and goodness and purity, we nevertheless find our new selves harassed by the old perverted tastes and inclinations of our own flesh, toward the service of the old taskmaster. Not the least of our fightings, therefore, as new creatures in Christ Jesus, is against these perverted tendencies of our flesh, and the battle with these is a daily battle. With the Apostle Paul, one of the great soldiers in our war, we should be able to say, "I keep my body [my flesh and its desires] under [in subjection to my new will, my new self] lest after having preached to others I myself should be a castaway."—1 Cor. 9:27.

From the time that we enlist under the banner of our Captain, that is, from the time that we make a full consecration to him, to fight the good fight, and to lay down our lives in his service—from that moment on he, under the terms of the New Covenant,* reckons our flesh as dead; because our minds are renewed—alive toward God with a newness of life,

* See June 15, 1919, for critical examination of Covenant articles.

and hence those motions of sin which we are seeking to bring into absolute subjection to the will of God in Christ, are not recognized by the Lord as the will or motions of the new creature, enlisted in his service, but merely recognized as a part of the general enemy, Sin, pursuing after and battling with us, which we are pledged to resist and to war against, and which he promises grace and help to overcome.

It is these enemies in our own flesh which cause us the greatest difficulties. It is these that Satan appeals to: these he seeks to encourage in their warfare against the new spirit of our minds; it is through these that the spirit of the world gains closest approach to us, and seeks to capture us, and lead us back as slaves of Sin. So to speak, the new creature in Christ is beset, surrounded on every hand with enemies, seeking our disaster and reenslavement. We must battle—battle for ourselves, battle for our own liberty, battle for victory over our own weaknesses, battle against the spirit of the world, battle against delusions and snares of the adversary, by which he would seek to make the evil things appear good, and right to appear undesirable. No wonder, then, that the Christian soldier is urged to be continually watchful; no wonder that he is urged to "put on the whole armor of God;" no wonder that he is cautioned in respect to his various and wily foes, and especially against those of his own flesh.

Thanks be to God for the great Captain of our salvation. Thanks be to God for the great armory of his Word, from which we obtain the helmet of salvation, the intellectual knowledge to protect us from the delusions of our own perverted sense and ignorance, and from the wiles of the adversary. Thanks be to God also for the breastplate of righteousness, the merit of Christ and his great sacrifice, compensating for our imperfections, and covering our vitals, and securing thereby our life—eternal life. Thanks be to God also for the shield of faith, of trust, of confidence in him who has brought us, in realization that he who has begun the good work in us is able and willing also to complete it; for the realization that since God so loved us while we were yet the slaves of Sin, and redeemed us from his bondage with the precious blood of Christ, much more does he now love us and much more is he prepared to aid us now that we have, by his grace, become free from sin, and become the servant of righteousness. Thanks be to God also for the sandals, the *preparation* to endure hardness patiently, which the truth gives, protecting us for the walks of life from the sharp animosities of the world in our pilgrim journey. Thanks be to God also for the sword of the spirit, the Word of his truth, as a defense by which we can resist the adversary, and come off conquerors through him who loved us and brought us.

BENEFACTORS ALSO—FIGHTING FOR OTHERS

We have seen that our fighting is on our own behalf, and on behalf of each other. We are fighting to the death in self-defense, to maintain our own liberty, and that of each other. As the Apostle says, "Ye have not yet resisted unto blood [death], fighting against Sin"—"we ought also to lay down our lives for the brethren." And we might add that, while the King does not need our fighting on his behalf, nevertheless we sometimes have great pleasure and profit in defending the honor of his name and the majesty of his righteous government from the assaults of those who wickedly or blindly misrepresent the same. But there is another feature of our warfare aside from all these. To observe this feature with clearness and distinctness, we must take an elevated position and note the entire trend of the conflict now in progress for over eighteen centuries, and the great object which the King himself has declared shall be the result of this battle. It is this:—

Not only we but the whole world were "sold under Sin" by father Adam—the whole world, as well as we, are slaves of Sin. Not only so, but our great Redeemer who bought us with his precious blood gave it as the propitiation price also "for the sins of the whole world." Thus he bought the right, not only to release us (his church, his army) but the right also to release from the power of Sin, the great taskmaster, *all* the slaves of Sin. And altho he has not been prosecuting the work of releasing all the slaves at the present time, but has been confining his work to the releasing of a few, a little flock, who are now of his army, nevertheless he informs us that this present election of the little flock is merely with the intention of using these as his associates and joint-heirs in his kingdom which he will establish at the time he is ready to take his great power and reign, for the utter overthrow of Sin, and the complete release of all from its bondage.

The Apostle Paul, one of the lieutenants under our great Captain, speaks of this coming deliverance of the world, saying, "The whole creation groaneth and travaileth in pain together until now [under the relentless slavery of Sin, and its yoke of death], *waiting for* the manifestation of the sons of God. Because the creature itself also [the world of mankind, or as many of them as will accept the liberty] shall be delivered from the bondage of corruption [the bondage of death, with all its incidentals of pain, sorrow and trouble] into the glorious liberty of the children of God [the perfection of life, and all the glorious privileges which belong to the perfect sons of God on every plane—the divine, the angelic, and the human]."—Rom. 8:19, 21, 22.

We see then that the poor world, groaning in its slavery, has been waiting for this grand event of which the Apostle spoke, saying, "Yet a little while, and he that shall come will come, and will not tarry." The interim between the redemption and the deliverance is only a little while, from the standpoint of divine reckoning, in which a thousand years are as one day; but as yesterday, as a watch in the night. From this standpoint, the nearly nineteen centuries for the selection of the King's Own are but "a little while"—less than two days "with the Lord,"—and soon will be past. Then, glorified with their Master and Captain, they will be liberators with him of the world of mankind, from the yoke of sin and the prison of death. (This period of two days (2,000 years) seems to be hinted also in the type of Rebecca's call to be the bride of the typical Isaac, where only two days are mentioned.—Gen. 24)

What a glorious prospect, what a benevolent ambition is thus set before us in the Gospel, in respect to the future work of all who are now called to be the sons of God, joint-heirs with Jesus Christ, and good soldiers in his cause,—the cause of righteousness and truth. O, how anxious we are that we shall be "overcomers," that we may inherit these blessed privileges—secure this great boon of association with our Redeemer in his work of blessing all the families of the earth.

It was respecting this great work of delivering the world from the slavery of sin, from the weaknesses and imperfections of the fallen nature, and from the prisonhouse of the tomb, that our Master referred when quoting the prophecy relative to himself, which says, "The spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor [meek, he hath sent me] to heal the broken-hearted, to preach deliverance to the captives [of sin], and recovering of sight to the blind [whose minds the God of this world hath blinded], and the opening of the prison to them that are bound." (Isa. 61:1; Luke 4:18) The little work that was done by our Lord at his first advent, in the way of healing the naturally blind and sick and lame, and setting at liberty a few from the prison of death, was merely a foretaste of the greater and grander work which is to be accomplished by him and his glorified soldiers of the cross, at his second advent.

If the physical and temporary releases from sickness and death at our Lord's first advent were grand blessings, how much more grand and how much more blessed will be the "greater works than these," which we, as his glorified church, in association with him, shall be privileged to perform during the Millennial age. How much greater is the work of opening the eyes of the understanding than of opening the physical eyes; how much greater the work of healing the lameness of character than of healing the lameness physical; how much grander the giving of an ear to hear the truth and to understand and to appreciate it, than the opening of the natural ear, to natural sounds; how much greater the work of loosing the tongue of the world, to speak forth the praises of him who has delivered them, than of merely loosing the tongue of the dumb to speak of natural things; how much more stupendous the work of giving eternal life to as many of the world of mankind as will accept it under the terms of the New Covenant than was the work of giving for a few years the lives of Lazarus and the son of the widow of Nain, and the daughter of Jairus. O, we praise the Lord for this glorious prospect of being associated with him in these "greater works" of the future, and we see it all comprehended in his statement that "the hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and shall come forth." All the deaf ears of understanding shall be unstopped; they shall hear, in the sense that the knowledge of the Lord shall fill the whole earth. And the Master's assurance is, further, that they who hear properly, obediently, shall live—not "live at this poor dying rate," of the present time, but live in the grandly superlative sense of life—in perfection of being, with the power of life eternal, lifted completely out of sin and out of death, back to the fulness and perfection of life which God gave originally, and which was lost in Eden.

NONE BUT FIGHTERS WANTED IN THE LORD'S ARMY

In the armies of the earth the chances are that many of the soldiers will never see a battle, that the majority of them

will never lose a drop of blood; but in our army all this is reversed. All men know at the time of enlistment that they are sure to see service, and that not only in one battle, but in many battles; and that, altho there may be times of special fightings without and within, there never will be a time when there will be such a cessation of hostilities as that we may consider our enemies utterly routed, and ourselves at liberty to retire for repose. Furthermore, we are distinctly informed at the time of enlistment that there is no discharge in this warfare. We may desert, however, and indeed are at liberty to do so, since none are held in bondage in this army.

All who desire to go back to the service of sin, have full opportunity at any time and in any place. Our Captain wants those, and those only, who serve the truth with the spirit of truth; with a desire for the service; with a love for it; all others are in the wrong ranks. The end of our service, we were informed at the time of enlistment, would be the end of the war; and further we were informed that the end of the war, so far as we were concerned, would mean faithfulness until death. "Be thou faithful unto death, and I will give thee a crown of life." Only by death can we finish our course, and only by faithfulness to the last can we be acceptable as amongst the conquerors—the overcomers.

There are many other battles than ours in progress; and many different army corps fighting on every hand; but ours is different from them all. We may be interested in some of these battles more than in others. Some of them may appeal to us much more closely than others, as being along lines considerably in harmony with the "good fight" which we are waging, and to that extent we may heartily sympathize with them; but we can do no more than this; because our covenant, our engagement, our battle, is the most important of all, and to it we have covenanted our every moment and our every talent. For instance, we may sympathize with those who are fighting against alcohol, and in favor of temperance; we may sympathize with others who are fighting for a general social uplift for the civilized world; we may sympathize with those who are laying down their lives for a social uplift in heathen lands, as missionaries; we may sympathize with those who are risking their lives in the cause of liberty from oppression, as in the war in Cuba.

But while our sympathies must always be on the side of everything which is making toward righteousness, goodness, truth, purity—everything either closely or remotely related to our cause of righteousness, we cannot turn aside to render aid to these other warfares. Ours is the most important, ours is the battle which the Lord God Almighty has planned, and which the Lord Jesus, as his Captain General, is carrying forward and will soon bring to glorious success; and which will secure better results, better conditions, than the various battlers for temperance and order and liberty have ever dreamed of.

But we are to beware of certain deceptions which our great adversary brings forward, by which he would seduce us and get us into the *wrong army:* appearing as an angel of light, as a servant of righteousness, as a fighter in the Lord's cause. He has organized numerous false army corps, into which he endeavors to attract all who learn something of the liberty of Christ and desire to become soldiers of the cross. In order to make the matter more seductive and deceptive, the adversary carefully guards against any intimation of his relationship with these. Indeed, he puts forward as leaders and under-officers in these various armies as many of the soldiers of the cross as he can get into a thoroughly deluded condition, in order that these armies may be the more attractive to those who are seeking the Lord's service. These armies are not as select as the Lord's army, and they offer very many inducements to soldiers, and attract very many who are really servants of the adversary, because they promise great rewards and little or no fighting, and a generally pleasant social camp life. These conditions of enlistment seem so much more favorable than those which the Lord holds out, and on the whole these army corps are so large, so fine and so attractive, that many soldiers of the cross make the mistake of enlisting under wrong banners.

The banner of the King's Own is emblazoned with a cross and a crown, and on the reverse side the names of the King and the Captain, and the law of this army, briefly comprehended in one word, "love." The other deceptive corps, which are not the King's Own, but which contain many who deludedly think that they are in the King's battalion, have various banners, with various names; and their soldiers are generally enlisted under false conceptions of the object of the warfare, as well as respecting the results of it. They are advised that by joining this army they will get to heaven and escape a hell of eternal torment. And the results of the warfare are represented in one of two lights—either that the whole number who will get to heaven will be very small, and the whole number who will go to eternal torment immensely large; or that few of the intelligent will get to heaven, and the majority of the intelligent go to eternal torment, while many of the ignorant and savages will go to heaven, and few of them to eternal torment.

Under these untrue representations these armies are immense in numbers, containing many who have comparatively little interest in righteousness or in the King's cause, but great interest in endeavoring to escape the awful reward which is represented as attaching to a neglect to enlist in these armies. And, be it noted, that these various armies are greatly in accord with each other; while maintaining a certain amount of rivalry, they nevertheless maintain a large degree of fellowship; because their hopes and aims are practically one. But for similar reasons they are greatly out of harmony with the King's Own. Its hopes, its aims, its methods, its banner, and everything pertaining to it, differ so radically from theirs that they cannot fellowship the soldiers of our army, and in order to keep the *best* of their soldiers from deserting and going to it, they are prone to say all manner of evil against the Lord's army, falsely; to misrepresent its hopes, aims, ambitions and efforts, even calling it the devil's army.

It is not difficult to recognize these large numerous armies, organized under the supervision of the great adversary. Their names are prominent upon their banners in every direction; and their soldiers are taught that the chief battling is to battle for their respective armies and their claims and names. The banner over one of these is Presbyterianism, over another Methodism, over another Roman Catholicism, over another Lutheranism, etc., etc. The Lord's army is a "little flock," while these armies boast their millions. The Lord's statement respecting his army is that "not many great, not many wise, not many learned, hath he chosen, but the poor of this world, rich in faith, to be heirs of the kingdom." These other armies all boast to the contrary, of how much wealth they have accumulated; of how wise they are; of how learned; of how rich their people; of how influential in the world's affairs. There is so wide a difference along all these lines that it is remarkable that any who desire to find the "King's Own" should be deceived. Yet, the King himself acknowledges, that some of those who are truly his, and who desire to be found in his army are in these counterfeit armies, which he calls "Babylon." He therefore calls to them, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Nor is it sufficient that we should have the right spirit of loyalty to righteousness, and opposition to sin, in ourselves and everywhere; it is proper that our warfare against sin should be carried in a systematic and intelligent manner. To this end it behooves every soldier of the cross to remember that he is not the director of the fight, not the commander, but is to fight strictly according to the directions of the Captain. Many, getting the idea that they are simply to fight against sin, battle wildly and at random, and accomplish little. The Apostle spoke against this sort of thing, when he said, "So fight I; not as one that beateth the air." Beating the air, either with our fists or with our tongues, our words, is of very little avail. Our energies are to be directed of the Lord along the lines which he has marked out, and not along the lines of our own unwisdom and choice. It is one of the Apostle's admonitions to us that we should be "swift to hear, slow to speak, slow to wrath." We should hear the Lord's direction as to the place to put in our best efforts for the fight, and according to his direction this can best be done, not in fighting others, not in stirring up strife, not in words of anger and passion, but in fighting such a disposition in ourselves, in conquering our natural tendencies, in mortifying the flesh, with its affections and its desires, and its combativeness, and in cultivating in our own hearts the "meek and quiet spirit which in the sight of God is of great value."—1 Pet. 3:4.

We are to fight the good fight in the putting away and utterly routing from our own hearts and dispositions "all anger, malice, hatred, envy, strife, bitterness—all works of the flesh and of the devil—"perfecting holiness in the reverence of the Lord;" and to help all our fellow-soldiers to do the same. And we are to lift high the royal banner of our Lord, bearing his name and his law, and not a banner of our own, or of some other men's device. And we are to help to lift up this standard of the Lord in the sight of all those who are sincerely desiring to be his, and who through mistake have gotten into the wrong army corps. We are to be valiant in seeking to release them from the delusions of the great enemy, who is thus seeking to reënsnare them and to deprive them of the liberty wherewith Christ made them free; and to bring them under a yoke of sectarian bondage, as being next best, for his purposes, to the yoke of sin and gross superstition.

Thus doing we are not beating the air; we are not merely hammering pulpit tops nor shouting ourselves hoarse on street corners to no avail; but, like the Apostle, we are seeking to be crafty, that we may thus bring the truth to the attention of those whom our crafty enemy, Satan, seeks to ensnare. Our craftiness will be with a view to their liberty, while his own craftiness is with a view to their enslavement. It is along this line that our Master has counseled his soldiers, "Be ye wise as serpents, harmless as doves."

A FIGHT OF FAITH

Our text calls this good fight a fight of *faith*, and very properly; it is a fight of faith in every respect.

(1) It is a fight under an *unseen* leader, and against an *unseen* foe; only by the eye of faith do we recognize the Captain of our salvation, and only by his Word do we recognize the wily leader who opposes us.

(2) Sin is recognized by our moral sense; likewise righteousness. By faith we accept the Word of God, and under the instructions of that Word we learn that certain courses of thought and word and deed are right in his sight, according to his standard, and that other courses of thought, word and action are therefore wrong; henceforth we accept these conclusions by *faith* in the Word,—the revelation which God has given us.

(3) We fight for a liberty and a glory of the verity of which we have no knowledge, except as we accept it by *faith*.

(4) God hath promised exceeding great and precious things to them that love him—that so love him as to lay down their lives in his service. We see the crown of life and we see the Lord of glory, and with the *eye of faith*, and not otherwise.

(5) The things that are seen with the natural eye, are seeking to influence us to the contrary of our course, seeking to influence us not to lay down our lives, not to cultivate the spirit of meekness, gentleness, patience, love; but on the contrary, to cultivate the spirit of selfishness, ambition, pride and greed, the spirit of the world. Only, therefore, as we are able to have the faith which God inspires shall we be able to fight the good fight.

In this view of matters we see how important an item faith is. If we have it not, we can never come off conquerors. And faith means some knowledge upon which faith may rest, some promises out of which faith may be constructed. These we have in the great and wonderful divine revelation. It follows, therefore, that it is not enough for us to enlist in the Lord's army; but it is needful that we should go to his armory—the Word—and there painstakingly put on the whole armor which he has provided. And whoever does not follow this course is not following the course directed of the Captain, and will be sure to fail in the battle. We are not, however, to think of the armor as being all that is necessary. True, the doctrinal truths respecting the various features of the divine plan and the divine will concerning us are necessary, are absolutely essential to our victory; but the putting on of the armor is not all, and does not secure victory. It is necessary that with the armor on we should fight, along the lines which we have examined, even unto death. Let us, therefore, not make either the mistake of attempting to fight without the armor, nor the equally serious mistake of putting on the armor and neglecting to fight.

FIVE IMPORTANT POINTS

Our Captain in encouraging us to have faith in him, and in his promises of succor, assures us that he will not leave us nor forsake us; that he will be with us in six troubles, and in the seventh he will not forsake us; and that he is abundantly able and willing to make all things work together for good to them that love God—the called ones according to his purpose. He declares, "That is the victory that overcometh the world, even your faith." Beloved, let us make sure of these things:—

(1) That we have enlisted—that we have fully consecrated ourselves to obey the Captain of our salvation.

(2) That we are seeking to obey his instructions, and to put on the armor which he has supplied.

(3) That we are fighting—resisting unto blood, striving against sin in all its various forms.

(4) That we are so loyal to the Lord and to all that are his, wherever they may be, that we are willing and ready "to lay down our lives for the brethren"—to assist them, to encourage them, to help them, in little acts of service as well as in larger matters.

(5) That we remember that there can be no victory except as we keep the faith—our trust in the Lord as our Redeemer, in his care over us, and in his willingness to help us, and in his ability to help. Thus, and thus only, shall we come off conquerors and more than conquerors through him who loved us and who bought us with his own precious blood; to whom, with God our Father, be praise and thanksgiving everlasting.

"Thanks be to God who giveth us the victory through Jesus Christ our Lord!"—1 Cor. 15:57.

JESUS BEFORE PILATE—"CONSIDER HIM"

JUNE 5.—MATT. 27:11-26.

"Jesus came into the world to save sinners."—1 Tim. 1:15.

After the Lord's arrest in the Garden of Gethsemane, he was brought before the high priests, Annas and Caiaphas, for examination, and it was probably at this same house of the high priest that the Jewish Sanhedrin met, and the trial before it took place, as described in Matt. 26:59-66. It was probably about one o'clock in the morning that our Lord was brought in as a prisoner, and the examination and trial are supposed to have lasted until about half past five in the morning; a little later, probably between six and eight o'clock of that same day, he was brought before Pilate, the representative of the Roman Government. The chief priests and leading Jews of the Sanhedrin had been anxious for some time to apprehend our Lord, and he had walked in Galilee and no longer walked in Jewry (the Province of Judea) because the Jews sought to kill him. True, they had reasoned among themselves—"not upon a feast day, because of the people;" but our Lord had eluded them, and returned only at the time of the Feast of the Passover, knowing that it was at this time his "hour was come, that he should depart out of the world," and that it must be at the time of the Passover, to fulfill the types and prophecies of the law. Finally exasperated by the Lord's triumphal entry into Jerusalem on the ass, and his driving the money-changers out of the Temple, they had seized upon the proposition of Judas for his betrayal at night, his capture when the multitudes were at home, his trial at an untimely season at night, his condemnation by the Jewish Court, and, rushing the matter through, the securing of Pilate's endorsement of the death sentence, which was essential.

In the trial before the Sanhedrin, which was the chief or Supreme Court of the Jews, and was composed of seventy of their prominent men, it was necessary that a form, at least, of justice should be followed, hence witnesses were sought, to prove something against our Lord which would show him worthy of death. But finding no such witnesses, they ultimately secured two who were willing to bear false witness, who falsified by slightly perverting our Lord's statements—the wish to bear witness against him and to secure the favor of the chief priests probably helping them to distorted views of our Lord's words.

It was because the Sanhedrin had no power to put to death without the consent of the Roman governor that they brought Jesus before Pilate, and they brought him bound, as indicating that they had already determined that he was a vicious character and had found him duly guilty, and that the endorsement of their verdict and order of execution were the only proper steps for Pilate to take.

In the trial before the Sanhedrin no charges of treason or sedition were made, because such would have been out of order; the Jews holding their right to freedom from the Roman yoke, treason to Rome would have been loyalty to Judaism; besides, this was the very thing for which they had been waiting for centuries—a deliverer, and a great one; hence, the charge before the Sanhedrin was blasphemy. But before Pilate the charge of blasphemy would have had no weight, himself being probably an unbeliever in Jehovah and the Jewish religion and customs. Hence, the charge before Pilate was treason to Caesar; the high priests and Sanhedrin hypocritically taking the position that they were loyal defenders of the Roman power. But Pilate evidently saw through their subterfuge. His experience with human nature taught him at a glance not only that the prisoner before him was a remarkable man, but also that he was not of the kind to make a dangerous enemy to the empire.

Pilate's question to our Lord was evidently one of curiosity full of irony, "Art *thou* the King of the Jews?" If he expected any wild or blatant assertion of power and dominion, might and greatness, or any appeal to his compassion or pity or fear, he was disappointed. The Master merely answered

in the brief and simple words, "Thou sayest." He made no response to the various charges and calumnies which the Jewish elders and priests heaped upon him—"not one word." He knew that his hour was come; he knew that the cup of bitterness and ignominy which he was draining to the dregs was permitted of the Father; his will was entirely submitted to the Father's will; he had no desire to clear himself, nor to avoid or resist the death sentence sought. Pilate was amazed that anyone should be so indifferent to the preservation of his own life; but altho astonished that our Lord made no effort to resist his enemies and preserve his life, Pilate clearly saw that the charges were base fabrications, unworthy of consideration; and hence he informed the accusers that, as it was the season when he usually set at liberty a prisoner, they could reckon Jesus as having been justly accused, justly sentenced, and then set at liberty. But the accusers were enraged at the thought of their plans miscarrying, and fearful that even yet their prey might escape them, and cried out and incited the people against such a decree.

The Roman governor, like others of his day and since, was susceptible to fear, and especially if inspired by dreams; and a message from his wife, cautioning him to do nothing against Jesus and telling of her troubled dreams on his account, determined Pilate that he would set Jesus at liberty. Accordingly, he gave his decision that the one who should be released to them would be either Jesus or a very noted robber, named Barabbas. By naming Barabbas as the alternative choice to Jesus he evidently thought that, because Barabbas was so undesirable a person to have at liberty, the Jews would finally conclude that of the two they would prefer to have Jesus at liberty rather than Barabbas. But Pilate was mistaken: the hatred inspired by religious fanaticism is the deepest, wickedest and most conscienceless of all, and Barabbas was promptly accepted,—which left Pilate committed on that point, and left Jesus under the implied sentence.

The governor was still further perplexed. In attempting to get out of a dilemma he had unwittingly gotten himself into a worse fix, and he inquired what would be their will, then, respecting Jesus. Their blood-curdling cry, "Crucify him" astonished Pilate, and he answered, "[No!] for what evil hath he done?" But seeing that the case hung in the balance, the blood-thirsty accusers cried with greater vehemence, "Crucify him, crucify him," creating a tumult, and thus endeavoring to impress upon Pilate the danger of a general insurrection, unless their demands were complied with.

Poor Pilate! He stood as a representative and mouthpiece for the Roman empire, and was required to preserve order at any cost. He yielded to the demands, but indicated his own separateness from the sentence by his words, and by the symbolic act of washing his hands with water, in their presence, saying, "I am innocent of the blood of this just person; look to yourselves [that you are likewise free from blood-guiltiness]." Thus laying the responsibility upon them, he evidently still had hope of their change of mind. It was probably with this same thought in mind, or probably because the law required that everyone worthy of crucifixion should first be scourged, that our dear Redeemer was scourged before being delivered to be crucified.

Promptly the defiant cry, "His blood be upon us and upon our children," rang out through the courts of Pilate's tribunal, and reverberated in the courts of heaven, and was recorded as a prophecy of divine judgment against them. Alas! poor Jews; with what judgment you judged, you have been judged. And altho the true followers of the Nazarene have never injured you, his nominal friends have often brought vengeance upon you at the hands of Pilate's successors. You cried, "We have no king but Caesar," and were taken at your word by the Almighty. Oh, poor Jew, there is no way to escape your self-pronounced curse of his *blood*, except by accepting his blood, freely offered to you as to all mankind as the blood of sacrifice, the blood of atonement which sanctifieth (maketh holy to God) all to whom it is applied by faith. It is the "blood [seal] of the New Covenant."

The narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most touching, and perhaps the relation of it and the reading of it have brought more hearts to repentance than almost anything else. Nor does it lose its power with those who have already accepted our Lord and the redemption which his blood effected; it mellows our hearts every time we consider him who endured such great contradiction of sinners against himself, when we remember that it was unmerited by him, and that it was a part of his sacrifice on our behalf. The Apostle points one of his most forcible lessons with this subject, urging that all of the Lord's followers should consider the meekness, patience and sufferings of Christ, endured most unjustly, lest we should be weary or faint in our minds, when enduring comparatively light afflictions, while seeking to walk in his footsteps. (Heb. 12:3) Again, the Apostle refers to this, in connection with the other sufferings of Christ, saying that he who was rich for our sakes became poor, that we through his poverty might be made rich; that he suffered the just for the unjust, that he might bring us to God; and that as he laid down his life on our behalf, a willing sacrifice "we ought also to lay down our lives for the brethren."

VOL. XIX ALLEGHENY, PA., JUNE 1, 1898 No. 11

MUST WE ABANDON HOPE OF A GOLDEN AGE?

Miss Frances E. Willard, deceased, highly esteemed for her works in the cause of temperance and morality, is accredited with an epigrammatic statement which is generally supposed to contain an essence of wisdom amounting almost to inspiration, as follows:—

"ONLY THE GOLDEN RULE CAN BRING THE GOLDEN AGE."

Were we sure that Miss Willard was inspired, or, were we sure that in this sentence she had gathered up the spirit and essence of divine revelation on this subject, we would in either case lose all the hope we now entertain for the glorious future.

It is over eighteen centuries since our Master promulgated the Golden Rule; and his disciples and followers for all these centuries have preached it. His words have been translated into every language under heaven, and yet, at this moment, how extremely few there are of the world's population of fifteen hundred millions who practice this rule! Nay, how few there are even of our Master's professed followers who make any pretense at governing their actions, their words and their thoughts by this Golden Rule! Let the answer come from every quarter,—from the nations of Christendom, from the business men and manufacturers, from the mechanics and laborers, from the home circles, where selfishness mars everything, and, finally, from the churches professedly advocating the Golden Rule. How much we see of slander, anger, malice, hatred, selfishness, meanness; how little we see of any effort to control these in the lives of professed Christians; and how little reason we have, therefore, to suppose that the rule is observed in their hearts.

And yet, if Miss Willard were a true prophetess, or if she voiced the testimony of the Bible prophets, the only hope of a Golden age lies in man's acceptance of this Golden Rule which has met with such slight acceptance for more than eighteen centuries. Must we abandon hope of a glorious age? Can there be no Millennium until all mankind, or a majority at least, shall have voluntarily accepted the Golden Rule, and brought their hearts and lives into conformity therewith? If so, the Millennial dawn will never come. Reason and logic can reach no other conclusion than this. Must we give up hope?

No, we will not give up hope, for *we have "a more sure word of prophecy,"* to which "we do well to take heed, as unto a light which shineth in a dark place, until the day dawn." (2 Pet. 1:19) We are still in the dark place; sin and selfishness still abound; the Golden Rule does not control; we see no evidence of a general acceptance of it: but the more sure word of prophecy foretold this very condition, foretold that the present would be a dark time, and foretold that a glorious dawn would come. We do well indeed to take heed to the prophetic testimony respecting what great light will usher in the Golden age.

So far from telling us that the Golden age will come by the adoption of the Golden Rule among the inhabitants of the earth, the more sure word of prophecy tells us to the contrary, that the Golden Rule will come more and more into disrepute; and that the rule of selfishness and sin will abound; and that the result thereof will be a total wreck of present institutions, in a time of trouble such as was not since there was a nation (Dan. 12:1): a time of anarchy, brought on by the neglect of the Golden Rule; a time in which "every man's hand shall be against his neighbor; and there shall be no peace to him that goeth out nor to him that cometh in."—Zech. 8:10.

This same sure word of prophecy leaves us not to grope on

in doubt and fear, but assures us that beyond the coming trouble Immanuel shall reign—that he will set up his kingdom upon the ruins of the present selfish institutions and systems which will then be ground to powder and become "as the chaff of the summer threshing-floors." (Dan. 2:35) It informs us that Immanuel will establish his kingdom by means of this time of trouble, and indeed that the trouble itself will be his judgment against sin and selfishness, against the neglect of the Golden Rule which he laid down, and that he will break in pieces and consume all these present institutions, and establish in the earth a kingdom of righteousness, whose law will be the law of love—the Golden Rule.

In harmony with this is the testimony of the more sure word of prophecy that, "when the judgments of the Lord are abroad in the earth [producing the great time of trouble], the inhabitants of the world will learn righteousness." (Isa. 26:9) They will learn the inexpediency of sin and selfishness, and that thereafter under divine direction, under the rule of the heavenly kingdom (Christ and his church, in spiritual power and glory), no other laws or rules than the Golden Rule shall be permitted; and under its glorious administration, the prophetic testimony is, "the whole earth shall be filled with the knowledge of the glory of God, as the waters cover the great deep;"—so that it shall no longer be necessary to say one to the other, "Know thou the Lord!" because all shall know him, from the least to the greatest.—Jer. 31:34; Heb. 8.11.

This is the glorious day, foretold by Moses and by the Apostle Peter, when the great Prophet, Priest and King,—the Christ,—shall rule the world in righteousness, and execute justice in the earth; when he shall lift up also the poor and the needy, and him that hath no helper, and lay justice to the line and righteousness to the plummet, and bless all the families of the earth with the knowledge of the Lord and with opportunity, if they will, to come into harmony with him and to obtain the gift of God, eternal life, through Jesus Christ, our Lord: while all who reject the grace of God and the New Covenent shall be destroyed from among the people, in the second death.—Acts 3:22, 23.

Let all those who desire the truth, and who desire to have its sanctifying influence upon their hearts and lives, give the less heed to earthly prophets and wise men and women, however good they may be, and give the more earnest heed to the "more sure word of prophecy; whereunto they do well that they take heed, as unto a light that shineth in a dark place, until the day dawn."

Neither logically nor Scripturally is there ground for hope of the Golden Age except in the institution of the kingdom of Christ, for which he taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." Not only is this kingdom the *world's* hope, but it is also the Christian's hope: he hopes to become a joint-heir with his Redeemer in that kingdom. And, "he that hath this hope in him, purifieth himself, even as he is pure."—1 John 3:3.

Let us therefore change the statement, and tell to the whole world the "Gospel of the kingdom," the truth, that—

ONLY THE REIGN OF CHRIST CAN BRING THE GOLDEN AGE.

PROVOKING ONE ANOTHER

[Reprinted in issue of October 15, 1907, which please see.]

THE TRUTH SHALL CONQUER

"An arrowy shaft of lightning flame,
Forth from unlettered lips it came;
Winds bore it, and the songs of birds;
It clove its way in burning words,
And, on a holy mission sent,
Through languages and lands it went.

"Some heard it, but they did not heed,
Some welcomed and performed its deed,
Some fought it and were stricken dumb;
They knew not what a power had come,
And, struggling to eclipse the light,
Were crushed by its resistless might.

"It barbed the hero's scorn of wrong,
The poet shaped it in his song;
It nerved the speaker on the stage,
With it the author warmed the page;
And hoary error shrank away,
Dazzled and blinded by its ray.

"O, spark from heaven, touched by thy light
The farthest hills with day are bright;
New forms of love and beauty rise,
New splendors tint the arching skies,
The ancient wrongs that vex us cease—
We hail the thousand years of peace."

Selected.

THE JEWISH FAITH IN THE MILLENNIUM

BY RABBI GOTTHEIL, OF NEW YORK CITY

"The belief that Jesus would return to earth in the near future formed according to Schleiermacher, the basis of the theory of final redemption with the early Christians; and Dorner considers it the first dogma laid down by the rising church.

"Misgivings and consequent doubts sprang up only with the widening breach between Jewish and Gentile converts. As long as Christianity was viewed merely as a reformed Judaism, as the fulfilment of the Scriptures; as long as the Jewish nation retained in the eyes of the followers of Jesus its prerogatives and high vocation among the nations of the earth, no reluctance was felt to identify the great hope with the national restoration of Israel. It appeared but natural that the place where the Messiah suffered defeat should also witness his final triumph. Such a consummation would silence all doubts as to his authority forever. Israel had rejected him. Israel should be the first to receive him, repent and lead the rest of mankind to the foot of the cross, and thereby the Scripture should be fulfilled.

"But time wore on without bringing the looked-for reappearance of the Messiah. Christianity meanwhile left its native soil more and more behind, carrying the cross beyond the seas and into distant lands; while at home disaster after disaster devastated the land and drove its inhabitants in scattered fragments among the Gentiles for shelter. The preachers of the new faith chafed under what they consider an unnecessary burden—nay, a positive hindrance to the success of their missionary labors. Unfortunate people are always unwelcome; the defeated are undesirable companions of those who mean to conquer the world. In the case of the Jews, there was superadded the scorn bred by the thought that their downfall was the vengeance of the gods whom they denied and despised. To be thrown together with this wandering tribe was very undesirable to the Christians—nay, appeared as a stumbling block in their way. Can it not be removed? Can the stigma not be got rid of? A new interpretation of the passages in the Bible predicting the restoration of Palestine as the beginning of the new and better order of things on earth was sought and, of course, found.

"'Divorce!' became the shibboleth of many leading spirits. 'No Judaism!' grew into a cry like 'No Popery!' in later England, and for the most part carried the day. In others, however, the first dogma of the church held its own and gained new strength as the Christian writings were being gathered together, and the New Testament appeared as 'sacred Scripture' by the side of the Jewish canon. The words are all too clear and definite to be easily interpreted away. Endless controversies ensued, which are not finished today. Everybody knows what part the 'second advent' played in the history of the church. They were times when large numbers of Christians actually prepared for the wonderful event, and if a recent statement made on good authority may be trusted one-half of the English clergy are firm believers in the primitive dogma, and are laboring to prepare the world for the impending manifestation of Christ.

"It is a great pity that the 'No Judaism!' cry was ever mingled with the disputes of the new faith. Had it never been heard, why, the truth must have become apparent that the breach between the old and the new covenants was not nearly as wide as it seemed to be; that mother and daughter were not fatally separated, and might pursue their own ways as friends and not as foes. The dearest hope the Israelite nourished in his bosom during all his wanderings—what was it but the coming of the Messiah, the Goel (Redeemer), the

Saviour of his people; the one who would rebuild 'the fallen Tabernacle of David' and restore his throne to greater than its pristine glory! That was the same throne on which the Christian expected Jesus to sit, surrounded by the heads of the twelve tribes of Israel and the resuscitated saints and martyrs, who should there receive their final reward. Jew and Christian hoped that Jerusalem would rise from her ruins, change her sackcloth and ashes for robes of honor, and, instead of being despised, become the desire of all nations.

"The question who that chosen vessel of God would be, whether the one who in his own person shared the fate of Jerusalem, or one who had not yet been seen on earth—could that be of greater weight than the common belief that he would unfailingly appear? A scion of the house of David he would be, an Israelite after the flesh, a ruler of his own people. If he should reveal himself as the man of sorrow who was nailed to the cross, the Jews would be the first to do him homage. Here was a clear and firm point of contact, strong enough to keep the two faiths together until 'the day of his coming.' But the new faith had grown into churches—churches of various tongues and divers nationalities, split up into sects, warring with each other about subtle points of dogma and ceremonies and persecuting one another with ruthless hatred.

"Amid these ever-growing conflicts Christianity was lost. I mean Christianity as it came from the lips of its Jewish teacher. His living words had congealed into creeds and systems, which, passing through the hands of writers of greatly divergent minds shaped these words—could it be otherwise?—into likeness with themselves. Powerful organizations arose which so far overshadowed their common origin that the Jew was mentioned only for condemnation, as the hater of the cross and the enemy of the Gospel, a tool of the devil to obstruct the kingdom of Christ. Yet half of his contention was widely conceded; *viz.*, that the work of the Messiah was not complete; that it had been only preparatory for the final redemption of the world.

"But this availed nothing, and the chasm was dug out deeper and deeper, which kept the two faiths apart—at what cost to the very purposes which were nearest the heart of Jesus we leave unsaid here. Instead of it let us refresh our hearts at the thought that after all the idea of a Millennium has not been lost to us—nay, that its kernel of truth is better understood now than ever before. For what it has failed to do in olden time, and must fail to do as long as it remains covered with dogmatic shells, it has begun to achieve in its liberated state. There is abroad now a new spirit of fraternity and community of sacred interests among the various religions; a desire for co-operation in those things good and true and helpful which are the very beginning of the kingdom of God on earth. If the Christian thinks he must do that service in the name of his Redeemer, that need not hinder his neighbor of a different belief from grasping his hand and becoming his fellow laborer. If the Jew is seen to do Millennial work, why should the Christian keep aloof? God has made all nations not only of one flesh, but also of one heart and of one mind: planted in each the same hope, the same pity; tries them all by the same sorrows, and gathers them all at last to the same earth. As in all things, so Heaven can only help us to peace and good will if we are earnest and zealous in seeking and pursuing them.

"What is the Millennial outlook at present? For the Jew; disheartening to almost despair, sadder even at the end than it was at the beginning of the century. The paeans with which he hailed 'the era of enlightment' have died away from his lips. He stands aghast at the cruel rebukes he receives everywhere. The age of persecution has returned for his brethren in many lands. For what sin or misdeed? I will speak frankly; he who is branded as an unbeliever had only too much faith in the professions of his Christian surroundings. He flung himself into the currents of life, as they opened for him, with the ardor of youth; but when he reaches the desired shore in larger numbers than pleased his competitors he is pushed back and all the hateful vocabulary of scorn, abuse and calumny emptied on him with new vehemence. It is impossible for the non-Jew to realize the bitterness of soul which this disenchantment awakens in the Jew. Once he could bear it all in patience, because he felt the hand of God in it and thought it his portion during the dispersion; he walked his thorny path, as one of his poets sang:—

"'His eye to earth, his heart to heaven.'

"Now, his manhood rises against the injustice he suffers; the free man in him writhes under the indignities heaped upon him, and he has unlearned to seek and find compensation in the synagogues or in the Talmud.

"But for all that the Jew stands at his post and defends his old flag. He will not recede a hairbreadth from the ground so far gained. Firm in his old-time tried and fireproof faith in the coming of the Millennial Messiah, he labors on; where that is made impossible by the iron hand of his oppressor, he practices the art no one has learned better than he—'to stand and wait.' Whether that coming of the Messiah will be the first or the second, no matter, if only the will of God be done on earth as it is in heaven.

"It is not in the will of man to direct his steps, says Scripture; nor in that of mankind either. Civilization, and it alone, is sought—and behold, Millennial fulfilment comes with it unsought and inevitably. The spirit cannot be restrained nor put behind prison doors; it moves where it listeth. Freedom of speech, *e. g.*, our undisputed possession, cannot co-exist with church tyranny. The open court of an untrammelled press is the best safeguard of public justice. As it is shown in France, frenzied by artificially fanned passions to blindness, the combined power of civil and military authorities cannot wholly silence the voices, growing louder every day, which demand justice, justice at all hazards.

"Electricity quickens thought as well as muscle; the telephone sharpens the mental as well as the bodily ear. Growing ease and comfort in our homes, in travel, in the sickroom, make us more sensitive for the sufferings of those who are deprived of them, and also for the aches of the soul and the stings of conscience. Organized handicraft and manual labor have increased the sum of manhood among us a million times. Despite their many drawbacks the unions are a splendid school for self discipline and self-government. They have taken the sons of toil out of their isolation, taught them the value of social order and of subordination to established laws. States within the states support each other as the pillars do in the steel framework of our modern towers of Babel. It was the confusion of tongues that marred the plan of the first one. Our workingmen understand each other; there is no speech nor language where their voice is not heard intelligently. The bugbear of a war between capital and labor is fading more and more into air, for it would be just as wise as a war would be between the wheel of an engine and the steam that drives it. Our societies for the prevention of cruelty to animals, can they fail to make cruelties to man more and more hateful?

"With the doors of our public schools open to all comers, with our colleges and universities freeing themselves ever more from dogmatic fetters and sectarian narrowness; with free libraries, increasing every year by the thousands, reaching the most outlying districts and offering their treasures to the cottager in village or hamlet; with our Chautauquas and other active societies for the diffusion of knowledge; with our charities becoming wiser and more truly charitable as the spirit of humanity spreads, and with Toinby halls and settlements and sisterhoods and brotherhoods for personal service finding ever greater favor; with pulpits on all sides in which the religion of truth is taught as well as the truths of the religion for which they stand—thus splendidly equipped we may surely approach the gateways of the centuries with the calm composure born of the confidence that humanity has now advanced too far to be forced backward to any great distance or checked for any length of time.

"Our faces are firmly set toward the rising sun, and wherever light and love and right prevail God is present and is worshipped by all his servants in divers forms, yet one in spirit and aspiration. What if our songs are 'Songs before Sunrise,' and many deep shadows of uncovered wrong and unredeemed oppression cover still the earth—the watchman on the hill cries, 'The morning cometh' and 'The counsel of the Lord standeth forever.'"

A LOOK AT THE CRUCIFIED ONE

June 12.—Matt. 27:35-50.

"Christ died for our sins, according to the Scriptures."—1 Cor. 15:3.

Altho the Scripture narrative of our Lord's crucifixion is told in a most simple and artless manner, and without apparent attempt at embellishment to give it tragic effect, nevertheless in its simplicity it is one of the most touching narratives of history. As no novel could present a more eventful life, so likewise none ends more tragically than did this great real drama set upon the stage by the Almighty, as an exhibition both to angels and to men of his Justice and Love combined. How strikingly depravity of fallen human nature was illustrated in those who witnessed our Lord's many wonder-

ful works, and then his unresisting sacrifice for our sins, coldly —without appreciation. Nothing could illustrate this better than the account of the division of our Lord's garments and the lot cast to see who would get the seamless robe, which so beautifully represented his own personal perfection, and which had probably been a gift from one of the noble women mentioned as being amongst his friends. (Luke 8:3) The climax was reached when, after finally dividing the spoils, his executioners unpityingly viewed his sufferings and death—"Sitting down they watched him there."

Moreover we are compelled to concede that while the influence of the Gospel of Christ has had a large influence upon the world of mankind, producing a civilization which certainly is to be appreciated as a great advance over more rude and barbarous conditions of the past, nevertheless, we can readily discern that under the veneer of worldly politeness and civilization there is yet a great deal of the depraved disposition in the natural heart. For are there not many to-day who, after coming to a knowledge of the facts of his case—a greater and clearer knowledge, too, than that enjoyed by the Roman soldiers—after learning of the wonderful works and of the sufferings of Christ, and that these were on our behalf, instead of falling at his feet and exclaiming, "My Lord and my Redeemer," on the contrary do just as the Roman soldiers did—"sitting down, they watch him there?" Their hearts are not moved with pity, or at least not to a sufficiency of sympathy to control their wills and conduct, and they continue to be "the enemies of the cross of Christ,"—for as he declared, "Whoever is not for me is against me."

It was a part of the ignominy which our dear Redeemer scription that was placed above our Lord's head on the cross, "This is Jesus, the King of the Jews." He knew that the rulers of the Jews had delivered Jesus to death because they were envious of his influence as a teacher; and since the charge that they brought against him was "He maketh himself a king," claiming, "We have no king but Caesar," and since by this hypocritical course they had forced Pilate to crucify him, on the claim that it was necessary to the protection of the throne of Caesar, therefore Pilate now retaliated and used their weapon against themselves. But little did he think, of course, that this was the true title of the wonderful man Christ Jesus, whom they caused to be put to death. Another evangelist tells us that the leading Jews objected strongly, but that Pilate refused to alter the inscription.

It was a part of the ignominy which our dear Redeemer bore and a part of the "cup" which he desired that, if possible, he might be spared drinking, that he was crucified between two thieves, and as an evildoer. The Apostle says that we should consider this from the standpoint of enduring contradition or opposition of sinners against himself, and suggests that it will make us stronger (not in fighting with carnal words or weapons, but) in *enduring* similar though lighter opposition and afflictions and misrepresentations.

"He suffered much for me, more than I now can know.
Of bitterest agony he drained the cup of woe.
He bore, he bore it all for me. What have I borne for thee?"

It is proper in this connection to remember that it was not the pain which our Lord endured, not the agony, which constituted our ransom-price;—it was his death. Had he died in a less violent and ignominious manner our ransom-price would have been equally well paid; but the trials, sufferings and contradictions which our Lord endured, while no part of our ransom-price, were expedient, in the Father's judgment, as being a part of his testing. The patient endurance of these proved his loyalty to the Father and to righteousness to the fullest degree; and thus proved his worthiness of the high exaltation which the Father had prepared as his reward. It was in view, not only of his humiliation to man-nature and his death for our sins, but in view also of the cup of shame and ignominy which he drained, that it is written, "*Wherefore* God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth."—Phil. 2:9, 10.

How strangely the average mind, in its fallen estate, unguided by the sound principles of judgment and the Lord's word, can be swayed from one extreme to the other. This is illustrated by the fact that many of those who wagged their heads and reviled the Lord upon the cross, and taunted him with his declaration that he was the Son of God, and with his statement respecting the temple of his body, had evidently been amongst those who heard him during the three and a half years of his ministry. Some of them probably had seen his "many wonderful works," and were among those of whom it is written, they "marvelled at the gracious words which proceeded out of his mouth;" and who said, "When Messiah cometh can he do greater works than this man doeth?" Yet when they saw the tide turned against him, and especially when the influential of their religious teachers opposed him, they seem to have been easily swayed. We feel ashamed for the weakness of our fallen race as here shown. Yet the same thing is exemplified to-day: however pure and however luminous may be the presentations of the divine truth, if the chief priests and scribes and Pharisees of Christendom denounce it, they sway the multitude: however pure and true and honorable the lives of the Lord's servants, Satan can still suborn false witnesses, and secure honorable (?) servants to slander and reproach them. But this is what we are to expect. Did not our Master say, "It is enough for the disciple that he be as his Master, and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Did he not assure us also, "When they shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven?" Thus is fulfilled in us the declaration of the prophets also, "The reproaches of them that reproached thee are fallen upon me."

The reproaches of the scribes and Pharisees were evidently the most cutting of all. When deriding Jesus' kingly office, and power, and faith in the heavenly Father, and his claimed relationship to him, they bantered him to manifest that power and to come down from the cross. O, how little they knew that it was necessary for the Son of Man to suffer these things to enter into his glory! How little they understood the divine plan, that Messiah could have no power to deliver Israel and the world from the hand of Satan and death, except he first of all should lay down his life as our *ransom* price. How thankful we may feel that our dear Redeemer was not controlled by passion and revenge, but by the Father's will and word, so that he endured the abuses of his tormenters in meekness and bowed his will to the will and plan of the heavenly Father.

And similarly how the living members of the body of Christ are misunderstood: not only by the worldly, but especially by the prominent Pharisees of to-day. Verily, "as he is so are we in this world." As the world did not understand the Master's sufferings and trials, and could not see the necessity for his sacrifice, but rather considered these as marks of divine disfavor, as it is written, "We did esteem him smitten and afflicted of God," so with the church;—the fact that God's consecrated people have his favor in spiritual and not in temporal blessings, is misunderstood by the world. They see not that the blessing of the spiritual nature and the spiritual favors which we seek are to be obtained by sacrifice of the earthly favor. But all who are of this sacrificing class, and running the race for the prize of the high calling may, with the Apostle, rejoice in the sufferings of the present time, and count its crosses but as loss and dross that they may win Christ and be found in him—members of the body of the glorified Christ.

It was not surprising that the two criminals on either hand of our Redeemer should join with the others in reviling Christ. The only little word of sympathy, however, that he received on this occasion, so far as the record goes, came later from one of these thieves. Our readers are referred to our issue of June 1, 1896, in respect to our Lord's promise to the penitent thief.

Our Lord's crucifixion took place at the sixth hour, nine o'clock in the morning—appropriately as represented in the type, for this was the hour of the morning daily sacrifice, and his death occurred six hours later, at three o'clock in the afternoon which, according to the Jewish reckoning, was the ninth hour. This also was appropriately represented in the type, for the daily evening sacrifice was offered at this hour. It was fitting also that nature should veil her glories before such a scene, and that there should be darkness. We are not, however, to suppose that it was a dense darkness, but simply darkness, as stated. Nevertheless, it must have been supernaturally dark for, as it was the full of the moon, a solar eclipse could have lasted but a few minutes at most.

It was now that our Lord uttered those agonizing words, "My God, my God, why hast thou forsaken me!" He had borne, with wonderful fortitude, the contradictions of sinners against himself, and Peter's denial, and the fact that all of his disciples fled from him, and his last hours were spent amid the jeers of his enemies; but when the moment came that the Father's fellowship of spirit was withdrawn from him, that was more than he could bear, and it is claimed that he died of a literally broken heart, and that this was evidenced by the fact that both blood and water proceeded from the spear-wound inflicted shortly after his death.

It may be questioned by some whether or not this was a failure of our Lord's faith merely, and not an actual with-

drawal of the Father's favor and communion. We hold, however, that the philosophy of the subject proves that it was the latter, and that this was a necessary part of our Lord's suffering as the sin-bearer. The penalty of Adam's transgression was not only death, but additionally separation or alienation from him of divine favor and communion: consequently, when our Lord Jesus took Adam's place and suffered in his room and stead, the just for the unjust, that he might redeem us to God by his precious blood,—it was not only necessary that he should die on our behalf, but it was also necessary that he should experience the full cutting off and separation from the Father, which was a *part of the penalty* of Adam's transgression. He was not alienated or separated from the Father as a sinner throughout the three and a half years in which he was laying down his life; neither did he suffer the full penalty during those three and a half years; but the moment of crisis came at the cross, and for at least a brief period he must be deprived of the Father's fellowship, and must thus die—*as a sinner*, for our sins; in order that "as by a man came death, by a man also should come the resurrection of the dead."

When we consider our dear Master's experience, we do well not to judge much from the last words of the dying, respecting their own spiritual state. False theories may beget false hopes in some, and lead them to believe that they are "sweeping through the gates of the New Jerusalem," when really they are sweeping through the gates into the great prisonhouse of death. The most extravagant dying expressions were not made, so far as the record goes, by the Lord or his inspired Apostles. Nevertheless they had a good hope, a firm hope, a Scriptural hope, a hope which gave them strength for the battle of life and to its very close to be faithful to the Lord and to the Word of his testimony: on the contrary, many of those who die with extravagant expressions of hope on their lips were less faithful to the Lord, less faithful to his Word, and less fully consecrated to his service. Let our faith, confidence and rejoicing be as was that of the Master and the Apostle, not so much in the experience and feelings of the moment as in God's Word and its testimony,—the "more sure word of prophecy, to which we do well to take heed, as unto a light which shineth in a dark place."

Matthew does not record the words of our Lord when "he cried again with a loud voice," but we have them from Luke and from John. He said, "It is finished! Father, into thy hands I commend my spirit."

Many false teachers tell us that nothing was finished, and declare that no sacrifice for sins was needed, and that none was given; but the testimony of the Scriptures is explicit on this subject that without a sacrifice, "without the shedding of blood, there is no remission of sins." Our Lord's sacrifice dated from the time that he reached manhood's estate, thirty years, when he came promptly to John at Jordan, and was baptized—thus outwardly symbolizing his full consecration of himself unto death, in doing the Father's will. The sacrifice there begun was faithfully continued down to his last moment. When he had endured to the very last all the ignominy, all the shame, and was finally cut off from communion with the Father—this was the last, and so our Lord indicated by the words, "It is finished." His work was finished; the redemption price was finished; the sufferings were over; he had finished the work which the Father had given him to do, so far as its shameful and ignominous features were concerned. Another part of his work remained and is yet unfinished, namely, the work of blessing all the families of the earth, bestowing upon them the gracious favor and opportunities of eternal life secured to them justly by his sacrifice for sins.

WHAT OUR LORD COMMITTED TO THE FATHER

He gave up the ghost, that is the spirit. What spirit? He did not yield up his spirit body; for at this time he had no spirit body. Thirty-four years before he had laid aside spirit conditions and nature, to become partaker of a human nature, through his mother Mary—the spirit of life which belonged to him there having been transferred to human conditions. He enjoyed and exercised this spirit of life or life-power, as the animating, vivifying principle of his human body, for thirty-three and a half years, now he was surrendering it up in death—dissolution. The crucified flesh was to be his no longer, for, as the Apostle declares, he took upon him the form of a servant, *for* the suffering of death, and not *for* the keeping of that form of a servant to all eternity. The promise of the Father was that he should be glorified with himself, and even with a still higher glory than he had with the Father before the world was,—and that was a spiritual glory, and not a human glory. He left spiritual conditions when he "was *made flesh* and dwelt amongst us;" but he trusted in the Father that when he had finished the work given him to do he should be again received up into glory—the spirit condition. Thus he said to the disciples, "What and if the Son of Man should ascend up where he was before!"

His commitment of his spirit to the Father's care implied therefore that he knew thoroughly just what death is—a cessation of being—yet had confidence in the Father that he would not be permitted to remain forever in death, but would be granted *again*, in resurrection, the spirit of life which he now laid down in harmony with the Father's will. He knew and had foretold to his disciples that he would be raised from the dead on the third day. He recognized that his spirit of life, his vitality, his being, came from the Father, originally, and was subject to the Father's power and care: and knowing that the Father had promised to give him *being again*, he here merely expresses his confidence in this promise. And his his confidence was abundantly fulfilled, in that God raised him from the dead, highly exalted in nature, not only above human nature but far above angels and principalities and powers," to the very highest plane of the spirit nature, namely, to the divine nature.

And, remarkable as it may seem, this is the very same invitation that is extended to the church of this Gospel age, that they may have fellowship with their Master's sufferings, and eventually have fellowship also with him in glory, and as "partakers of the divine nature" and its glory, honor and immortality, far above the honor and nature of angels, tho that be grand, and a little higher than perfect mankind. (2 Pet. 1:4; Rom. 2:7; Psa. 8:5) In view of all this we may well exhort one another to "lay aside every weight, and to run with patience the race set before us in the gospel, looking unto Jesus, the author of our faith, until he shall become the finisher of it."

"A SPIRIT HATH NOT FLESH AND BONES"

June 19.—Matt. 28:8-20.

"I am he that liveth, and was dead; and behold I am alive for evermore."—Rev. 1:18.

Woman had the honor of being first to be made acquainted with the fact of our Lord's resurrection, and to receive his first message thereafter. Perhaps this was in part because the feminine mind seems naturally to grasp such subjects more quickly than the masculine mind, by what is sometimes termed intuitive faith, in contradistinction to what might be termed analytical faith. Or this may have been as a special recognition of woman's tender sympathy, which sought the earliest opportunity to bring balms and spices and to otherwise show sympathy and love for the deceased. At all events the women, who were earliest at the sepulchre, had a rich reward for their service, and for the love which prompted it.

They were fearful and surprised when they received the angel's message that Jesus was risen; yet they grasped the fact by "intuitive faith." As they eagerly ran to carry the joyful news to the brethren, Jesus met them in the way, revealing himself in such a body as they could recognize. They worshiped at his feet, and held him fast, as tho fearful that he would leave them; but the Master consoled them, and sent them on their journey as bearers of his message to his disciples.

His words, "Touch me not, for I am not yet ascended to my Father . . . and to your Father, to my God and to your God" (John 20:17), were doubtless uttered at this time, and need examination; because they have been sadly misconstrued. Professor Young's Lexicon shows that the word here rendered *touch* has the significance of "*hold-on*." Mary evidently had already *touched* the Lord, for, as Matthew declares, they were holding the Lord by the feet. They evidently were fearful that the power which had raised our Lord would transport him elsewhere. Probably, too, from the time the angels told them that he was risen, they had been discussing the matter and remembered that he had so told them and had said that he would "ascend up where he was before." So now, when they saw him and really embraced his feet they feared to let go, lest they should see him no more. From this standpoint of view our Lord's words plainly meant: Do not hold me as tho fearful that you will never see me more; my time to ascend to your Father and God and mine has not yet come. Go carry the news to the brethren. And remember that my God is your God, my Father in heaven is your Father in heaven.

In view of the fact that our Lord thus sent women as his special messengers, we may well consider it as an indication

to us that while the Lord and the Apostles never commissioned women to take the chief and public place in the preaching of the Gospel, yet they have a good place in this great service of the truth, a not less noble, tho less public mission in connection with the promulgation of the Gospel. It is safe for us to suppose that the natural tenderness and love supplemented by the holy spirit of love, fits and qualifies her for many important tho less obtrusive and aggressive services for the Lord and his people. And happy are the brethren, and happy the sisters in the church of Christ, where their mutual helpfulness in the service is recognized, and where each co-operates with the other, and seeks to follow as nearly as possible the divine order and custom in the use of their respective talents. See "Man and Woman in the Divine Order," in our issues of July, '93.

The narrative of the sealing of the sepulchre and the setting of the watch, lest the disciples should steal away the Lord's body, seems to show conclusively that the religious leaders of the Jews were thoroughly blinded, and that our Lord's character, works and teachings, had no influence whatever upon them;—that they had not the slightest suspicion of who he was, nor of the fulfilment of his prediction that he would arise from the dead. Their only thought was that a fraud might be perpetrated by his disciples. But their evil suspicions were overruled by the Lord for good, and became a testimony of the truth, and an assistance to faith on the part of believers.

It was not necessary to our Lord's resurrection that the stone before the sepulchre should be moved, and the body from within also be removed; because the body which he has now is no more his former body of flesh than that body of flesh was his former spirit body, which he had before he became a man: nor were the atoms of matter composing this earthly body transformed into spiritual atoms to compose his spiritual body, any more than our natural bodies will be our spiritual bodies, if we have part in the first resurrection, or their elements be required from which to construct our spiritual bodies. The Apostle Paul makes this very clear by his statement, "there is an animal body and there is a spiritual body."

These two kinds of bodies are dissimilar. A fleshly, an earthly or animal body is composed of flesh, blood and bones; but, as our Master declared, "a spirit hath not flesh and bones," etc. As our Lord could not use his heavenly or spirit body, when he came to be man's substitute and ransom price, and as he was therefore obliged to lay aside the glory of that higher nature and humble himself and take "the form of a servant, *for the suffering of death*," so, when he had finished the suffering and death, finished the work that the Father had given him to do, and was to be received up again into the glory which he had with the Father before the world was, the human body would no longer be suitable. He must have again a spirit body. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The form of a servant would not be suitable for him whom the Father delighted to honor and to highly exalt even above his former glorious station—"far above angels and principalities and powers and every name that is named." He therefore must be given a glorious body, "the express image of the Father's person,"—and such his resurrection body was.

It is difficult for some, because of long established habits of incorrect thought on this subject, to realize what the Apostle Paul means when he says, "Tho we have known Christ after the flesh, yet now henceforth know we him [so] no more," or what the Apostle Peter means when he says, "He was put to death in the flesh, but quickened in spirit." Just what this means may be seen with greatest clearness, perhaps, from the words of the Apostle Paul, in describing the resurrection of the overcoming church, the first [chief] resurrection," in which all the members of the body of Christ are to share, with their Head and Lord. Since we are to know "the power of his resurrection" as members of his body (Phil. 5:10), it follows that any description that we can obtain of what our resurrection will be, must of necessity be a description also of his resurrection, since we are to share his resurrection—the first resurrection.

Concerning this first resurrection, the Apostle teaches that not the body that is sown will be raised, but another body, according to divine arrangement. And contrasting these two bodies, the one which we now have, and the one which we shall have, he declares that the body which dies is sown in corruption, the body which shall be is raised in incorruption; the body which dies, dies in weakness, the body which shall be raised will be raised in power; the body which dies, dies in dishonor, the body which is raised will be raised in glory. The body which dies is a natural body, an animal body, an earthly body; the body of the resurrection will be a spiritual body, a heavenly body, not flesh and blood--not a human body.

The point of connection between our Lord's earthly body and his spiritual body is confused in the minds of many by reason of a certain fact which is not generally taken into consideration, namely, that our Lord, after his resurrection, had a work to do with his disciples to establish their faith in his resurrection, and to prepare and equip them for the work before them, of proclaiming the gospel to every creature. Because they were still *natural men*, and had not yet fully received the baptism of the holy Spirit which came upon them at Pentecost, after Jesus was glorified, therefore they were not prepared to understand or appreciate spiritual things; as the Apostle Paul declares, "The *natural man* receiveth not things of the spirit of God, neither can he know them, for they are spiritually discerned." But it was necessary that the disciples should believe in the Lord Jesus Christ, before he ascended to the Father, in order that they might be in the proper attitude of heart to be made the recipients of the holy spirit at Pentecost, for it was not to come upon unbelievers, but upon believers.

In choosing how he would reveal himself to his disciples and make known his resurrection from the dead, our Lord surely chose the best method; and yet his method was different from that which he afterward adopted in dealing with the Apostle Paul. To Paul he showed his real body, the brightness of which affected his eyesight, making him blind, and felling him to the earth; shining, as he declared, with greater brightness than the sun at noonday. Had our Lord appeared thus to the women when they went to the sepulchre, or to the disciples, as he met them subsequently, the effect would have been much less favorable than by the method which he did pursue; they were already astounded enough, at the wonderful things which had transpired in the preceding few days. He therefore adopted the method which had been in vogue previously, the method used by angels sent on special missions to men, and by our Lord himself on some of these missions, before his nature was changed—before he "was made flesh"—while he was still a spirit being. For instance, he appeared as a man to Abraham, and talked with him and ate with him; but that appearance to Abraham was not a change of nature, but merely a vailing of the heavenly nature in a body of human flesh. Thus vailed, he could talk with Abraham and Sarah and do so without alarming them. Just so it was after his resurrection; altho he was no longer a man, but had become a partaker of the divine nature, and the express image of his Father's person, yet he appeared *as a man*---and in different forms at different times; once as the gardener, to Mary; again as a stranger, to the two who went to Emmaus; and again, in the upper room, he appeared in a body like to his former self, bearing marks of the nails and of the spear. This was to convince Thomas, who declared that otherwise he would not believe in the resurrection; nevertheless with the desired evidence the Lord gave a gentle reproof to the effect that others, who could believe without demanding that physical test, were the more blessed.

Even as it was, with all these precautions and evidences to the "natural man," we are informed that tho they worshipped him, "*some doubted*." If he had appeared to them as he appeared to Saul of Tarsus later, can we doubt that they would have been perplexed more than enlightened? They would have been unable to recognize that it was the Lord who had previously been a spirit being, and who became a human being for our redemption, who had now been revived from death, no longer a man but a spirit being: that now he possessed all the powers of a spirit being, to appear in any form found desirable—as a burning bush or as a man, as a fisherman, or as a gardener, or as a wayfarer, or as his former self. As the Apostles had time to gradually take in the situation, they understood that it was he, their Lord, yet that he was now *changed*, and totally unlike his former self, and without human limitations. They were not prepared to understand the meaning of the teaching that we must all be "changed," in the twinkling of an eye, during the last trumpet, in order that we may "be like him, and see him as he is"—not as he *was*, nor as we *are*.

Our Lord's message, "All power is given unto me in heaven and in earth," is in sharp contrast with his previous utterances, prior to his resurrection, while he was finishing the work of sacrifice which the Father had given him to do. Then he had said repeatedly, "Of my own self I can do nothing; as I hear I speak." What was the change? Why now speak of himself so differently—as possessing a power which he previously disclaimed? It was because he had been "changed."—He was no longer the man Christ Jesus, to suffer death; but having suffered it he was now risen, glorified, "Lord of all." His own trial and testing for worthiness to be heir of all was past. His resurrection as a spirit being was the evidence that he was accepted as "worthy to receive glory and

honor, dominion and might, forever and ever." And not only so, but by his death he had purchased humanity and all the hopes, privileges, rights and interests originally belonging to humanity, as well as those conferred upon it through the divine oath of promise to father Abraham, to Isaac and Jacob, and David. These words, then, were a modest announcement of the great victory won for himself, and for Adam and his race.

Such an announcement of his own victory and of the purchase of mankind, and of his present power, therefore, to uplift mankind out of sin and out of death was a proper prelude or preface to the commission which he then and there gave to the Apostles, saying, "Go ye, *therefore*, and teach all nations."

His own teaching and that of the apostles had previously been confined to the Jewish nation, in harmony with God's covenant with that people, through Moses; but now, having sealed the New Covenant* with his blood, having consummated this New Covenant, ratifying it at Calvary, he was authorizing that it be put into operation. Now was the proper time, therefore, to declare it to be both broader and deeper than the Law Covenant instituted by Moses, (1) in that it is not confined to Israel after the flesh, but is for all nations, (2) in that it is efficacious to the *perfecting* of all those who come unto the Father through its mediator, and according to its terms, and not merely a temporary asistance.

The teachings which were to be presented to the nations are specified by our Lord as being—"Whatsoever I have commanded you." This, then, proves that the kernel of the Gospel is not the Jewish Law, nor certain scientific theories and abstruse problems; but the simple teachings which our Lord delivered to the apostles. What were these?

(1) He taught that all men were sinners.

(2) That he came into the world to "give his life a ransom"—a corresponding price for the sins of the whole world.

(3) That no man could come unto the Father, but by him.

(4) That all who would come by him must, in addition to the exercise of faith in him, also take up his cross and follow him.

(5) That all believers are one with him, as the branches of a grapevine are parts of the vine.

(6) That every branch to abide in him must bring forth fruit, else it will be taken away.

(7) That those who trust in him are to hope for and to expect his second coming—"I will come again, and receive you unto myself."

(8) That the ultimate end of our hope for all promised blessings is in and through a resurrection of the dead.

(9) That love is the law of the New Covenant—"Thou shalt love the Lord thy God with all thy heart, mind, soul and strength; and, thou shalt love thy neighbor as thyself."

We are fully authorized, therefore, to teach and to believe that these are the points of faith and practice which are necessary to both Jews and Gentiles who shall be favored with the call of this Gospel age; and that nothing else is necessary or pertinent to the "doctrine of our Lord Jesus Christ" or "the faith once delivered to the saints." Whoever makes *tests* greater or lesser than these is in error.

Our Lord's statement that he would be with his people always even unto the end of the age, no more signifies that he did not leave the world, than it signifies that his hearers would continue to live until the end of the age. His words here are not to be understood as contradictory of his words elsewhere; but they should be understood in harmony with other statements, to the effect that, while he would be absent from his people during this age, having "ascended up on high, there to appear in the presence of God for us," nevertheless, his power and spirit and care and love would be with his people throughout the age; to guard their interests, to overrule in their affairs, and to cause that all things should work together for good to them that love him;—until in the end of the age, according to his promise, he would appear a second time, not as a sin-offering, but unto salvation—to receive his church unto himself in glory, and to bless the sin-sick and blinded world with the true light.—John 1:9.

* See issue June 15, 1919, for critical examination of Covenant articles.

VOL. XIX ALLEGHENY, PA., JUNE 15, 1898 No. 12

MEAN CHRISTIANS AND NOBLE UNBELIEVERS

1 COR. 1:26.

Surely none will dispute the statement that there are noble characters amongst unbelievers as well as amongst Christians; neither will anyone of experience dispute that there are mean people amongst Christians as well as amongst worldly. But how shall we account for this? Should we not reasonably expect that the noble principles of true Christianity would attract all the best minds of the world, and rather repel the meaner dispositions? Should we not expect that the doctrines of Christ, the spirit of his teachings, namely, meekness, gentleness, brotherly kindness, love, would attract all who have sympathy with these qualities, hence all of the nobleminded of the world? And should we not likewise expect that since the Scriptures and the spirit of the Lord condemn all anger, malice, hatred, envy, strife, backbitings, evil speakings, impurities, etc., that all those who have sympathy with such works of the flesh and of the devil would be repelled by the Gospel of Christ?

Whatever the tendency of our mental philosophy on the subject, the facts of the case prove to us that proportionately a larger number of the world's nobleminded children reject the Lord and his Gospel, and that a larger proportion of the world's ignoble children accept the Gospel of Christ. The still more interesting and perplexing question therefore is, how shall we account for this very peculiar condition which seems contrary to all and every expectation?

We account for it along the lines of our Lord's statement, that he came not to call the righteous but sinners to repentance. True, there is none righteous, no, not one: all have sinned and come short of the glory of God; the fall of father Adam involved every member of his posterity; hence all are sinners and all need the grace of God in Christ for the forgiveness of their sins: but those who find themselves morally and intellectually less fallen than some of their neighbors are inclined to a self righteous feeling, even tho they would disclaim perfection. They are therefore the less inclined to acknowledge themselves to be nothing, unworthy of divine favor, and to bow themselves in the dust at the foot of the cross, and to receive, as an unmerited gift of God, the boon of eternal life through Jesus Christ our Lord.

THE NEED OF THE GOOD PHYSICIAN NOT REALIZED

They feel that some of the more degraded of the race do need divine pity and forgiveness, and they feel glad that God has compassion for these, and will help them; but somehow they feel that they do not need the imputed robes of Christ's righteousness to cover them; they feel as tho they are so respectable that if God accepts anyone to a future life he will surely not exclude them. They look about them and compare themselves with Christians, and often with a large degree of complacency assure themselves that their ideas of right and wrong and of moral responsibility, and of benevolence, etc., are higher, nobler, better than those of professed Christians: and say to themselves, God is just, and while I am not perfect I am a great deal better than the majority of Christians, and I am sure, therefore, that God in *justice* will take as much care of me as he will of others who I see are inferior to me in some of the good qualities of heart and mind. Like the Pharisee of old, they thank God that they are not as other men and neglect "the only name given under heaven or among men whereby we must be saved."

The class we are describing is a numerous class, more numerous than many persons would suppose until they reflect on the subject. And it includes many far from hypocritical who have never understood the gospel. Several of the presidents of the United States, have been men of this class,—reverent toward religion, moral in their course of life, just in their dealings—for instance, Lincoln and Grant; and we merely mention these as ensamples of a class. Besides, many properly of this class are either church attendants or church members. They appreciate the fact that directly or indirectly the moral uplift of civilization is associated with Christianity and are pleased to take their stand on the moral and popular side, tho they have never accepted at the hands of divine grace the forgiveness of sins through faith in the precious blood of Christ.

We see their difficulty: it is that they do not recognize that the Lord is dealing upon principles of strict justice and law. Divine and justice declare that all imperfection is contrary to God, that God's work was perfect originally in

Adam, and that he never can accept to harmony with himself anything that is imperfect. They fail to see that under this law, whoever is guilty in that which is least, is nevertheless *guilty;* and comes under the same death penalty with him who is guilty of many and more serious offences. Since, then, all men are imperfect—none absolutely righteous—the one sentence of death grasps every member of the human family. And there is no door of escape from death, no door of entrance into life except the one which God has provided—Christ Jesus, the righteous, who became man's Redeemer by the sacrifice of himself. He who fails to go through the door never attains to life, however much he may strive against sin, and however closely he may approach to the door. Only passage *through the door* can mean an entrance into eternal life. "He that hath not the Son shall not see life, but the wrath of God [the sentence of death] abideth upon him."—John 3:36.

The same philosophy of the subject shows to us why it is that a proportionately larger number of the world's ignoble than of its noble children come to Christ. Only those who feel that they are sinners, who feel that they need relief from sin, appreciate the offer of forgiveness. Only the sick, who realize that they are sick, feel their need of the Great Physician. Many indeed seek the Lord's grace because they realize to some extent their own fallen, degraded condition, and that they are *meaner people than others;*—only this seems to awaken them to a realization of their position; only this leads them to cry out, "Have *mercy* upon me, thou Son of David." And this attitude of the realization of personal *unworthiness* of the divine favor is necessary to all who would accept the grace of God on the only conditions upon which it is offered.

Having thus found the philosophical basis of our subject, we proceed to inquire concerning the result. What is the legitimate result of acceptance of Christ? We answer, The inevitable result of a proper acceptance of Christ, under the terms of the New Covenant must be moral uplifting; because the condition upon which Christ receives anyone is, that he desires not only to be forgiven the sins that are past, but he desires also to forsake sin for the future. The lower he may be in the scale of morality the more radical will the change eventually be, but the less proportionately will he realize at the beginning of his conversion all the steps of purification, of word and thought and act, which lie before him in the Christian pathway. He will at first think merely of the reform of the grosser manifestations of sin, but step by step and lesson by lesson he will be instructed by the great Teacher, and brought onward in knowledge and in appreciation, and in character upbuilding, if he continue in the school of Christ.

The requirement of the great Teacher, through the Apostle, is that those who come unto him, in full consecration, after being accepted on the ground of faith, must at once begin to "put away all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." Whoever will not make the attempt to do this will not be continued in the school of Christ, because he has not his spirit, and not having his spirit he is "none of his." "Whosoever practices sin [knowingly, willingly] is of the devil." (1 John 3:8) Nevertheless it may require years of schooling and discipline under the Great Teacher before some of those who were deeply sunken in the mire of sin and selfishness, and many consequent meannesses of disposition, become even moderately or passably good, noble characters. Character is more like the oak than like the mushroom: it requires time for its development. Yet, as the oak might be quickly killed with an axe, so even a strong character might be quickly undermined, prostrated, overthrown by sin. In other words, upward development is slow, but downward tendencies may take effect rapidly, if permitted. Consequently many Christians can see that while the religion of Christ has done much to help them and their friends out of the miry clay of sin, and to put them on the Rock, Christ Jesus, and has cleansed them from many of the defilements of the flesh, and many of its meannesses of disposition, yet perhaps after ten, twenty or forty years of such discipline and perserverance, they may with surprise behold some unbeliever whom they must acknowledge to be their equal in moral probity, uprightness or generosity.

THE LAW OF HEREDITY INVOLVED

The question arises, How is this? We answer that as moral deflection affects the children to the third and fourth generation, so moral attainments may affect the children to several generations. Hence parents who have been upright and Godfearing, who have endeavored to cultivate in themselves the graces of the spirit, not only benefit themselves, and approach more nearly than at first to the grand standard of perfection, but their children will be born with *better natural* qualifications as well as under conditions more favorable to righteousness and nobility of soul. For the *heart* attainments of the parents are reflected in the physical conditions of their children.

And this, by the way, proves conclusively that many professedly pious parents are less noble at heart than we could have hoped; for if, during the period of conception and gestation, parental thoughts, feelings, sentiments had been cultivated along the lines of nobility, purity, holiness, reverence, benevolence, justice and love, their children would show it; and results would be blessed both to the children and the parents. The *natural* qualities of the child were *willed* to it before its birth, chiefly by the mother, and the mother's ideals were considerably those of the father if they were well mated. Christian parents should awake to their responsibilities in the exercise of their procreative powers entrusted to them by the Almighty. It is a disgrace to our civilization that so many in civilized lands are *low-born,* even amongst those who recognize the laws of heredity and who carefully guard the breeding of their cattle and sheep and dogs and horses: it must be that the influence of the parental *mind* upon posterity is not recognized. Let these thoughts not only guard parents in respect to future offspring, but also make them very patient and painstaking with present children when attempting to train out of them blemishes of character which they helped to implant. The first duty of a parent to his child is to give him the most favorable start in life within his power.

The children of Christian parents, favorably bred, if they also become Christians and begin a warfare in their own hearts against moral uncleanness and sin, and against all the mean and selfish propensities of the fallen nature, may, by the grace of God, attain to a moral position higher than that attained by their parents,—through putting into practice the instructions of the great Teacher. But here comes in another side of the question: God does not accept the children of believers on account of parental faith beyond the period of their minority. So soon as years of accountability have been reached, a personal covenant with the Lord is required, if they would be his in any special sense; otherwise they are reckoned as being of the world and under its condemnation, and not under the justification which extends only to believers and their minor children. (1 Cor. 7:14) God makes the entrance into his family and school an individual matter.

And here we find the secret of how it comes that some of the noblest men of the world are not the Lord's people. They are the children of some whose feet have been lifted out of the miry clay of sin; they have inherited through their parents a share in the uplifting which the teaching of Christ brought into the world, amongst those who follow his teaching. Thus we see that Infidelity has nothing to boast of in its noblest sons, for what they have that is noble and great came generally through the belief, the faith, of their ancestors. On the contrary, the tendency of unbelief is toward sin and its degradation. It may not come in one generation, or it may. The son of noble Christian parents who has inherited a more noble mind than the masses, may maintain that mind to some extent through life, and if he take pride in his morality he may, at least on the surface, keep up a good appearance, and may transmit some of it to his posterity. But eventually selfishness will undermine and destroy nobility, and we may as surely expect a *degradation* in the posterity of such who do not receive Christ, as we may expect an *advancement* on the part of all who do accept Christ.

ILLUSTRATED IN THE PRIMITIVE CHURCH

The general operation of this law can only be appreciated as we look out over a grand scope of territory and over centuries of time. As we look back to the days of our Lord and the apostles, we find that the Gospel laid hold upon the very class that we have here described, the publicans and sinners, the lower classes, while it was rejected by the worldly-wise, the hypocrtical and the pharisaical, who were morally and intellectually the superior class, and on this very account rejected Christ;—not feeling their need of a Saviour. Looking intently at the Gospel church, with its lowly beginning, in the poorest class, we find that whoever entered the school of Christ and was taught of him was uplifted by obedience to that Teacher. This higher teaching of the Master, to the effect that we should love not only one another, but should sympathetically love even those who hate us, who malign us and who persecute us, saying all manner of evil against us falsely, for his sake; and that divine blessing rests upon the meek, the patient, the humble, the peacemakers; and that the sum of all graces is love; became the standard among his followers. We find the very same teaching coming from the humble fishermen and publicans who accepted him, and whom he sent forth as the Apostles of his grace.

For instance, we find the Apostle Peter saying, "Add to your faith patience, experience, brotherly kindness, love." We find the Apostle John saying, "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" We find the Apostle James saying that all who are taught of the Lord should "show out of a good conversation [life] his works with meekness of wisdom, but if ye have bitter envying and strife in your hearts, glory not . . . Submit yourselves to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren." "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

We hear the Apostle Paul, who once was of the nobler, the Pharisee class, giving utterance to the same truth, and in all humility acknowledging that "there is none righteous, no, not one," and explaining that only as we accept Christ have we the forgiveness of sins or reconciliation with the Father; and explaining further that having put on Christ we should be new creatures in him; that old things should be past and gone, forever, and that we should walk thenceforth in newness of life, not according to the will of the flesh but according to the purpose of the Lord. Hear him exhorting those who have taken the *name* of Christ, assuring them that they must also take his *spirit* or disposition, and have the same mind [disposition] which was also in Christ Jesus our Lord, a mind in opposition to sin and meanness and selfishness, a mind in harmony with truth and goodness and purity and benevolence, love.

And he explains, this, saying: "Love worketh no ill to his neighbor; love is the fulfilling of the law. Let us therefore cast off the works of darkness, and let us put on the armor of light: let us walk honestly. Put ye on the Lord Jesus Christ, and make no provisions for the flesh to fulfil the lusts thereof. Recompense no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink."

He explained in particular the love which is the essence of the spirit of God, the spirit of Christ, which all followers of the Lord must have if they would be and continue to be his, saying: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

"THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE"—Psa. 19:7-14

It would be impossible for any class of people, however mentally and morally degraded they might be, to receive such instructions into good and honest hearts, without being uplifted by them, made more noble, more Christlike, more Godlike. It does not surprise us, therefore, to find that in the first century even, the Lord's people became noted for their high principles and morality, insomuch that the masses of the people "took knowledge of them that they had been with Jesus and learned of him." Then we see how the adversary corrupted the truth from the simplicity in which it was presented by the Lord and the apostles. We see forms and ceremonies, genuflections and masses, bondage to creeds and theories of men, taking the place of the pure Gospel of Christ, and we note the result, that in proportion as the teachings of Christ were ignored, in the same proportion superstition came in, and the spirit of Christ was lacking.

Nevertheless, with all the corruption which came into the world with the second century, there was a sufficiency of the true spirit intermixed with the error to work a vast reformation in the savages of Europe, and to bring them into a condition of civilization higher than that of the rest of the world. And when in the divine providence the Reformation movement was inaugurated it lifted the same class of people immeasurably higher in moral tone. It restored much of the primitive purity of Christianity and of the spirit of Christ; and in proportion as the Word of God has been free amongst the people, and in proportion as they have received it gladly and have permitted its ennobling sentiments to germinate in their hearts and bring forth its fruitage, in this proportion we have seen the peoples which came under the direct influence of the Reformation lifted still higher than the remainder of the world.

THE WASHED SOW STILL CRAVES THE MIRE

In all this we observe the principle at first set forth; namely, that it is the spirit of Christ, the spirit of truth, the spirit of righteousness from the Word of the Lord, which is the civilizing, enlightening and ennobling influence which has wrought the marvelous changes of this Christian era and especially of this last century. Papacy and sectarianism hindered but could not thwart its influence. It still continues to take hold of the *lower classes* of society, and lifts them up; and the tendency is still observable, that when they are lifted up they are the less likely to be appreciative of the divine goodness. Thus it is that not many great, not many learned, not many wise according to the course of this world, hath God chosen; but the poor of this world, rich in faith, to be heirs of the kingdom.

The broader and clearer our views of the situation, the more will we be able to sympathize with those of our brethren in Christ who by nature are mean, ignoble, selfish, lacking in benevolence of thought and word and conduct. When we realize that God has accepted them,—not because of their good and noble character, but because they admit its deficiencies and because they desire to become reformed, transformed, by the renewing of their minds—then all who have the Lord's mind or spirit will likewise receive them. In proportion as we have the mind of Christ, the holy mind, we will view them from the divine standpoint of sympathy for their weaknesses and ignoble qualities; and instead of condemning them and spurning them and cutting their acquaintance, because they do not come up to the noblest standards, we will desire all the more to help them up and seek kindly to point out to them the matters which they do not clearly see. We will be patient with them as we see them striving to overcome. We will realize that they contend against a mental disease that they have to some extent inherited, and which can only be gradually eradicated.

From this standpoint we will learn to view them and to think of them not according to their flesh, not according to their natural tendencies and dispositions, but according to the spirit, according to the intentions of their minds, according to their covenant with the Lord. Thus, as the Apostle declares, we know each other no longer after the flesh, but after the spirit. Each one who has accepted God's grace under the New Covenant, and become a partaker of the spirit of holiness, and is striving against sin in all its forms, —in thought and word and conduct,—all such are striving for the grand perfection of character of which our dear Redeemer is the only perfect illustration. All such confess themselves imperfect copies of God's dear Son and seek to grow in his likeness. All such are seeking to put away all the works of the flesh and the devil,—not only the grosser evils (murder, theft, etc.), but also the more common elements of an ignoble, perverted nature, anger, malice, hatred, strife, etc. And all these are seeking to put on more and more the complete armor of God, and to resist sin; and to cultivate in themselves the same mind which was also in Christ Jesus,—meekness, patience, long-suffering, brotherly kindness, love.

"SEE THAT YE LOVE ONE ANOTHER"

Let us (Christians), then, take a broader view of matters, and especially of all who have named the name of Christ, and who give any evidence of seeking to walk in his footsteps. Let our love for them cover not only the little, trifling blemishes and differences from ourselves, but let our love cover also a multitude of imperfections in their flesh, so long as we see that their hearts are loyal to the Lord, and that they are seeking to walk not after the flesh but after the spirit; so long as they profess to be seeking to get rid of the meanness and selfishness and littleness of the fallen nature and to cultivate in themselves the nobility of character which belongs to perfect manhood, the image of the divine nature.

And let each one who has taken the name of Christ be on the lookout to apprehend and eradicate every trace of the meanness, selfishness, rudeness, dishonesty, which as members of the fallen race still cling to us and are become so much a part of us that we are often disposed to call them *natural* traits. Let us remember that, even if our Lord and our brethren in Christ overlook these blemishes (rightly distinguishing between the "new creature in Christ" and these contrary elements of his old nature reckoned dead), yet the world cannot so distinguish and will charge to the cause of Christ all the faults and imperfections they see in his professed followers. Thus that holy name is profaned among the Gentiles, daily, by many.

Let us remember, too, that ill-nature cannot be transformed to good-nature in a day; the transformation of mind and speech and conduct requires patience and perserverance; but it can be accomplished by those who have made the New

Covenant* and who are obedient to the commands of the Great Teacher. "See that ye refuse not [obedience to] him that speaketh from heaven." Whoever neglects his teachings, neglects the great salvation offered during this Gospel age at very least; for none will be amongst the elect except those who in their hearts at least are noble, true and good.

If all could fully realize the influence of our minds over our own bodies, as well as their less direct influence over the minds and bodies of others, a great *Thought-Reform Movement* would speedily begin in the world; and especially amongst God's consecrated people. Surely, such should co-operate with the inspired prayer—"Create in me a *clean* heart [will], O God; and renew a right spirit [disposition]. . . . Then will I teach transgressors thy ways, and sinners shall be converted unto Thee."—Psa. 51:10, 13.

* See June 15, 1919, for critical examination of Covenant articles.

"THE WANING OF EVANGELICALISM"

" 'What remains but the teaching of catastrophe? The ax will be laid to the root of the tree.' In such a manner Richard Heath closes a striking article, bound to create discussion, in *The Contemporary Review* (May). It is an indictment of the Evangelical movement started by Law, carried on by Wesley and Whitefield, later by Finney, later still by Moody, Spurgeon, and 'General' Booth, for its neglect of a great opportunity, its failure to interpret God's message in history, its disloyalty to the masses, and its blindness to the great truth of the unity and solidarity of humanity. As a result of all this, it is a waning movement—rapidly waning. It has failed to hear the voices of the prophets—of Maurice and Carlyle and Ruskin and Tolstoi. 'What remains but the teaching of catastrophe?'

"Mr. Heath's article is divided into four parts, the first of which describes the rise and spread of Evangelicalism, the second arrays facts showing its decline, the third aims to dispel the idea that this decline is due to agnostic or skeptic views, and the fourth is an attempt to portray the real causes of decline. By Evangelicalism he means the movement that is really one in doctrine with the Methodist revival movement of the Wesleys, being based upon the fall of man, the sacrifice of Christ not only on behalf of man but in place of man, grace the sole originating cause of man's salvation, justification the sole instrumental cause, the need of a new birth, and of the constant and sustaining action of the holy spirit. Those doctrines were already imbedded in the formularies of the church of England and Nonconformist creeds when the Evangelical movement began. But the revivalists took them seriously and lived up to them. The movement has spread to vast proportions. Revivalism has been its most characteristic feature, but not its chief source of influence. Two hundred thousand sermons every Sunday—more than ten million a year—can be attributed to it. Thousands of missionaries have been sent out by it, great non-denominational and non-ecclesiastial societies have been formed by it, a vast number of churches and chapels have been built by it. It awoke English religion out of its torpor, has produced generations of remarkable pulpit orators, and attained such power that it may be called *the* English religion of the nineteenth century, and became a leading if not *the* leading fact in the history of English-speaking lands for two centuries.

"Now the movement is waning. In the church of England, the Evangelical clergyman may say with the lonely worshiper of Jehovah:

" 'I watch, and am become
Like a sparrow alone on the housetop.'

"According to the Bishop of Liverpool, 'the Evangelical clergy are to day but a small minority of the church of England.' The great Evangelical institutions are burdened with growing deficits. The Evangelical denominations are declining in membership, or at least not keeping pace with the population. The Baptists (in England) just about keep pace with the population. The Wesleyans increased but five per cent from 1888 to 1896, while the population increased 7½ per cent. In Birmingham and Liverpool, while the church accommodations have been greatly enlarged since 1861, the attendance upon the services has actually decreased. In this country a similar waning of power is seen in the fact that the Congregational and Presbyterian bodies returned, in 1896, 3,000 churches which did not report a member added in the previous year by profession of faith. In Europe we find the same state of things, but much aggravated. The *Huguenot*, a monthly organ of the Reformed churches of France, declared in 1893 that the French Protestant churches are declining at the rate of one church (6,000 members) a year, and at this rate there will be no more Protestants in France at the end of the next century. In Berlin, it is said, only 10 per cent of the population attend church and in Hamburg only 12½ per cent. If these figures and facts are not convincing. Mr. Heath refers us 'to the voice of the people,' as heard in the letters from the working classes sent in 1897 to *The Methodist Times*, of London, in response to an invitation to them to tell the reasons for their non-attendance at church.

"Very briefly Mr. Heath dismisses the surmise that general agnosticism is to blame for this alienation of the people from the Evangelical churches. 'All who really know the people,' he asserts, 'know that they are quite as truly religious as they ever were, and those who have mingled freely with them must feel that it is not Christianity as taught in the New Testament, but as practically exemplified by the nineteenth-century Christianity, that they repudiate.'

"What, then, is the reason for the waning of Evangelicalism? Says Mr. Heath:

" 'Evangelicalism, coming into existence under an extremely individualistic and competitive order of things, has seen nothing in the Gospel but a plan of individual salvation. It has had but little idea of the common salvation, of the unity of mankind in Christ, and of the mutual responsibility of all men. It has hardly seemed to understand that a divine Helper was in *the world*, opening men's eyes to what is evil, gradually giving them higher notions of what is right, and a better judgment as to the real good and the real evil, and, failing to comprehend this, Evangelicalism has never understood the age in which it has run its course.'

"The attitude of the early Evangelical leaders, Wesley, Whitefield, Howell Harris, Fletcher, and others, in condemnation of the French Revolution and the American Revolution, are cited in illustration of the above statement. Hannah More published with 'the approbation of the whole Evangelical party' her 'Village Politics; or, Will Chip,' ridiculing the notion of equality and fraternity. The power and energy of Evangelicalism have been centered upon the upper middle class, whose sole idea of life was to struggle upward, let the rest of mankind sink as they might. Its dependence on this class has made Evangelicalism 'shut its eyes more closely than ever to the great social revolution which, commencing in the last century, is still going on.' Mr. Heath continues his indictment:

" 'Evangelicalism has denied God in history, has refused to recognize his providential government of the world, or if it has not formally taken up this infidel position, it has treated the question with a true English contempt for consistency. God was in the Reformation, but not in the Revolution. He came to judge Christendom in the sixteenth century, but not in the eighteenth. It is this indifference to truth, when truth interferes with prejudice and interest, that has done so much harm to Evangelicalism.

" 'For this blindness to the great social sunrise which has lit up the whole century, and is gradually leading to the emancipation of the laboring classes in Europe and America, has lost Evangelicalism the opportunity it has desired—to be the herald to them and all the world of the great salvation. And still more this blindness has strengthened in it that hardness of heart and contempt of God's Word and commandment which characterizes the whole of Christendom, and which is one of the reasons why its official representatives have not only lost their hold on the masses, but have driven into antagonism so many of the more conscientious and finer souls in Europe and America.

" 'This hardness of heart has not only appeared in the methods at times adopted by Evangelical revivalists, but more especially in the astonishing lack of Christian brotherhood displayed in all sections of Evangelicalism, even to the point of permitting those who have worked for the Gospel as their agents and representatives to sink into being recipients of parish relief or to die in the hospital or workhouse. And in that class which has afforded Evangelicalism such support, and whose families have been its peculiar domain, how many hundreds of merchants, traders, and farmers, of whom it has made much in their prosperity, has it allowed, when ruin overtook them, to die broken-hearted or in bitterness of spirit?

" 'Contempt of God's Word and commandment is a serious charge, but can it be said to be too severe a description of a movement which has systematically and persistently ignored the main teaching of the Gospels? If in Christ, as Evangelicalism has always taught, 'dwelt the fulness of the Godhead bodily,' if he was in fact the divine Wisdom teaching men the

true way of life, how can Evangelicalism be acquitted of contempt of God's Word when, in place of obeying his commandments, it has led its followers to regard the Sermon on the Mount as an impossible ideal which no sensible man could really think of taking as a rule of life?—causing men, therefore, to regard God's Word as something Quixotic and Utopian.'

"Because of this 'hardness of heart' Evangelicalism has failed to understand contemporary history, failed to see that revelation is continuous, failed to recognize the great truth of the unity and solidarity of humanity.

"The old Evangelicalism is waning; but this waning may precurse a new waxing:

"'As among the decay of a past summer we often see, ere winter is over, new shoots springing up which will be the glory of the coming year, so it is with present-day Evangelicalism—its spiritual life is already taking new forms. Efforts to do away with sectarianism and to repair the broken unity of the church, efforts to find expression in the church for the mind and soul of the coming generation, efforts to live the life which Christ himself enjoined on his disciples, efforts to share in the sufferings of the miserable, sunk in the sordid life of the slums, and to lift them out of it—such efforts, and many similar ones, may indicate the coming of a new Evangelicalism.'"

—*The Literary Digest.*

We publish the foregoing for the sake of the truth it contains, and as a basis for criticism. Mr. Heath's views, briefly stated, are,—

(1) That the religion of *personal salvation* (by which is meant escape or "salvation" of a few from a hell of eternal torment to which the vast majority hasten and are "lost") has had its day and is on the decline. In this he is undoubtedly correct even to a far greater extent than his statistics show; for large proportions of those who are members of various "*Evangelical* churches," and of those who still flock to hear Moody, Jones and others, are in part or in whole persuaded that the theory of eternal torment is at least questionable, and hence the Evangelical *salvation from it* questionable also.

(2) That there is an astonishing lack of Christian brotherhood—lack of interest in the temporal welfare of the world or even in the temporal welfare of the "saved" brotherhood. The recent tendencies toward social uplift are credited not to Evangelical salvation theories, but rather to their decline. He credits these evidences of "good will to men" to the broader and more benevolent views of modern Christianity, which is now taking shape in efforts toward the social uplift.

Is there not considerable truth in this charge? Is it not true that the teaching that the vast majority of mankind is hastening to a hell of eternal torture, and that those who do not become saints richly deserve this fate, has a tendency to harden the heart and to dull all the finer sentiments? Surely those considered worthy of eternal woe could not be considered worthy of much consideration or mercy in the misfortunes of the present life.

And in proportion as the real spirit of love is lacking and fervor for denominational progress in "saving souls" takes its place, everything not of *utility to the one object* is likely to be neglected. Hence, those able to render aid are esteemed for their usefulness rather than loved; and when they cease to be useful they are in danger of neglect.

(3) In Mr. Heath's judgment, from the roots of dying Evangelicalism is sprouting a new and better Christianity which recognizes "the fatherhood of God and the brotherhood of man" and whose gospel is civilization, social-uplift, good citizenship, on the basis of the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

While bound to admit the fact here claimed, respecting the trend of Christianity, we cannot endorse the conclusions. We dissent.

The tendency of human thought seems to be to go from one extreme to another; hence the need of a divine revelation to guide our judgments,—especially on religious subjects. "To the law and to the testimony,—if they speak not according to this rule, it is because there is no light in them." (Isa. 8:20) The Scriptures make the entire subject plain and harmonious and satisfy our longings as nothing else can do. They do indeed show us a *personal salvation*, but not from eternal torture. They show us that "the wages of sin is *death* [not torment] but the gift of God is eternal life through Jesus Christ our Lord." They set before "believers" a great *prize* to be sought during this age, and to be won by a "little flock." They also set before us a *mark* or standard of life endeavor necessary to be attained by all who would gain that prize. That *mark* is the spirit or disposition of self-sacrificing love, which rejoices not in iniquity but rejoices in the truth—in doing "good unto *all men* as we have opportunity, especially to the household of faith." This is the *personal salvation* of the Scriptures, misinterpreted by so called "Evangelicalism."

Nor are the Scriptures silent respecting the much needed *social uplift.* God has not been unmindful of the poor world's necessities. In the next age—the Millennial age—he will uplift the world to a degree that eye hath not seen, nor ear heard, neither hath entered into the heart of man—but which he has revealed to his faithful in his Word.

God's Word is full of promises respecting the glorious epoch, the golden age, when "the earth shall be full of the knowledge of the Lord" (Isa. 11:9; Hab. 2:14); when "every man shall sit under *his* vine and under *his* fig tree; and none shall make them afraid" (Micah 4:4); when "they shall not build, and another inhabit," but when home ownership shall be general (Isa. 65:21-23); when every high one shall be humbled, and every lowly one shall be lifted up (Luke 1:52; Matt. 23:12) when "the Lord shall pour out his spirit upon all flesh." (Joel 2:28) The Apostle Peter speaks of that epoch as "times of refreshing" and "times of restitution" and declares that every holy prophet since the world began prophesied of that time, and that it would begin at the second advent of our Lord Jesus Christ.—Acts 3:19-21.

Thus the Bible-taught Christian finds in the faith once delivered to the saints all the aliments for spiritual nutrition. He has before his mind the straitness of the narrow way and the necessity for heart religion and full personal conversion and consecration to God without hardness and bigotry and uncharitableness toward others. Indeed, his sympathies for men become more and more deep, as he realizes that all are fallen from the image of God and are by heredity weak, and that Satan, the god of this world, is persistently deceiving them.

Furthermore, the hope for the world in the next age—its mental, moral and physical uplift—is indissolubly united to his hopes and personal salvation; because the very hope set before him in the Gospel is that by personal victory and salvation and the attainment of the *mark* of the prize of his high calling, he shall become a sharer in the great work of uplifting humanity during the Millennium—helping whosoever then will to return through Christ and the New Covenant to fullest divine favor, including life everlasting.

Such cannot agree to the *common* fatherhood of God and the common brotherhood of men; for they well know that only those who have the Father's spirit are "sons of God." (Rom. 8:14) They know to the contrary the meaning of our Lord Jesus' words to some evil doers of his day, "Ye are of your father the devil, and his works ye do."—John 8:44.

But while distinctly identifying the two fathers' families—the children of God and the children of the devil, and pointing out the mistake of confounding the two, we, nevertheless, are able from the divine Word and standpoint to see that many of Satan's followers and children are deceived, and we look forward with joy and expectancy to the time when Immanuel shall take his great power and bind Satan that his deception of mankind should cease, and that all may be brought to a knowledge of good as well as of evil, of truth as well as of falsehood,—a knowledge of the Lord, whom to intelligently accept is life eternal.

SOLOMON'S KINGDOM DIVIDED

July 3.—1 Kings 12:16-25.

"A soft answer turneth away wrath, but grievous words stir up anger."—Prov. 15:1.

Solomon's wonderful reign was not an unmixed blessing: in it we see much of divine providence and guidance, such as Solomon had requested at the beginning of his reign, but in it also we see many marks of human imperfection and unwisdom. In so far as Solomon respected God, and sought to exercise his kingly office in harmony with the principles of the divine law, his reign was a success; but in so far as he followed his own judgment and sought to be cosmopolitan and to fashion his kingdom after wordly ideals, it was comparatively a failure from the divine standpoint, altho this made it the more renowned from the worldly standpoint.

Solomon was a man of broad ideas, and like other men of similar good mold in this respect, he was the more susceptible to the temptation to think the Lord's ways and

methods narrow; and to seek to be more broad and liberal than the Almighty. His error along this line is particularly shown in his recognition of foreign religions, which, according to God's law, had no right to be recognized in any sense or degree, in Israel.

Women have always exercised a potent influence in the affairs of the world, and Solomon's deflection, and the consequent deflection of his kingdom, were due in large measure to his foreign wives and their natural attachment to the false religions of their fathers. Mismarriage was one of the first of Solomon's steps in the wrong course: it was taken, no doubt, with a view to a closer relationship with surrounding nations and royal families. It was a worldly-wise step, but an unwise one from the standpoint of the Lord, who desired Israel to be his elect, holy, and peculiar people, separate and distinct from all the families of the earth.—Amos 3:2.

Yes, from a worldly standpoint Solomon's reign was a marvel of success. At the time of his death he dominated and collected tribute from a territory nearly seven times the size of Palestine: his capital city had become enormously wealthy, so that the war shields of some of his soldiers were made of gold, while the record is that—"the king made silver in Jerusalem to be as stones for abundance." (1 Kings 10:27) While he lived, his wisdom and fame and the glitter of his success held the entire nation loyally to him, notwithstanding the fact that his methods, by which these brilliant results were achieved, were in a considerable measure oppressive to the people. This was especially the case with those of his people who resided at a distance from the capital city, and who did not so particularly share in the wealth there accumulated, but more particularly shared the general burdens of taxation and conscription of service, by which the wealth was amassed. Consequently, at Solomon's death, when the glitter faded, his kingdom, established not upon the loving loyalty of the people, but upon his own magnetic power and wisdom, was ready to disintegrate.

As we have already pointed out* the original organization of Israel was practically that of a republic, in which the heads of the tribes exercised a sovereignty similar to Congress or Parliament. When the people desired a king like unto the nations around them, and God let them have their way, they nevertheless still clung to some extent to their original tribal custom. Hence it was, that upon the death of Solomon there was a meeting of these heads of tribes at Shechem; and Rehoboam, already recognized by the heads of his own tribe, Judah, presented himself at the meeting, expecting, as a matter of course, that he would be accepted as king by these representatives of all the other tribes. To his surprise, he was requested to state himself respecting the policy he would pursue if accepted as king; and it was clearly intimated to him that the rigor of his father's reign, which accumulated wealth in the capital city at the expense of the remainder of the nation, would not be tolerated from him.

King Rehoboam took three days to consider the matter with his counsellors. He first consulted the elders—probably the chief men of the tribe of Judah, who already had acknowledged him, and who probably had accompanied him to this council. Their counsel was wise, in that it advocated at least an outward deference to the just claims of the people; but, recognizing the fact that the young king was full of ambition to be as great as or greater than his father and to have no diminution of the revenues of the kingdom, they probably meant him to understand that their advice was that he should merely promise reforms, until he should have the endorsement of all the tribes and be fully established in the kingdom, when he might do as he pleased.

But Rehoboam also consulted the young men—his wealthy companions and friends, with whom he had grown up. Their advice was that to make promises of reforms would imply a weakness on the part of the king, and make the discontented people more self-assertive and more rebellious than ever, and that now was the proper time to state himself strongly, to put down his foot with authority, and to dare the people to cross his will. Probably proud of heart, and vain-glorious, this last foolish advice was most in accord with the king's sentiments. And it was followed. He gave in substance the message of the young men: "My little finger shall be thicker than my father's loins; and now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions" (1 Kings 12:10-14). The reference to whips and scorpions should be understood: it was the custom then, and is still the custom to a considerable extent in the far East, for the kings to draft the people to do service in the building of public works, kings' palaces, etc.; and these drafted men were treated for the time as the veriest slaves, being under taskmasters, who kept them up to the notch of diligence with whips. The scorpions referred to were scorpion whips, which differed from other whips in that they had a stinger at the end of the lashes, consisting of a sharp-pointed piece of lead.

No wonder that king Rehoboam is noted as the foolish king; his unwise, boastful, vainglorious language, which no doubt was the abundant overflow of a heart in similar condition, which meant all that it boastfully said, caused him the loss of more than two-thirds of his dominion and subjects. The chiefs of the ten tribes promptly declared that Judah and Benjamin might have Rehoboam for their king, but that he was not acceptable to the remainder of the tribes. They accordingly chose one of their number, Jeroboam, who had once been one of Solomon's conscripts, and because of his natural ability as a manager of men had been made an overseer of a department of the government. It was he whom the Prophet Ahijah had already anointed to be king over the ten tribes, prophesying that he should yet occupy that position.—See 1 Kings 11:29-38.

Some one has said, "Solomon had a thousand wives but only one son, and he was a fool." His folly consisted in seeking advice from a wrong quarter. Had he recognized, as did his grandfather David and his father Solomon, that the throne of Israel was "the throne of the kingdom of the Lord," his course should have been to seek counsel of the Lord, as did his father and his grandfather. But the fact is that Rehoboam's folly was really a part of his father's folly, for his mother was Naamah, an Ammonitess and idolater, for whom Solomon built, adjoining the Mount of Olives, and opposite the Temple of God, a temple to Moloch (a heathen divinity), the site of which is still pointed out to the traveller and known as "The Mount of Offence." Did not Rehoboam come by his folly honestly? Could we expect more of the son of a heathen mother, and of a father who, while worshiping the true God himself, was so lacking in firmness and principle in the conduct of the religious interests of his home?

Rehoboam's unwise decision in his affairs is but an illustration of the many unwise decisions by mankind in general in respect to various questions of life, far reaching in their results. All cannot lose a kingdom, in the same sense, but each may win or lose another kingdom, in the sense signified by the poet, when he said:

"My mind to me a kingdom is."

Questions come before every intelligent person, at the threshold of maturer life, the decision of which, one way or the other, will have a bearing on all the remainder of the present life, and perhaps also a strong influence upon the interests of the life to come, provided for through the atonement. Happy and wise will be the choice, if the counsels of the Lord are sought and followed—less happy will be the conclusion if the wisdom of the world is sought and followed—disastrous will be the conclusion if the wisdom of the unwise and inexperienced be followed.

We have the Lord's word for it that the division of Israel into two parts or nations—the ten tribes, known by the original national name, Israel, and the two tribes thereafter known as Judah—was of his foreknowledge and arrangement. In some way the Lord saw that such a division would work favorably for the development of his purposes. We may, perhaps, surmise how it would be. The entire nation, while still loyal to Jehovah, had become permeated with what would to-day be termed "liberal views on religion"—views which tolerated, if they did not countenance, idolatry; and which gradually were undermining its interests in the special hope which God had set before that nation, that it, as the seed of Abraham, should be a peculiar people, separate from all the other nations and ready at the coming of Messiah to become his associates (his bride) in the work of blessing and enlightening the world, and establishing them in the ways of righteousness and in the knowledge of the true God.

It was because this hope had grown faint, that the ten tribes were so ready to break the bonds of relationship which connected them with the tribe of Judah; from which tribe the prophets of the Lord had declared that Messiah, their great King, should ultimately come. The loss of this faith meant the loss of cohesive power in that nation, and it does not surprise us that when the ten tribes had organized a separate government, had cut themselves loose from the royal tribe and family, and from the Temple and the opportunities of approach to the Lord through it—it does not surprise us that under these conditions, and the propagation of "liberal views on religion" which led to these conditions, the ten tribes speedily drifted into idolatry, and became more and more like the nations round about them.

So also it is with the Gospel church: in proportion as the second coming of Messiah and the promises of a share

* MILLENNIAL DAWN, VOL. I, Chap. 3.

in his kingdom are kept in mind, and the contract between the church and the world is sharply drawn, so long will practical and vital Christianity prosper.—"He that hath this hope in him purifieth himself even as He is pure."

As the example of a drunken father sometimes proves a most salutary lesson to his son, and as the gross corruption of Papacy led to and developed the Reformation movement, so the division of the kingdom of Israel and the rapid progress of the ten tribes toward irreligion and idolatry had the effect, by contrast and suggestion, of awakening the people of Judah to a greater and more intelligent appreciation of the kingdom hopes and divine blessings of which their kingdom was the representative. And the further the ten tribes went into idolatry the more the two tribes seem to have been quickened in religious fervor in upholding the sublime truths of which they were the representatives. This thought is the more forcibly impressed upon us when we remember that the ultimate decline of Judah—the two tribes—into idolatry, prior to their captivity, was after the ten tribes had gone into captivity a considerable time.

Chagrined at the failure of his policy, and full of haughty determination that he would prove to them the weight of his little finger, Rehoboam hastened to his capital, and summoned his army, a hundred and eighty thousand chosen warriors: but the Lord sent a special message to him and the people of Judah that they should engage in no such war against their brethren and that the matter was of his ordering.

Disappointments are more likely to lead to humility than are successes, and so it was in this case. Rehoboam's first folly having become apparent to him, he was more humble-minded, and the more ready to hear and to obey the divine command. Thus blessings sometimes come to us through lessons of our own imperfection and lack of wisdom: if our disappointments and extremities lead us to look for counsel in the proper direction, to which we should have looked at first.

To the true Israelites the blighting of their popularity and national greatness in the sight of the world, and the consequent lessons of humility, were evidently beneficial. And thus with us who belong to spiritual Israel, the holy nation, the peculiar people, splits and divisions of the nominal mass will work for good to the Israelites indeed; but splits in the nominal mass, and the resulting benefits, do not justify splits or differences amongst those who are loyal and faithful to the Lord. As the Apostle says, there should be "no schism in the body"—of Christ. The true members of the body of Christ are held together by their common hopes, builded upon the exceeding great and precious promises of the Lord's word, and held together by the bonds of love. And those who have not these bonds of love are not true Israelites—"if any man have not the spirit of Christ [the bond of love] he is none of his." "They went out from us because they were not of us."

"A SOFT ANSWER TURNETH AWAY WRATH"

Our Golden Text is excellent advice.

(1) It is good *policy* for anyone—Christian or worldling—to learn to give soft answers, even under anger-provoking conditions. Business people study this as a matter of policy: it means custom, sales, profits, wealth, and to ignore this rule in business is to be considered foolish.

(2) But that which is merely an outward form, *policy*, and often hypocritical in worldly people, is to abound much more in the child of God, begotten of a new mind. In him it is not to be *put on* for policy's sake, but to be the outgrowth or *fruitage* of the holy spirit or disposition which rules him as a "new creature in Christ Jesus."

Any other answer than "a soft answer" is incompatible with the holy spirit of love—with its meekness, gentleness, patience and brotherly kindness. If the truth must needs be spoken and if under the circumstances the truth be severe, *hard*, nevertheless and indeed all the more the hard thing needs to be stated as *softly as possible*. This evidently is the thought of the Apostle when he recommends "speaking the truth in love."

This advice is nowhere more needed than in most of home circles. Each unkind, ungenerous, hard word or deed, is a testimony in opposition to our professions to be the Lord's people and to be begotten of his spirit. "Put away all these, anger, malice, hatred, strife," etc.

ELIJAH, THE PROPHET

JULY 10.—1 KINGS 17:1-16.

"And the barrel of meal wasted not, and neither did the cruse of oil fail, according to the word of the Lord."—1 Kings 17:16.

Our preceding lesson in this series dealt with the division of Solomon's kingdom, after his death. Our present lesson has to do with the ten tribes division and Elijah's mission as a prophet to them. The elders of the ten tribes which refused to recognize King Rehoboam chose Jeroboam, who had been at one time an influential officer in matters relating to their province during Solomon's reign: the same who had been anointed before Solomon's death by a prophet of the Lord, with the information that he should be the king of the ten tribes. Following this announcement he was obliged to flee for his life, as he would have been considered an enemy of the kingdom. Upon Solomon's death, however, he had returned, finding favor with the elders of the ten tribes.

We saw, in the previous lesson, that the course of King Solomon had tended to break down the boundaries and barriers between true and false religion, between the worship of God and the idolatry of surrounding nations, Solomon having to some extent at least countenanced the worship of heathen gods by some of his wives, and the representatives of heathen nations at his court. This, which would be considered by many, a proper, liberal course, was out of harmony with the Lord's instructions on the subject, and did great injury to Israel—leading those whose religious instincts were on the lower levels to regard all nations as more or less right, and on a religious parity.

Jeroboam, fearing that the people by going to Jerusalem to worship the Lord at the Temple, as previously, would become alienated from him as their king, and become attached again to Rehoboam and the line of David, took advantage of the fact that the people had become indifferent to the true religion, the worship of the Lord, and for the sake of establishing his kingdom and perpetuating the separation from Judah, he established idolatry, casting two golden calves, and saying to the people, "These be thy gods, O Israel, that brought thee up out of the land of Egypt." These two golden calves were set up in different parts of the land, one at Bethel and one at Dan, so that some could go to worship one, and some the other, a part of his pretext being that the former custom of worship at Jerusalem was too difficult for the people. Moreover, still further to separate the peoples, he instituted feasts and sacrifices at different dates from those appointed of the Lord through Moses, and still practiced in Judah. It has been suggested by some that these calves were originally set up as representatives of Jehovah; but we think not. A calf was chosen as the symbol for God, probably because the people while in Egypt were accustomed to the worship of the sacred bull Apis, of Egyptian mythology, and quite probably the Israelites had joined in that worship to some extent during their bondage. Their tendency toward bullock or calf worship is illustrated also by the fact that this was the form of idolatry to which they naturally took when Moses was absent from them for forty days in Mount Horeb, receiving the law. The king himself had just returned from exile in Egypt to take the throne: he had therefore been several years under the influence of Egypt's idolatry.

During the twenty-two years of Jeroboam's reign Israel made great progress away from the Lord and into idolatry; and to the more thoroughly accomplish this end the king built altars to these bullocks and instituted a new order of priesthood that, so far as possible, he might cause the people to entirely forget the true God, and his Levitical priesthood as well as his Temple at Jerusalem. Jeroboam seems to have appointed himself the chief priest of the new religious institution, for he offered the incense at the altar.

Following the death of Jeroboam there was a period of repeated insurrections against king after king who took the throne of Israel, until Ahab, of whom it is written, "Ahab, the son of Omri, did evil in the sight of the Lord, above all that were before him." Ahab's wife, Jezebel, was seemingly still more wicked than himself, and really instigated most of his evil deeds. It is a well recognized fact that a good wife can be a great help to her husband: the history of Jezebel shows that a wife's influence for evil may be even more potent. It was during the reign of Ahab that as the Lord's servant and prophet Elijah delivered the message and did the works recorded in this and several succeeding lessons.

The work of establishing a new religion, which Jeroboam began, was ably carried on by his successors: and Ahab, influenced by Jezebel, his wife, seems to have out-done his predecessors not only to establish the new religion, but to exterminate the religion of Jehovah. He and his wife openly established the worship of Baal and slew the prophets of Jehovah,—the first religious persecution on record. Not only the out-spoken prophet of the Lord who delivered the message, but all the true Israelites who had respect to Jehovah, were obliged to hide from Jezebel's wrathful zeal for the worship of Baal.

Under divine direction, Elijah appeared in the presence of King Ahab and delivered a message, saying, "As the Lord God of Israel liveth [whom you seem to think is dead] before whom I stand, there shall not be dew nor rain these years, but according to my word." At first, probably, the matter was considered a foolish boast, but when the dew and rain ceased and scarcity and famine resulted, the full purport of the judgment began to be understood, and the King sent hither and thither, everywhere, to find Elijah; presumably to induce him, either by entreaty or by cruelty, to lift from the land what he probably considered to be an evil spell or curse. But God had directed Elijah where to hide, in a place where he could himself be supplied with water, and where he could be fed by ravens.

Elijah's prediction of a famine was not merely a prophecy; rather, it was the declaration of a divine judgment upon Israel. The object of the famine was to bring the Israelites to their senses—to show them that they were leaving the true God to trust in idols. The force and appropriateness of this particular kind of a judgment may be recognized, when we remember that the claim made for Baal was that he was specially the god of the forces of nature: his worship was presumed to bring *increase* in the home and in the field. The drouth and consequent famine would be a contradiction, therefore, of these claims made in the name of Baal, and would shatter faith in him, and prepare Israel to recognize and worship again the true God, Jehovah.

Meantime, Elijah, following the directions of the Lord, lived for about two years at the brook Cherith, drinking of its waters, and fed there by the ravens. Various efforts have been made to discount the miracle implied in the statement that the ravens brought Elijah bread and flesh morning and evening. Some have claimed that the word translated "ravens" might, with a little different accent, be translated "Arabian," or signify the inhabitants of a village called Orbo. But, in addition to the fact that God is abundantly able to work such miracles as are necessary to his plans, we know that the raven of the East is in many respects a peculiar bird, which exhibits not only extraordinary intelligence but sometimes also sympathy. For instance, Bishop Stanley, in his "History of Birds," relates that a gentleman who had been driving ran over and bruised the leg of his Newfoundland dog, and says: "While we were examining the injury, Ralph, the raven, looked on also. The minute the dog was tied up under the manger of my horse, the raven not only visited him, but brought him bones, and attended him with particular marks of kindness."

A missionary in India says, respecting ravens in general, and these which fed Elijah in particular—"While I do not claim to know where the ravens got the bread and meat, a residence of thirty years in the East helps me to guess where they got it. My own little children have often come crying into the house, their hands scratched and bleeding from the claws of kites and crows [the raven is of the crow family] that had snatched from them the food they were eating. Our nurse was one day preparing a fowl to be grilled, for my sick wife, and standing in the doorway, plate in hand, she called the cook to come for the fowl. When the man came, the nurse discovered that her plate was empty; a kite or crow had carried away the fowl without her knowledge. Meat sellers are obliged to be on the alert to prevent crows and kites from robbing them. I do not profess to know anything about it, but it is my firm conviction that those ravens [which fed Elijah] stole the food from the bazaars of Jerusalem or Jericho."

In any case, the lesson to us is one of the divine care and providence over those who are devoted to God's service. He who sustained Elijah can equally sustain us. The important question with each of us should be, Am I the Lord's servant, in the place and doing the work which he has directed? If so, our bread and our water shall be sure, and no good thing will he withhold from those who walk uprightly.—Isa. 33:16; Psa. 84:11.

"Nor is it a singular case—
The wonder is often renewed,
And many can say to his praise
He sends them by ravens their food.
"Thus worldlings, tho ravens indeed,
Tho greedy and selfish their mind,
If God has a servant to feed,
Against their own wills can be kind.
"God teaches them how to find food,
From all the temptations they feel,
This raven who thirsts for my blood
Has helped me to many a meal."
—*John Newton.*

Next Elijah was directed to a widow of Zarephath, across the border, in the kingdom of Zidon. Our Lord refers to this, and incidentally confirms this entire piece of history respecting Elijah, the three and a half years of famine, and his visit to Sarepta.—Luke 4:26.

Considering that the drouth and famine extended also into Zidon, it would seem to have been a bold request of the prophet, to ask the widow woman for water to drink, and bread to eat. Her willingness to share with him was remarkable under the circumstances. It suggests to us a fact that with all our increase of civilization and wealth, the people of to-day are far less hospitable and less generous. A writer familiar with the customs of the East, says that there the gift of water to the thirsty is regarded as a sacred duty, saying: "Never yet, during many years' residence in Syria, and many a long day's travel, have I been refused a draught of water by a single individual of any sect or race. The Bedouin in the desert has shared with me the last drop in his waterskin." The Lord's people have great need to cultivate a large generosity, not only of thought, but of deed; and the blessing which came to the widow of Sarepta as a result of her generosity to Elijah, should serve to impress this lesson upon our hearts.

Furthermore, altho the woman was a Gentile, she had respect to Jehovah, and in some manner evidently recognized the Prophet as one of his servants. This no doubt, had to do with her willingness to share her last morsel of food. Indeed, the intimation of our Lord is that this poor Gentile widow was more worthy of divine care than many of the widows of Israel. She explained to Elijah that her barrel, or rather stone jar, of meal was about exhausted; and that she was preparing for herself and her son what she presumed would be her last meal before they would die of famine. The Prophet's demand that he should have a small cake from it first was not because of greed or selfishness on his part, but as one feature of the lesson of faith which the Lord wished to inculcate. If the woman had the faith necessary to obey, then she would be esteemed worthy of the Lord's assistance through the Prophet; if she did not exercise the faith, another widow might have been found who would. Thus it is with us,—at various steps in the journey of life the Lord brings us to the place where he tests our faith. If we exercise the faith we will get the blessing; if we do not, we will lose it. "Without faith it is impossible to please God." Nevertheless the woman was not asked to exercise this faith without being first given a definite promise from the Lord; and so with us—we are not to be blindly credulous respecting the words and promises of men, and to consider this to be faith in the Lord; but when we recognize the word of the Lord, we are to trust it implicity, and to act accordingly.

Not always, or even often, does God deal with his people after this manner of miraculous provision for their sustenance. Nevertheless, we are to recognize him as the author of all our blessings—"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights." His promised provision is not for weeks and months and years in advance, but "daily bread"—bread for each day—"thy bread and thy water shall be sure." Nor are we to expect or ask for the luxuries of life, but to remember that our "Father knoweth what things we have need of"—what things would be for our highest welfare and best interests.

The meal, the bread, of that time might fitly be considered as a symbol of the bread of truth, of which we are privileged to eat, and of which our supply is continued from day to day. The olive oil, used by the ancients much as we use butter, is frequently used in the Scriptures as representing divine grace and the holy Spirit; and so we, as the Lord's people, are not only supplied with the bread of truth, but also with the spirit of truth, which helps to make it nourishing and profitable to us. Another prophet speaks of the experience of the world during the dark ages, saying, "There shall be a famine in the land,—not a famine of bread nor a thirst for water, but of hearing the words of the Lord."—Amos 8:11.

We have elsewhere shown that this famine of Elijah's day and the period of its duration, as well as the Prophet and his experience with Jezebel, etc., were typical of God's dealings with the church, and her experience during this Gospel age.*

Note here also the beautiful poem by Mrs. Charles, found in POEMS AND HYMNS OF DAWN, page 127. It suggests a very profitable thought respecting the Lord's blessing upon the widow of Sarepta, and shows how an application of its lessons may be made by all who are the Lord's people.

"Is thy cruse of comfort failing?
Rise and share it with another."

* See MILLENNIAL DAWN, VOL. II, Chap. 8.

VIEWS FROM THE WATCH TOWER

As the war with Spain progresses, it becomes more and more evident that "The Great Republic" is very thoroughly hated by her sisters in the family of Christian Nations, so called. Their hatred and ill-will are scarcely restrained from pronounced utterance by the fact that she is their best customer who for financial reasons must not be too grossly insulted. Great Britain alone manifests sympathy: and even she is frank enough to intimate that her love is selfish, because she fears a European coalition against her and desires a wealthy and influential partner. Even the other republics of the world—France, Mexico and all those of Central and South America are jealous of their big sister.

The appeal to race prejudice and race pride has much to do with this condition of things and is most unwise. But we must remember that "the natural man" moves almost exclusively along grooves of pride and selfishness; he knows nothing of love as a motive principle. And it is the same on both sides of the question: if one boasts of race superiority and valor, so does the other. And the more these selfish channels of thought are opened, the deeper the hatreds engendered and the more dangerous the possible results.

Another factor never to be overlooked is Romanism. The revenues of the Roman Catholic church in the Philippine Islands are estimated at $50,000,000 per annum (silver). It is the real government, the silent but potent partner of the Spanish Governor-General and army. Other religious teachings are not tolerated, and the natives so far as possible are kept in ignorance. Although the Spanish government decreed that the Spanish language should be taught in the Romanist schools supported by government bounty, the order has been generally evaded. Papacy knows well that general intelligence is a foe to its institutions.

Of course, when the time comes for Spain to sue for peace, she will probably be instigated by the pope to relinquish Cuba and close the war on condition that the United States abandon all claim on the Philippines. It is doubtless to threaten a prolongation of the war there, and thus to make the United States the more willing to relinquish the islands, that the Cadiz squadron has sailed eastward. Moreover, it is realized that the soldiers carried by this fleet will be needed to put down the Philippine rebels. The latter are the more intelligent of the natives who are rebelling as much against the tyranny of Romanism as against the oppression and cruelty of Spain. It is our opinion that the Lord wills to break the power of Papacy there, and hence that he will not permit Spanish misrule to be continued.

To what extent the present war may be a waking up of all the world to an era of war which will impoverish all nations, and sicken all their peoples and prepare the way for the universal anarchy with which this age shall end, we know not; but such an outcome will not surprise us. If so, it will seem like the time mentioned in Joel 3:9-14. See the conclusion of the S. S. Lesson on Elijah, page 192.

Of one thing we may be sure: the affairs of this world while nominally left to the "gentiles" until the end of "Gentile Times,"* the end of their lease of power, are nevertheless subject to a divine surveillance, to the intent that naught shall be permitted that our God is not abundantly able to overrule for good. Divine providence has already been manifested on behalf of America and doubtless will continue to supervise her course. Who that is God-fearing and possessed of a knowledge of history can doubt that this land was kept hidden until due time; that it was purposely made an asylum for liberty-loving people and for the oppressed of all nations? Who can doubt that its unparalleled history thus far has been a lesson to the whole world—"Liberty enlightening the world?" Who can doubt that thus the Almighty has been gradually forcing open the fetters of church and state, of superstition and ignorance, and emancipating the peoples of Europe?

It was the influence of liberty and its blessings in America that led to the French Revolution—the French people being too ignorant, and too much under the influence of Romanism, to be able to appreciate and use the boon of liberty wisely. The same object lesson (America) has had a great influence upon Great Britain and Germany and upon the peoples of other countries in proportion to their intelligence and freedom from papal bondage.

As the reforms of Europe have been granted inch by inch by its monarchical aristocracy, under the glare of Liberty's torch (America), it is but natural that they very generally feel a hostility; "because the darkness hateth the light," as ever. There are exceptions to every rule, but generally speaking America is loved and appreciated only by the middle classes of Europe, and these chiefly in Protestant countries.

Nor should it surprise us if God has still some further work for America to do in pulling down the strongholds of error and waking up the mighty men and men of war. To some extent the torch of liberty may be a torch of war and destruction. This may sound strange to those who mistakenly have supposed that God is to be credited with all the peace and arbitration movements and Satan to be credited with all the moves toward war and violence.

It is necessary to our appreciation of transpiring events that we remember that God's dealings and commands are individual and *not national* since he abandoned fleshly Israel and removed the diadem—"until he come whose right it is." Meantime the nations are restrained in peace or let loose to vent their selfish passions in war as best harmonizes with the next step in the divine program. How aptly the poet expressed this, saying—

"See the mystic Weaver sitting
High in heaven—His loom below.
Up and down the treadles go.
Takes, for web, the world's dark ages,
Takes, for woof, the kings and sages.
Takes the nobles and their pages,
Takes all stations and all stages.
Thrones are bobbins in his shuttle.
Armies make them scud and scuttle—
Web into the woof must flow:
Up and down the nations go!
At the Weaver's *will* they go!

"Calmly see the mystic Weaver
Throw His shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion, and commotion,
What each fusion, and confusion,
In the grand result will show!

"Glorious wonder! What a weaving!
To the *dull*, beyond believing."

The present work is the selection of the church, the royal priesthood, and incidentally the *awakening* and disciplining of the nations to prepare them for the Millennial reign of blessing and peace. Let us not forget, however, that God's people are all to be peaceable and to the extent of their opportunities peace-makers.

* * *

A brother has recently called our attention to Isaiah 5:26-30; inquiring whether or not we see anything to indicate that this refers to the United States. After examining the passage it seems to us not a forced or unreasonable application. The prophecy seems to apply to the present time—the end of this age—and its fitness to this nation is worthy of consideration also: it will probably not require long to demonstrate this. The following is a preferred translation.

"And he will lift up an ensign to the nations from afar, and will call for one of them from the end of the earth; and, behold, with speed, swiftly, it cometh.

"There is none weary nor stumbling among its men; it slumbereth not, it sleepeth not; not loosed is the girdle of its loins, not broken is the latchet of its shoes; whose arrows are sharpened, and all whose bows are bent; its horses' hoofs are hard like flint, and its wheels like the whirlwind.

"It hath a roar like the lioness, it roareth like the young lions: yea, it growleth, and layeth hold of the prey, and carrieth it safely off, with none to deliver.

"And it will rage against them on that day like the raging of the sea: and if one look unto the earth, behold there is darkness, oppression, and the light is darkened in the heavens thereof."—Compare *Leeser's Translation.*

When we remember the significance of *sea* and *earth* and *heavens* as symbols, it seems to add force to the above suggestion. The *sea* in symbol is anarchy: and while the United States is perhaps less anarchic than the old world, yet the freedom possessed here is in the estimation of many of the potentates of Europe *"like the raging of the sea* [anarchy]." The *earth* in symbol signifies *society*, the social structure. And surely, whoever looks at the social condition of Europe with open eyes sees little but superstition's darkness and oppression. Nor can we see grounds for hope for better conditions under the present order of things. The *heavens* are the nominal churches or religious powers, and by false teachings surely these have much to do with the trouble present and impending.

* See Millennial Dawn, Vol. I, Chap. 13, and Vol. II, Chap. 4.

MERCY REJOICETH AGAINST JUDGMENT

"He shall have judgment without mercy who hath shown no mercy. Mercy rejoiceth against judgment."—Jas. 2:13.

The word judgment here stands for sentence—the sentence of sin, death. It therefore represents justice, because in man's trial it was Justice which inflicted the sentence of death. Mercy is the fruit or result of love, and therefore represents love. Hence the case, mercy against judgment is equivalent to love against justice. The thought would be that divine love has secured a triumph over divine justice.

At first thought there would seem to be an inconsistency in this view: for how could love triumph over justice, since the Scriptures, as well as reason, assure us that justice must be the very foundation of all divine government; and that to ignore it would mean the destruction of government and order,—anarchy, disorder. It is when we inquire of the Lord's Word, how his love gains a victory over justice, that we gain an insight into the beautiful harmony and co-ordination of these divine attributes—love and justice. The Scriptures assure us that "God is love," and that "Justice is the foundation of his throne," or government. (1 John 4:16; Psa. 89:14) Since God himself is Love, he can do nothing that can be derogatory or opposed to love; and since his government is founded upon strictest justice he can do nothing that would not be in harmony therewith. His own character and law are the bulwarks on either side of the subject, each as high and as strong as the other.

How then, can love and mercy gain a conquest and rejoice over justice and the sentence? The Apostle answers the question, assuring us that our justification from the sentence is by divine grace, "through the *redemption* that is in Christ: whom God set forth to be a propitiation [satisfaction of justice] through faith in his blood . . . . that he might be just, and [yet be] the Justifier of him which believeth in Jesus."—Rom. 3:24-26.

Here then, is the triumph of love and mercy, not through a failure of justice, not through conquering it, but through a satisfaction of justice, its appeasement by the payment of a ransom price, a corresponding price—a man's life for a man's life: the man Christ Jesus for the man Adam and those who were involved in his disobedience and its sentence or curse. From this standpoint alone would it be possible for love and mercy to triumph over divine justice and its sentence; a triumph in which the justice of God can equally rejoice.

The original trial of father Adam in the Garden of Eden was along the lines of strictest justice, and his sentence was without mercy: it was inflicted without the slightest deviation. Subsequently, when God introduced the Covenant of Law at Mount Sinai, with the nation of Israel, it also was along the lines of justice: it was an offer of eternal life to any Israelite who could and would live up to the divine law;—it was justice, without mercy. It had indeed an admixture of leniency as represented by the annual Atonement Day with its benefits extending to that nation for the ensuing year, but the sacrifices which were offered according to the law, the Apostle assures us, "could never take away sin." It could cover the sin temporarily for the year, and furnish a new opportunity for a fresh start, but it could never cancel the sins past, nor atone for sins future; hence it was still a reign of law, a reign of death, at the hands of justice. Love did not and could not intervene to spare the sinner; the most it could do was to point forward, in promise and in type, to the coming Deliverer, who would satisfy the claims of justice, and set at liberty the prisoners of sin and death. God was love before he sent his Son, just as truly as he is love since he sent his Son; but God's love was not manifested previously, as it was in that great act of love. "Herein was *manifested the love* of God, in that he gave his only begotten Son." The giving of his son to be our redemption price was in connection with the making of a New Covenant, a new agreement, a new compact, between God and those of his creatures fallen into sin who might desire to return to his favor.

The New Covenant was an arrangement by which God's love might exercise mercy toward the sinner. The language of the New Covenant is apparently an abandonment of strict justice in the Lord's dealing with the sinner, and the adoption of a course of treatment which deviates to some extent from strict justice, and shows mercy to those who desire mercy, and desire to come back into harmony with God, and desire to attain again the perfection lost through sin. The language of the New Covenant is, "I will be *merciful* to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8:12.

The Apostle assures us that this New Covenant could only go into force, could only become operative toward us, by virtue of the atoning sacrifice which the Father designed, and which the Lord Jesus joyfully and obediently fulfilled. He assures us, and so also does our Lord Jesus, that the death of Christ sealed or ratified or made binding and complete this New Covenant between God and man, of which Jesus is the Mediator. Thus our Lord himself, when speaking of his death, symbolized by the cup, said, "This is the blood of the New Covenant shed for many for [in order to] the remission of sins." Sins could not be remitted except as justice would first be met, and the one who met the claims of justice on behalf of the sinner would be the one who would have the right to remit the sinner's guilt, and thus to be the Mediator between justice and the sinner.

The Apostle Paul gives us the same view of the matter; saying, that "the blood [death, sacrifice] cleanseth us" and *for this cause* he is the Mediator of the New Covenant: that by means of *death for the redemption* of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance. (Heb. 9:14, 15.) We see, then, that since Calvary, since the sealing of the New Covenant with the blood of the Mediator, since that New Covenant was thus ratified or made effective, the *triumph of love and mercy* over justice, and the sentence of death originally inflicted, has been a fact. And since the offence and the sentence were of one man, and rested upon the many through him, even upon all his posterity, so likewise the New Covenant is by the one man, Christ Jesus, and is applicable to not only the first offence committed in Eden, but applicable to all the "many offences" since *committed because of weakness* and depravity, introduced by the one transgression.

But while the New Covenant is thus *for* Adam and all his posterity, nevertheless there are conditions attached to this Covenant, which limit its action.

(1) Faith in it—and acceptance of its provisions or demands: and this implies a knowledge of the covenant conditions, for no man can either accept or reject that of which he has no knowledge, as the Apostle says, "How shall they believe on him of whom they have not heard?"

(2) Obedience, as the result of faith, is required to the extent of ability—obedience to the law of the New Covenant.

Hence, although the New Covenant is for the entire race, it is not as yet *available* to any but a small minority. Few have the knowledge of God and of his arrangement in Christ under this covenant, which would permit of faith in it. And of those who have received some knowledge of the great fact, and who have with more or less clearness exercised a faith in the atonement, comparatively few have taken the second step of obedience. Those who have taken the first step of faith are, on this account, reckoned as justified—to the intent that they may take the second step of full obedience to the requirements of the covenant. Those who have taken the second step have not lost the first step of justification, but have added thereto the step of sanctification,—consecration,—devotion. And only to the latter class belongs the full benefit of this covenant.

These two steps, (1) faith, and (2) obedience, were illustrated in typical Israel, and in the institution of their typical covenants, at the hand of their typical mediator, and with the blood of their typical sacrifice for sins. The Lord made known to Israel his covenant, and they assented thereto, and said, "All these things will we do," accepting Moses also as their mediator. This was the first step, corresponding with us to the step of faith and justification through faith. Then Moses took the blood of the sacrifice of atonement,—the blood of their covenant, and sprinkled it upon the book; *i. e.*, upon the tables of the law, as representing God and his Word, the law or basis of his covenant with them, which they were to observe and obey. Moreover, he sprinkled also all the people with that blood, saying, "This is the covenant which God hath enjoined upon you." This was not a meaningless performance. The moment the drop of blood touched the Israelite, it meant that the covenant was in operation, in full force and power, on him and toward him; that God was bound to him by the covenant, and he was bound to God by the covenant. So likewise in the antitype, after we have heard, known, and have exercised faith, then the Lord requires that if we are in harmony with him, and desire to enter into this new covenant, we shall take our position with those who receive the blood of sprinkling that speaketh better things for us than any typical blood, and that by receiving this blood of sprinkling we shall not only be justified from our past sins, but thereby also we shall recognize ourselves as henceforth bounden, obligated, covenanted to the Lord, as his people.—1 Pet. 1:2.

Moreover, as Israel was bound by that covenant to the law of God, as promulgated by their mediator, Moses, so we spiritual Israelites, who have fully entered the *New Covenant relationship, and who have had the seal of the New Covenant,

* See issue June 15, 1919, for critical examination of Covenants.

the blood of Christ, put upon us, are thereby *bound to all the terms* and conditions of that new covenant,—to its obligations as well as to its blessings: and these obligations are expressed in the law of the New Covenant, promulgated by the mediator of the new covenant, namely the royal law of Love.

There are many false apprehensions respecting the New Covenant: one is to the effect that the law of the old covenant is also the law of the New Covenant. But not so: as the New Covenant is higher than the Law Covenant, and as its mediator is higher than the mediator of the Law Covenant, so the law itself is higher still and grander still than the law of the Mosaic covenant. Although the latter was holy and just and good (Rom. 7:12), the law of the New Covenant is sublime. The Apostle declares that the law of the New Covenant is in full harmony with the law of the old covenant, that it is really the same law, only that our Mediator has magnified it, and made it still more honorable, adorable. The law of the covenant which Moses mediated reads, "Thou shalt not" do thus and so; the law of the New Covenant is briefly comprehended in one word, love; "Thou shalt love."

O, how much difference there is between these two laws, notwithstanding all their many points of harmony. "Thou shalt not kill," "Thou shalt not steal," might be understood by some, perhaps, to leave room for a *willingness* or desire to steal, or a *willingness* or desire to murder, if the evil acts themselves were abstained from. But the one command, "Thou shalt love," not only leaves no room for stealing and murder, but leaves no room for any thought that would be akin to these evil deeds. More than this, it is not merely a law of negatives, commanding us to abstain from doing and from even thinking evil; but it goes much further in positively requiring us to think good and do good—to fulfil "the royal law" "Thou *shalt love* the Lord thy God," and "Thou *shalt love* thy neighbor."

Many who think that they have entered into the New Covenant relationship with the Lord are evidently mistaken. They have perhaps believed in Jesus, and in his sacrifice for sins, and have desired his blessing and liberty from the curse of death; but they have not recognized nor accepted the corresponding obligations on their part. They have not stood up before the Lord to swear allegiance to him and to the law of his covenant, and to be sealed with the blood which seals that covenant. They are deluding themselves in thinking they are under the terms of the New Covenant, when they are not—not having taken the necessary second step to make them beneficiaries under its arrangement. They have heard of "the royal law of love," they know of it as the Golden Rule of the New Covenant, yet they have never, by consecration, put themselves under that law. They have never recognized it as being the law over them, by which they are to be controlled, and by which eventually they are to be judged. It is a work of kindness to such to point out to them clearly and distinctly that they are deceiving their own selves, and that those who do not accept of and come under the royal law of the New Covenant have neither part nor lot in the blessings which flow from that covenant.

It is time that all who profess faith and loyalty to the Lord and to the New Covenant should recognize themselves as covenanters—those who have made a compact, a covenant, with the Lord through Christ Jesus, and who are bound by the law of that covenant. And if they have done this intelligently, it is high time that they should be measuring every act and word and thought of life by the Golden Rule of this covenant, which our Lord Jesus expresses most succinctly, saying, "As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

THE ROYAL LAW

Our Lord and the Apostles, in all their teaching and writing, inculcated this royal law of the New Covenant. It was along this line that our Lord said to his disciples, "Judge not [harshly, unmercifully, ungenerously,] that ye be not [so] judged; for with whatever measure of cold justice and mercilessness you measure others, the same shall be meted out to you. The Apostle James, in our text, repeats the same thought, saying, "He shall have judgment [just sentence] without mercy who hath showed no mercy." That is to say, if we have come under the blessed provisions of the New Covenant, it means not only that we have accepted of God's mercy through Christ in the forgiveness of our sins, but also that a *condition* upon which we receive divine mercy was that we ourselves would be governed by the same rule of love and mercy towards our fellow-creatures. If, therefore, we fail to follow the Golden Rule, we mark ourselves as rejectors of the covenant of grace, and as those who despise divine favor, and who trample upon and make light of the great sacrifice by which this favor of the New Covenant was made available to us.

Such a course, persisted in intelligently and intentionally, would seem to result in the second death; for, as the Apostle declares, if we show no mercy to others, if we attempt to mete out justice without mercy, the result to ourselves will be that we will be treated without mercy,—on lines of strictest justice. This would mean that we would be without any benefit in the New Covenant, and without any covering or protection in the Mediator, and would fall directly into the hands of Justice, without a covering for our blemishes. This is the condition of affairs which the Apostle Paul points out to us, in connection with which he says, "It is a fearful thing to fall into the hands of the living God." It is a fearful thing for imperfect beings like ourselves to fall into the hands of strict justice and its judgment, and to obtain no mercy.

This would mean nothing short of the second death, for as the Apostle illustrates, the one who despised the typical covenant and the law given by its mediator died without mercy: much more, might we suppose, that he who has accepted the terms of the New Covenant, and who has intelligently heard from its Mediator the law which must govern all who would be blessed by that covenant (the law of love), and who willingly and intentionally despises and rejects the claims of that law, is worthy of death. And this death, as the Apostle intimates, would be a greater, a sorer, punishment than the one inflicted for the violation of the typical covenant —it would be sorer or more disastrous, in that it would be the second death, the end of all hope; because those thus condemned had enjoyed the opportunities and privileges of the New Covenant, and had despised and rejected them.

Nor should such radical treatment of transgressors against the conditions of the New Covenant surprise us: the same conditions will, we believe, obtain in the next age, in the Millennium. The world of mankind, when brought to a knowledge of divine grace, will be invited to fully subject themselves to all the terms and conditions of the law of love. Those who endeavor to make progress in this direction will have the blessing and assistance of the great Mediator, while those who reject the principles of this law of love to God and love to man—"The law of the spirit of life in Christ Jesus," will be rejecting this law, be rejecting the life which is attached thereto. And such rejectors of the law of the New Covenant are to be esteemed as rejectors of all the grace "which first contrived the way to save rebellious man." Such rejectors will be despisers of God, who was the Author of this plan of salvation. They will be rejectors of the blood of Christ, which sealed the New Covenant. And figuratively speaking, they may be said to trample upon that grace of God and of our Lord Jesus Christ. Very properly, eternal life is not intended for such. It would not be a real blessing for such, and they in turn would be an injury and a curse to all those who shall come into full accord with the Lord and with the spirit of his law of love.

Let us, then, who have heard of the grace of God in Christ, and who have accepted of that grace by entering into the obligations of the New Covenant—let us remember daily, hourly, to let this law of love rule in our hearts, and in all our conduct. Let us remember that it not only means supreme love to God, which places the will and Word of the Lord paramount not only to our own wills, but also to the wills of others, and thus makes us loyal in the highest sense of the word, and in every affair of life, to the King of kings and Lord of lords. Let us remember, secondly, that the law of love is to operate toward our fellow-men, and to lead us to "do good unto all men as we have opportunity—especially to the household of faith." Let us remember that love not only would not kill the neighbor, nor steal from the neighbor, but that it would hinder us from speaking evil of the neighbor, from stabbing him with slander, and from stealing from him a good name, which is more to him than his purse. Let us remember that love would not only utterly repudiate and contradict and hinder such conduct, but that on the reverse, it would lead us to be kind, gentle, patient, forgiving, merciful, not only to them that love us, and who are gentle and kind to us, but also as our Master explained, to the unkind, to the unthankful, to enemies who injure us, and who say all manner of evil against us falsely. "Love suffereth long and is kind."

Love and its consequence, mercy, take hold upon the heart, the sentiments, the affections of life, and should ultimately permeate every channel of life. Thus love, mercifulness, would extend not only to the household of faith and our own family households, and to our neighbors, but also to the dumb animals. The man who has accepted love (mercy) as the ruling and controlling principle of life, the law of the New Covenant, which is to control in every act and word and thought, will be loving (merciful) toward his horse, toward his dog,

his chickens,—toward everything with which he has to do. And if love (mercy) would restrain him from whipping his horse unmercifully, and if it would lead him to provide amply for the sustenance and comfort of the dumb creatures under his care, will not the same spirit of love extend also along to higher lines of the family, and lead him to be thoughtful of the comfort and welfare of all the human beings under his care, in matters both spiritual and temporal? And if it would stay his hand from smiting his beast an unnecessary blow, would it not much more stay his or her tongue from smiting the hearts and feelings of humanity with whom he or she may come in contact, with needlessly sharp, cutting words, irony, sarcasm, etc.—or still worse, with the poisoned blade of slander and suspicion and evil suggestion and surmise?

And all of this, which applies to the beast, to the home circle and family, applies with equal or still more force to the family of God, the church; hence the Apostle urges that evil speaking, bitterness, anger, wrath, malice, hatreds, strifes, envyings, which are all parts of the old nature, the nature of the world and of the devil, be put away. These are to be supplanted by the new spirit of Christ, in harmony with the law of the New Covenant,—love—with its gentleness, meekness, patience, long-suffering, brotherly-kindness. "If these things be in you and abound they shall make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence [to the cultivation of these graces] to make your calling and election sure; for if ye do *these things* ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:8-11.

He who finds his heart not in harmony with this law of the New Covenant, love—mercy, kindness, gentleness, goodness—lacks the evidence of *proof* that he is in any sense of the word accepted as a son of God, and a joint-heir with Christ. If he have not this spirit of love, he will find it impossible to go far in the footsteps of the Master, for the sacrifice of Christ was not vain-glorious, not for outward show, not for honor of men, but prompted by love—toward God and men. So likewise with us, if we have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take full control. He who would be faithful even unto death, walking in the footsteps of the Master, must receive of the Master's spirit of love, before he can thus follow him. As the Apostle declares, "He that saith, I love God, and hateth his brother, is a liar. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Hence, the Scriptures place the love of the brethren as one of the evidences of our having been begotten of the spirit, and of our being in touch with the Master.

THIS LAW IN PRACTICAL OPERATION

And love of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have accepted the New Covenant and are seeking to walk by the Golden Rule of love. It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of him, and have adopted the law of the New Covenant, the royal law of liberty and life, as their standard. We thenceforth know them not after the flesh, with its peculiarities and knots and twists: but after the new nature, as "new creatures." It means also that each of us in proportion as we discover our own natural crooks and twists, which are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint love will not be forever noting the defects of the various members of the body of Christ, nor holding them up to ridicule and scorn of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathize with others in their conflicts with their besetments, as he sympathizes with himself, and desires that the Lord shall sympathize with him, in his own conflict with his own imperfections. "If any man have not the spirit of Christ [the disposition of Christ, love] he is none of his."—Rom. 8:9.

The object of the present call of the church, in advance of the call of the world, to share in the benefits and privileges of this New Covenant, is to select in advance, not those that are perfect, not those who are the copies of God's dear Son, but those who desire and will seek to become copies of God's dear Son, "conformed to the image of his Son." That image is love itself, for as God is love, so Christ's character is love, the express image of the Father. This is the mold into which we are to be fashioned. But God will not impress us into this mold; he will not force upon us these lines of character: rather, the only influences which he exerts to this end are the "exceeding great and precious promises; that by these we might become partakers of the divine nature" and impress upon ourselves the divine character of love, and thus escape the corruption that is in the world through selfishness; or rather, we are to *keep ourselves* in the love of God while he causes the pressure of all things to deeply engrave it upon us.—Jude 21.

The matter is left open to us; we can either avail ourselves of these promises and permit them to mold and fashion us according to the copy, little by little, daily and hourly, in thought, in word and in deed, or we can resist their proper influence, and we can hold the truth in unrighteousness. Those who take the latter course are purchasing for themselves thereby bitter disappointment; for such are not of the kind to whom the Lord will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." The degree of our devotion to the Lord, therefore, will be indicated in the degree of our love for him and his; and the degree of our love and devotion will be manifested by our activity in conquering self and its selfishness, in all its ramifications throughout the affairs of life, and bringing all our thoughts and talents, great or small, into active service, prompted by love to God and to his people. And such will appreciate the sentiments of the Apostle, when he said, "We [who have received of the begetting of the holy Spirit of our Master, the spirit of love, and who have grown to some extent in the knowledge of him—we] ought also to lay down our lives for the brethren."

THE ROYAL LAW DURING THE MILLENNIUM

These same principles will be applicable to some extent during the Millennial age: note some of the differences between then and now, in the operation of this New Covenant.

First, the Mediator shall then draw or call *all* men to a knowledge of the grace of God bestowed upon them in the provisions of this New Covenant; whereas now *all* are not called, but only "Whomsoever the Lord your God shall call," for no man cometh unto the Son now, except the Father who sent the Son draw him. (John 6:44) Not *many* great, or wise, or learned, or rich are called.

Second, the acceptance of the New Covenant then will be less a matter of faith and more a matter of knowledge, than now; because the Lord shall take away the vail of ignorance which now is spread over all the earth, and the blinded eyes shall see out of the obscurity.—Isa. 25:7; 29:18.

Third, nevertheless it will be equally necessary that each one who would then avail himself of the blessed provisions of the New Covenant shall for himself enter into a positive covenant with the Mediator, that he will *obey* the law of the New Covenant, love. Love is the voice or command of the great Teacher, who shall then stand up with authority, and cause that all the world of mankind shall hear this message. "It shall come to pass that whosoever will not hear [obey] that prophet shall be cut off from among his people." All who will not conform themselves to the law of love, the law of the Millennial kingdom, shall be cut off in the second death.

Fourth, but even in the Millennial age God will not compel mankind to be conformed to this law. He will compel them to bow to and acknowledge the rule of love, as it is written, "Every knee shall bow, and every tongue shall confess;" because, when the kingdom is established, and righteousness is laid to the line, and justice to the plummet, every violation of the law of that kingdom, the Golden Rule, will meet with swift punishment; to the intent that evil doers shall be afraid, and that the righteous shall flourish. But God will still not *impress* the law of love upon the hearts of any; he leaves that for each to do for himself, just as at the present time. Each then, as now, must "*put away*" from his heart selfishness and all of the concomitant evils resulting from sin. Each then, as now, must "cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord" (2 Cor. 7:1); because God seeketh not such as are merely forced into obedience,—he "seeketh such to worship him as worship him in spirit and in truth"—such-

as love the law of God with all their heart, and who are at warfare with selfishness and sin, especially in themselves.

Hence we see that at the close of the Millennial age, after the full opportunity has been granted to the world to have two-fold experience—now, with sin and selfishness, and their misrule, and the evil results; and then, with righteousness and love, and their blessed rule of peace and joy—when all shall have had fullest opportunity to develop in their hearts the spirit of love, then will come a test, a trial, in the close of the Millennial age, which will prove and demonstrate those whose love and fidelity to the Lord are of the heart, versus those whose obedience has been because of expediency. This trial, we may suppose, will not be a trial to see whether or not they will commit some open and flagrant wrong, but rather like the trial of father Adam in his perfection, a trial along the lines of obedience and disobedience, and whether love has been permitted to rule and take full possession of the heart, with resultant faithfulness to God and every principle of righteousness which would trust the Lord and follow strictly in his way.

The result will be that all the world who then shall not have the spirit of love properly developed, will be cut off in the second death, as unfit for eternal life, or to go beyond the Millennium into the grand conditions;—respecting which God has promised us that there shall be no more dying, no more sighing, no more crying, no more pain, there; because all the former things shall have passed away—all the things of sin, and all who have sympathy or love for sin.—Revelation 21:4.

The victory in this race is not because of willing, nor for perfect running, yet it is only to him that willeth and that so runneth—*through Christ.* Thus mercy rejoiceth against justice, yet he that shows no mercy and who thus shows himself lacking in love shall receive no mercy. He that dwelleth in love dwelleth in God, and for such are all the riches of divine mercy and grace.

I'LL DO MY VERY BEST

I may perform no deed of great renown,
No glorious acts to millions manifest;
Yet in my little labors up and down
I'll do my best.

I may not paint a perfect masterpiece,
Nor carve a statue by the world confessed
A miracle of art; yet will not cease
To do my best.

My name is not upon the rolls of fame,
'Tis on the page of common life impressed;
But I'll keep marking, marking just the same,
And do my very best.

And if I see some fellow traveller rise
Far, far above me, still with quiet breast
I keep on climbing, climbing toward the skies,
And do my very best.

Mine may not be the beautiful and grand,
But I must try to be so careful, lest
It fail to be what's put into my hand—
My very best. —*H. Guy Carleton.*

INTERESTING QUERIES

WERE LINCOLN AND GRANT CHRISTIANS?

Question. In the Watch Tower of June 15, p. 180, the intimation seems to be that Abraham Lincoln and Ulysses S. Grant were not Christians, but noble specimens of the natural man; and that their opportunities in the future may be much more favorable than those of some who, professing Christ in church membership, deny him openly and continually in their daily life; but, nevertheless, that such moral people are in no sense counted by the Lord as members of his elect church. Have I understood you correctly?

Answer. You have stated the matter very correctly. The Church is composed only of *believers in the redemptive work of Christ Jesus,* who, because of their faith, are reckoned as justified from all sin.

Moreover, the believer must subsequently consecrate himself to the Lord a "living sacrifice," ere he is reckoned as a *member* of the body of Christ, which is the church. And this implies not only belief with the heart, but also confession with the mouth, and in the general course of life a manifestation of having (in will at least) died to sin and self and become alive as a new creature to the Lord and his righteousness.

We are well aware that the foregoing is very contrary to the general views of this subject, but the Scripturalness of our position cannot be successfully controverted. The popular, but very erroneous, idea of the name Christian was recently illustrated by the answer of a gentleman to the question whether or not he or any of his family were Christians. His answer was,—Well, I presume we are Christians, for we are not Jews, nor heathen.

The trouble with Protestants in general is that they assume that the Scriptures teach that all who are not of the church are damned to eternal woe, and they reason correctly that Lincoln and Grant were too good to be everlastingly tormented, and so, without the slightest warrant of Scripture and in opposition to it, they crowd into heaven, as members of the glorified church, "all the ring-streaked and speckled" of Christendom, excluding only the absolutely black.

And when we call their attention to the Scriptures which declare that the blessings of the church's high calling are promised only to the sanctified in Christ Jesus, who strive to walk in the Master's footsteps of self-sacrifice; and to the fact declared by the Apostle, that "without holiness no man shall see the Lord,—then they abandon the Scriptures, declaring that they prefer their own judgments. However, if the Scriptures be rejected at all they should be rejected in toto. But in that case to be consistent they would have to abandon all hope in a divine plan of salvation, for there is no other revelation of it: and such is the general trend.

We most heartily agree that Lincoln and Grant were far too noble to be justly sentenced to everlasting torments: and we will go a step further, and assert that no man is or ever was bad enough to justly merit eternal torment. The Bible commends itself as vastly superior to the views and teachings of the heathen and of Christian sects, in that it does not teach so unjust and unreasonable a theory.*

Much more consistent is the teaching of Roman Catholicism than that of Protestants on this subject. It puts all except the "*saints*" into Purgatory for purification and development.

But the essence of consistency is found in the teachings of the Bible: that (1) the present age is merely "for the *perfecting of the saints,* for the work of service" in the age to follow this—the Millennium. (Eph. 4:12) (2) That under that future ministry of the saints, for which they are now being perfected, "all the families of the earth shall be blessed," which will include the awakening of "them that sleep in the dust of the earth" (Dan. 12:2); for in that glorious day of blessing and restitution "all that are in the graves shall hear the voice of the Son of Man and come forth."—John 5:28; Acts 3:19-23.

When the sleeping world comes forth from the grave it will be found that while all men inherit blemished characters, nevertheless, each has according to his knowledge and opportunities either builded and strengthened character or undermined and degraded the measure of character received from his parents. Among these will be noble characters, such as Lincoln, Grant, Plato, Socrates, Confucius and many others less notable. These will be recognized according to their true worth at a time when "every secret thing shall be revealed" whether it be good or bad. And amongst those who shall then come forth we are told there will be some exposed to "*shame and lasting contempt.*" (Dan. 2:2) Oh, how much meanness and perfidy and hypocrisy and selfishness will then be exposed: and what shame will be connected with this exposure—and what contempt in their own eyes as well as in the eyes of each other. Yet all this will be a part of their "blessing," which, to those rightly exercised thereby, will work out reform and gradually lead, step by step, up to full restitution of all the glorious likeness of God bestowed upon father Adam and lost by disobedience. The shame and contempt will continue so long as the shameful and contemptible conditions continue, and no longer. And all who refuse to go up on the

* See *What Say the Scriptures About Hell?* Postpaid 10c. Watch Tower office.

highway of holiness then opened up to them "shall be *destroyed* from among the people"—"the second death."—Compare Isa. 35:8; 62:10; Acts 3:23; DAWN I., Chap. 11.

WAS THE TEMPLE CLEANSED TWICE?

Question. From the various accounts would it not appear that the Temple was cleansed twice? I see that DAWN and WATCH TOWER always refer to the matter as tho there had been but one cleansing.—See Mark 11:15; John 2:13-17; Matt. 21:12, 13.

Answer. Many take the view suggested—that there were two cleansings; but we do not share it. It will be noticed that Matthew, Mark and John each mention the matter only once; and each mention once our Lord's riding upon the ass in fulfillment of Zechariah's prophecy (9:9-12); but only one of them *connects* these two events—Matthew. Moreover, since all agree that the riding on the ass was in fulfillment, of Zechariah's prophecy, and that *there* our Lord assumed for the first time his title as *King*, it is but reasonable to suppose that the use of force in cleansing the temple followed and did not precede that assertion of regal authority. For the same reasons we accept that *same* day as the one in which our Lord wept over Jerusalem and said "Your house is left unto you desolate!" Note the Prophet's expression—"Even *today* do I declare I will render [the second half of thy] double unto thee;"—the day of the riding on the ass as King.

The disconnection so noticeable in the gospels may be accounted for (1) By remembering that the Apostles were "unlearned men," not regularly educated historians, men who recorded the wonderful words and works of their wonderful Teacher, but apparently saw little necessity for order or sequence. (2) By assuming that in this matter our Lord designed the confusion of the record, that only the faith-full and zealous might, under the leading of the holy Spirit be led to "rightly divide the Word of truth" and to get from it "meat in due season."

CHRISTIAN DUTY IF DRAFTED

Question. There are possibilities of a still greater war and of a draft which might include some of us who understand our Lord's commands to forbid our engagement in carnal warfare. What then, would be our duty?

Answer. "We know that all things shall work together for good to those who love God—to the called ones according to his purpose." If, therefore, we were drafted, and if the government refused to accept our conscientious scruples against warfare (as they have heretofore done with "Friends," called Quakers), we should request to be assigned to the hospital service or to the Commissary department or to some other non-combatant place of usefulness; and such requests would no doubt be granted. If not, and we ever got into battle, we might help to terrify the enemy, but need not shoot anybody. Meantime what an opportunity we might thus have for preaching "Jesus and the resurrection;"—for being "living epistles known and read by all" the camp;—examples of good soldiers of the Lord Jesus Christ, drilled and thoroughly equipped with the armor of God, loyal and courageous in the Christian warfare, against the world, the flesh, and the devil.

"JEHOVAH, HE IS THE GOD"

JULY 17.—1 KINGS 18:30-40.

"And when all the people saw it they fell on their faces, and they said: Jehovah, he is the God."—1 Kings 18:39.

The three and a half years of drouth no doubt had an humbling effect upon King Ahab, as well as upon the people of Israel. No doubt they began to wonder where the matter would end; and to recognize it as more than an accident—as a judgment. The question would be whether it was a judgment from Baal or a judgment from Jehovah; for the people, as a result of their extended acquaintance with idolatry had a comparatively weak faith respecting the unseen Jehovah, who permitted no image or likeness of himself to be made or to be worshiped. The Lord's time had come for awakening Israel, and starting a reformation movement amongst them, and Elijah, who had been sought by the King throughout the surrounding nations, was instructed to present himself before Ahab, with a promise that rain should follow; and was permitted to be the Lord's agent in drawing the attention of the people to the true God, who alone has power over the elements.

Altho Ahab realized that the famine was a judgment of the Lord, nevertheless, after the custom of the natural man, he ignored personal responsibility, and affected to charge the evils to Elijah, saying to him, "Art thou he that troublest Israel?" It is always so with the faithful mouthpieces of the Lord. Since they cannot prophesy smooth things, but must present the truth in reproof of unrighteousness, therefore the world and the nominal Israelite hate them. They do not seem to realize that the difficulty lies in themselves, and their sins, and their separation from the Lord. But Elijah, humble yet unabashed, did not hesitate to tell the king the truth of the matter, assuring him that the trouble in Israel came from his own wrong course.

The drouth had so humbled Ahab that he did not resent the Prophet's arraignment of his sin: perhaps also he hoped that through the prophet's favor the embargo of the drouth and famine might be lifted. At all events he very promptly complied with Elijah's request that the people of Israel be assembled at Mount Carmel, together with the priests of Baal. Accordingly there was a great concourse to the flat, tabletop of Mount Carmel, where Elijah awaited them, the king also coming with them; but Queen Jezebel sullenly remained at the palace in the capital city of Samaria.

Elijah, full of zeal for the Lord, and full of indignation against the idolatry, and probably counseled respecting his course by the Lord, had a plan prepared by which to demonstrate to Israel which was the true God and which the false one. In the presence of the people he made a proposition to the priests of Baal for a contest to prove the question. This proposition was so reasonable, and the interest and expectation of Israel so great, that the priests of Baal dare not refuse. They, four hundred and fifty in number, were to build an altar and to make a sacrifice thereon to their god, Baal, while Elijah would build an altar and offer a sacrifice thereon to Jehovah, and whichever god would answer by fire would thus be attested as the true God. If Baal were powerful enough to answer the prayers of his priests and to accept the offering of the altar, then the people might understand that it was because Baal was offended with them that they had experienced the drouth and the famine. But if Jehovah had the power, and would answer with fire, it would be proof to the people that the drouth and the famine were from him, and signs of his indignation because they had forsaken him and worshiped Baal.

The proposition could not be rejected: the priests of Baal prepared their altar and their sacrifice, and had the advantage of the noon-day heat of a tropical sun, sufficient almost of itself to ignite the fat of the sacrifice. They desired and prayed that the test might be granted; they cut themselves with stones until the blood gushed out, claiming that it must be because some of them, as priests of Baal, had trespassed against him, that their prayers were not heard. They kept this up for hours, until near sunset—Elijah meantime, in the hearing of the people, pouring upon them the sharpest sarcasm—the sarcasm of truth, not of falsehood. He suggested that they pray louder, as preadventure their god might be a little deaf; he urged them to keep it up, peradventure Baal might be on a journey, or attending to other business, or asleep. Thus he was giving to Israel in general the most telling lesson possible, considering their lethargy on religious subjects. He was preparing them for the final demonstration which he was about to give, that Jehovah is the true God, the only God who had power to answer both by fire and by water.

Mark how thorough the Prophet's faith in God, and how thoroughly he demonstrated that there could be no room for deception in connection with his offering. Twelve stone crocks of water were poured upon the sacrifice and the wood, and filled the trench around about it; the sun was losing its power, and the offering was thoroughly drenched, and all things were thus ready for a thorough test of Jehovah's power to send down fire.

Elijah stated the matter to the people: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal be God, then follow him." The test was to show which was the true God, and which was the false god, and incidentally which the true and which the false prophets. Then Elijah prayed a beautiful and proper prayer. He did not say, "O Lord, cause Israel all to know how great, I Elijah, am, as a prophet of the Lord," but "Hear me, O Lord, hear me, that this people may know that thou are Jehovah God, and that thou hast turned their heart back again [—recalling them again by their experiences and these signs to be thy people]."

The answer by fire was prompt, and the effect upon the people great. They promptly acknowledged Jehovah, and slew the priests of Baal. Then, while Ahab and the people

rejoiced in Elijah's promises that the long hoped for rain would come, and went to their homes to rejoice and feast, the prophet remained upon the mountain to pray for that which God had definitely promised. Once he prayed, and sent his servant a distance to look for indications, but no answer. Again he prayed, and sent his servant again, but no evidence of response. After having been used of the Lord so mightily, in the matter of the sacrifice, Elijah might have gotten to feel too much of his own importance, if his prayer for rain had been too promptly responded to. Opportunity was given for fear and doubt, that the Lord would fail to keep his engagement, respecting the rain. But knowing the sureness of the Lord's word, Elijah did not doubt; he prayed again and again, and sent his servant each time to see what evidences there were of the Lord's answers to the prayers, until finally, when he had prayed for the seventh time, and inquired for a sign, the young man returned, saying that he saw a small cloud about the size of a man's hand. Then Elijah ceased his prayer, and realized that the beginning of the fulfillment had come.

There is a lesson in this also for the Lord's people of today, that, as our Lord said, "We ought to pray and not to faint," not to grow weary in looking for, asking for and expecting the spiritual blessings which the Lord has *promised* us. Many of the prayers which fail of fulfillment, fail because the petitioners ask amiss; for things which God has not promised. Others fail because of lack of faith. The prayer of faith is that which is offered, "nothing doubting," and whose hope is based upon a definite *promise* of the Lord. For instance, to us as new creatures, the Lord has declared, "Your heavenly Father is more willing to give the holy Spirit to them that ask him, than are earthly parents to give good gifts [of an earthly kind] to their children." He that seeketh the spirit of holiness, the showers of divine grace, findeth them. To him that knocketh, the stores of divine favor shall be opened.

A DISCOURAGED REFORMER

July 24.—1 Kings 19:1-16.

"Rest in the Lord, and wait patiently for him."—Psa. 37:7.

Sudden was the reformation which apparently in one day overthrew the religion of Baal, and destroyed his priests, and revived the religion of Jehovah, and brought his prophet Elijah most prominently before Israel. But the influence of the slavery to superstition could not be easily eradicated. Reformation was not accomplished, but merely commenced by the test which the Lord had given at the hands of Elijah, in accepting the sacrifice with fire, and subsequently sending the promised rain. The people were lacking in those qualities of liberty and nobility of mind which are essential to a quick and thorough reformation. They lacked the courage of their convictions, and consequently were easily brought under the influence of that wicked woman, Jezebel, whose evil spirit and self-will were courageous enough to combat anything, everything.

Ahab, and all Israel, seemed to be thoroughly humbled and converted, but Jezebel, fearing not God and regarding not man, was furious when she learned that the priests of the religion which she had championed had been put to death. Ignoring the king and the people of Israel entirely, she constituted herself the executive, and sent word to Elijah that he might expect to die also, as the priests of Baal had died, within twenty-four hours. It is altogether probable that this was merely a threat, intended to drive Elijah out of the kingdom; so that she might the better overthrow the reform movement which he had so recently begun. Had she not become fearful that the killing of Elijah might have brought some disastrous result, either through an insurrection of the people or through a divine judgment, no doubt she would have ordered his assassination, instead of notifying him of what she would do twenty-four hours later.

The notification had what we presume was the designed effect: Elijah, thoroughly frightened and discouraged, fled panic-stricken before a woman; whereas but a few days before he had courageously faced the king, and reproved him. Ah, who will say that a woman has no power in the world! And her power for evil is commensurate with her power for good. No one can read the history of the world without seeing that woman has played an important part in all the important acts of the world's great drama. Her influences have been potent, both for good and evil, truth and error, God and Satan. Let not the sisters despise their opportunities, but let them seek to use them ever and always on the side of the good, the true, the pure, the noble, the holy, and in harmony with the Lord's Word.

Elijah fled to the kingdom of Judah. Utterly discouraged, he went alone into the wilderness, and prayed that he might die. How severe his disappointment was we may judge. There had been three and a half years of preparation for this reform movement, and it had been inaugurated under such favorable conditions, and at first with pronounced results; and now to have the entire matter fail was certainly very discouraging.

But the Lord did not even chide the Prophet for his timidity, etc. "He knoweth our frame, he remembereth that we are dust;" he makes allowance for our unintentional imperfections. God realized, better than did the Prophet, the physical exhaustion which he had experienced in connection with the great work which he had done within the past few days. So now, instead of chiding him, he was permitted to take rest in sleep and was provided miraculously with nourishment, and then sleep again; and, his vitality replenished, he arose refreshed, and ate again, before commencing a long journey and a long fast, of forty days.

The lesson here to us is God's care over those who are fully consecrated to him, and who seek to do his will. He cares for our bodily necessities as well as for our spiritual wants. "Your Father knoweth what things ye have need of." Another lesson is found in the character of the food which the Lord supplied to Elijah. It would have been just as easy for Omnipotence to have provided dainties and luxuries for the prophet, but instead the provision was very simple —bread and water. The bread is called a "cake," for the customary food of that country then was, and still is, bread made about a quarter inch thick, and somewhat in the form of a pancake, baked on heated pebbles. Our Lord's promise to us, as his faithful people, is that our bread and water shall be sure ; we are not to ask for more than this; whatever is received more should be accepted with thanksgiving and to the Lord's glory. Elijah's food also was a symbol of the Church's spiritual food: water is a symbol of truth—water of life; the unleavened bread is a symbol of Christ, whom we appropriate to our needs, for our refreshment through all the journey of life.

Having journeyed to Mount Horeb (that is, Mount Sinai) the Prophet seems to have been without any special aim or purpose before his mind, for he simply dwelt in a cave there. The Lord brings this fact that he had no definite purpose or aim in life, to the prophet's attention by the inquiry, "What doest thou here, Elijah?"

Elijah told the Lord how discouraged he felt, and why, —that he had in his zeal for the Lord attempted to do all that he could, but that apparently everything was wrecked, and the people of Israel had lost their courage and their faith in the Lord, and that apparently nothing further could be done to help them. And the Lord proposed to give Elijah a little lesson on various methods of work—so he sent him out upon the mountain, and there exhibited his power to him in various forms: (1) "A great and strong wind rent the mountains and brake in pieces the rock before the Lord." Here was an illustration of power such as Elijah had probably never before seen—wind with a velocity to rend the rocks; yet notwithstanding all this power, this was not God; it was merely the power of God. (2) He showed him an earthquake—the power of God to lift and to shake the mountains; yet neither was this the Lord; but an exhibition of his power. (3) A wonderful display of celestial fire, lightning, was next presented; but this was merely another grand manifestation of omnipotence. (4) Finally, in a great stillness, he heard a small voice speaking to him. Ah, here he recognized God. It had an influence upon him that all the manifestations of power did not have. He wrapped his face in his mantle, and fled back to the cave.

We are not informed what the voice said to Elijah, but we see that he learned the lesson designed, namely, that God has a way of appealing to the heart of man more powerfully than by the wonderful gymnastics and phenomena of nature. Perhaps the small voice told Elijah that he should have had greater faith in God, and should have remained at his post, notwithstanding the threat of Jezebel, and that the Lord could have delivered him from her power. However, the Lord spoke to him again, intimating that he

was doing nothing, and not in a place to do anything—"What *doest* thou *here?*" Elijah made the same response as before, about his discouragement, but by this time he had learned lessons of the Lord's providential dealing, and was prepared for the mission given him. The commission indicated that there was to be a general change in the affairs of Israel—a new king instead of Ahab, and another prophet instead of Elijah. Hazael, who was anointed to be the new king over Syria was to be the divine agent in bringing the divine judgment upon Israel and its king, Ahab, thus compelling reform, and preparing for better conditions future.

The Lord's inquiry of Elijah may be variously emphasized, and may be applied fitly to each one of the Lord's consecrated people. It may be profitable to us if each one will ask himself the question, *What* doest thou here? What are we doing for the Lord and for his cause? What are we trying to do? Are we fleeing from the threats of the Lord's enemies? Are we discouraged in his service? Having begun in the spirit, are we hoping, contrary to his Word, to find earthly blessings and victories? Has the courage which enabled us for a time to fight the good fight deserted us? After being courageous for the Lord and his truth and his people are we in danger of being put to flight by a woman or a man, or any other creature? Is the Lord's arm shortened that it cannot help us and deliver us? Shall we receive of his marks of kindness and provision for our necessities of spiritual food, yet doubt his care and ability to supervise our temporal interests, and our endeavors to render service to his cause. Let us gather a blessing of instruction from the experience of Elijah, as delineated in this lesson, lest we be weary and faint in our minds. Greater is he that is on our part than all they that be against us. He will not suffer us to be tempted above that we are able, but will with the temptation provide also a way of escape. His grace is sufficient for us. Nevertheless, for these things he will be inquired of by us, and he demands that we shall exercise faith in him corresponding to his mercies and manifold favors to us, for "without faith it is impossible to please God."—Heb. 11:6.

ELIJAH'S LESSON SYMBOLICALLY CONSIDERED

Recognizing that Elijah was a typical character representative of Christ in the flesh (the complete church, head and body), should lead us to scan every feature of his experience, to note, if possible, the correspondence to it in the experience of the church. We have already pointed out that the discouragement of the Reformer and his flight represent the discouragement of many of God's people now, in view of the rising power of Papacy and the tendency of so-called *Protestants* to sympathy with Papal methods, and the general abandonment of faith in the *"ransom for all"* paid at Calvary.

It seems, therefore, not unreasonable to suppose that the *lesson* given to Elijah, just examined, represents a lesson which God has for his people now—to keep us at work undiscouraged or to revive the fainting. The lesson we see is this.

Protestants obtained from Papacy the false idea that the whole world must be converted during this age. Experience and statistics prove that this is an impossible task;—that the population increases at a ten-fold more rapid ratio than even nominal conversions to Protestantism. Dismay and discouragement are followed by perplexity. But now as "meat in due season" the Lord gives his people an inkling respecting *his plan* for man's salvation and it restores confidence and zeal on the part of his people. He shows them that his power will first be manifested and that afterward he will speak to the people by the still small voice of the spirit of the truth which shall be surely heard.

The four exhibitions of the Lord, given to Elijah, represent, we believe, four manifestations in which the Lord is about to reveal himself to mankind;—the first three of which will prepare men for the final one in which will come the desired blessing, to all the families of the earth. These are:

(1) The mighty winds rending the very rocks. Blowing winds seem to be used in Scripture as a symbol for wars. And Revelation (7:1-3) teaches us that the wars, whose dark clouds have threatened the civilized world so ominously for the past thirty years, have been miraculously hindered to give opportunity for "sealing" the Lord's consecrated people in their foreheads (intellectually) with the present truth. We are therefore to expect that when these winds of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms (mountains)—prefigured by the mighty wind shown to Elijah, which rent the rock. But God's kingdom will not follow the epoch of war: the world will not thus be made ready for the reign of Immanuel. No, a further lesson will be needed and will be given. It is represented in (2) An earthquake. Throughout the Scriptures an earthquake seems always to represent *revolution*, and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (and especially with the conditions which would follow such a war) that *revolution* would be the next thing in order. If so, the earthquake made known to God's people is the one referred to in Revelation 16:18. But severe tho those revolutionary experiences will be to the world they are not sufficient to prepare men to hear the voice of God. It will require

(3) The fire from heaven;—an epoch of divine judgments and chastisements upon a maddened but unconverted world wild in anarchy, as other Scriptures show us. The results of their wars and revolutions and anarchy—the failure of their schemes and the lessons of divine judgments—will however, have an exhausting and humbling effect and prepare mankind for God's revelation of himself in

(4) The still small voice. Yes, he who spoke to the winds and waves of the sea of Galilee will, in due time, "Speak peace to the peoples." He will speak with authority, commanding the observance of his long neglected law of love. "And it shall come to pass that whosoever will not hear that Prophet shall be cut off from among his people."—Acts 3:23.

Mark the harmony of Psalm 46 with these thoughts drawn from Elijah's lesson. After portraying in symbol the dashing of the kingdoms of this world, the shaking of society by revolution and the figurative melting of society under the fire of God's judgments, and after every hope of man in his own power is gone, the still small voice is heard, commanding,—"Be still and know that I am God! I will be exalted among the people, I will be exalted in the earth."

The difficulty with mankind is, in great part, their ignorance of God. And they fail to know him, partly at least because of their high opinion of their own wisdom and ability to get along without God. They will soon learn to the contrary and will then be willing to hearken to divine wisdom, and say, "Come, let us go up to the mountain [kingdom] of the Lord's house. He shall teach us of his ways and we will walk in his paths."—Isa. 2:3; Micah 4:2.

"All the paths of the Lord are mercy and truth."—Psa. 25:10.

The lesson to the Lord's people from these symbols is, that God has power by which eventually he will "subdue all things unto himself," and bring order out of present confusion. We are to "wait patiently for him," and labor on diligently and fervently to the extent of our opportunities and abilities and to "hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Saviour, Jesus Christ" for "in due season we shall reap if we faint not."—Gal. 6:9.

"THE LIGHT OF THE WORD"

"The light of the Word shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

"The wealth of this world seems poorer and poorer,
And farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

"My waiting on Jesus is dearer and dearer,
As longer and longer I lie on his breast;
Without him I'm nothing seems clearer and clearer,
And more and more sweetly in Jesus I rest.

"My joy in my Saviour is growing and growing.
As stronger and stronger I trust in his Word;
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.

"My praise and thanksgiving are swelling and swelling,
As broader and broader the promises prove;
The wonderful story I'm telling and telling,
And more and more sweetly I rest in his love."

"THE DAY OF VENGEANCE"—IN GERMAN

We have quite a few calls for the fourth volume of Millennial Dawn series in the German language. It was not our intention to publish this volume in any language except the English. We would say, however, to the friends who are anxious to have it in German that, if interest enough is developed to guarantee the purchase of sufficient books to amount to the cost of the typesetting (say $500) we will, on the strength of such subscriptions, proceed to get out a German edition of Vol. IV. One dear brother and sister in Germany are so certain that it is just the thing the Germans there need, that they have, in spite of our protests, proceeded to translate the volume; and they are now quite well on with the work. No money need be sent at present, but those interested may inform us at once what amount of money they wish to invest in this manner, at the same prices as the English editions. Postal cards will serve the purpose.

"PURIFY YOUR HEARTS, YE DOUBLE MINDED"

"A double-minded man is unstable in all his ways."—Jas. 1:8.

By nature all mankind have the depraved mind or will, whose chief characteristic is selfishness. And it is the desire to gratify this depraved will, including all selfish desires, that leads into sin in its every form. But those who have tasted of divine grace, and have come unto the Father through the Son and the merits of his sacrifice, and whose eyes have been opened to discern the difference between righteousness and unrighteousness, and the natural result of both under the operation of the divine law, and who have consecrated themselves to the Lord, are said to have a new mind, a new will,—sometimes called a clean heart and a right spirit. The natural, fallen disposition or will or mind is Scripturally termed "the mind of the flesh," while the renewed mind, disposition or will is termed "the mind of the spirit," because it is the result of the influence or spirit of the truth.

Nevertheless, this new mind or will, based upon more proper views of right and wrong, is evolved through the very same brain as the other; and these brains by which we do our thinking and reasoning and willing are very closely and sympathetically allied to our depraved physical conditions, so that it is more natural, more easy, for us under present conditions to exercise the will or mind of the flesh than to exercise the will or mind of the spirit. Nor can this connection between our depraved physical conditions and our wills be completely broken up: so long as we are in the flesh it will be impossible for us to completely deaden its influence upon our minds and wills: consequently the will of the flesh and the works of the flesh would be the most easy and the most natural to us—the thoughts, words and deeds of the fallen disposition coming without seeking and without effort.

On the contrary, as the new mind or will was begotten or implanted in us by an outside influence, foreign to ourselves and our depravity, it, like all invaders, for a long time at least must hold its control, if at all, as would an invading foreigner—*by force*. The force or power by which the spirit of truth, the spirit of righteousness, the spirit of our God, gained a foothold in our hearts, was through the enlightenment of our minds and the quickening or revivifying of certain organs of the mind which had for many generations lain dormant and consequently become dwarfed and weak, and of other organs which for many generations had become distorted and perverted through misuse, under the domination of error, superstition, etc.

The spirit of truth, the spirit of the Lord, entered our minds as a great general might land upon a foreign shore, and recruit his army from amongst those whom he desires to conquer,—by lifting up and encouraging and enlightening the rightly disposed, and drilling these and arming them in his service, for the overthrow of a bad government, and the establishment of a righteous government. Such new government, seeking the best interests of every citizen, and willing to have the coöperation of each, would nevertheless find it extremely difficult to control the lower elements of society, except by putting all of its affairs fully in charge and under the control of the rightly disposed: and so, too, in our minds, we find that there are certain lower organs or propensities which have maintained their strength and vigor, while some of the higher organs of our nature have lost their vitality and power to rule, and become dwarfed under the control of sin and ignorance. The spirit of truth, the spirit of the Lord, having gained entrance to our minds, has enlightened and quickened and is constantly drilling these better elements of our natural dispositions, and seeks to restore to them the control originally theirs, over the baser or lower propensities of our nature.

Nothing else need be expected than warfare between the new mind seeking under the Lord's direction to regain the control, and the depraved mind which obtained the control under the reign of sin and death. The Apostle mentions this warfare, saying:—"The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. 5:17) The inspired Apostle here puts the matter very strongly, and yet experience proves to all Christians that he puts it very truthfully, "Ye *cannot do* the things that ye would."

So far, then, from being discouraged that our new minds cannot conquer an absolute peace, and come into such perfect conditions that a wrong thought could never rise up to assert itself and to tempt us, we should, on the contrary, while prompt to crush the slightest uprising of the mind of the flesh, nevertheless realize that our condition is the very one which the Lord designs as best for us. We should realize that our faithfulness to righteousness is attested, not by the fact that we have no trials or besetments from the evil mind of the flesh, but that by the grace of God we have a holy *will*, a holy desire to promptly resist and by the Lord's grace to overcome every evil suggestion.

There are a few people in the world, we believe, who claim to have become so dead naturally and so alive spiritually that they have no "motions of sin in the flesh;"—so that no evil thought or desire ever so much as suggests itself to them. In our judgment these people are deceiving themselves; not only because their alleged experience is different from the experiences of other Christian people, faithfully battling against every motion of the flesh to the end of life's journey, but more particularly because their alleged experiences are contrary to the Word of Truth which in many places assures us (concerning the new creature with the new mind, seeking to overcome the mind of the flesh, and to bring every thought and word and act into subjection to the will of God in Christ), saying, "Ye *cannot do* [perfectly] the things that ye would."

This implies not only that the Lord's people, the new creatures in Christ, will be *liable* to besetment on the part of the mind of the flesh, but it implies also, that the mind of the flesh (in spite of our best efforts to down it, to mortify it), while not succeeding in accomplishing its evil purposes, will nevertheless hinder us in divers ways from accomplishing all the good and great and noble things to which the new mind will prompt us. He who thinks that he is accomplishing great things, he who succeeds in accomplishing all that he would, all the things that he wills to accomplish, may be sure that he is not willing on a high enough plane: just as he who fancies that he has no besetments of the flesh is merely deceiving himself, and is so asleep as respects his new mind that he does not recognize sharply the distinctions between the new mind and the old mind, nor discriminate closely between truth and error, righteousness and sin.

THE DOUBLE MINDED

A double-minded man or woman is one who has received the new mind and recognized the difference between the mind of the flesh and the mind of the spirit, but who, instead of giving over the control of his life to either one, thinks erroneously that he can succeed better by dividing matters. The double-mind is the compromising disposition. The old nature, as soon as it recognizes the presence of the new, is inclined to dissimulate, and to propose compromise and peace, fearing its own extermination. The new mind urges right, truth, the spirit, disposition, of God; and that these should have free course, and that every thought daring to assert itself in opposition to these recognized principles of righteousness should be summarily dealt with and put to death as a rebel. The mind of the flesh trembles at such thorough-going law and discipline, and raises various objections:

(1) It would cause an awful rupture and a life-long war between the new mind and the tendency, mind or will of the fallen flesh. It would mean self-denial; it would mean the risk

of breaking of tender ties, and the rupture of long cherished hopes and ambitions.

(2) It objects that such a course would be fanatical; that such is not the course of the world in general, nor even the course of the most respectable among those who are classed as Christians; and that to follow the course proposed would, therefore, mean, as gauged by worldly wisdom and customs, to become a fool for Christ's sake, and to be considered such by all the worldly-wise.

(3) It urges its own claims and rights: it admits that at one time it usurped full control improperly, but declares that it is reformed now. Its proposal, therefore, is that there should be a lasting peace as between the old mind and the new, that the new mind shall have the full right to control in all matters pertaining to religious worship, Sabbath observance and outward deportment, and that the old mind (*reformed*) shall continue to have full charge of business and secular affairs; and that in matters of conscience, respecting dress, amusements, etc., there shall be a compromise between the two minds, which, it suggests, would really be the happy medium and more desirable and in better taste than the extremes of either.

This is the condition represented by the Apostle, when he says, a double-minded man is *inconsistent* in all his ways. And alas, how many Christians are in this very condition of inconsistency: they profess on the one hand to be renewed in mind, and are actually so to some extent; yet on the other hand, in many of the affairs of life they are walking not after the spirit's direction but after the will of the flesh. They more or less feel this inconsistency, and their lives are not satisfactory to themselves, and far from satisfactory from the divine standpoint. Nor does the world appreciate them; for frequently it calls them hypocrites, pointing to their inconsistencies as proof. Their course is thoroughly disapproved by the Lord's Word which declares that none such shall constitute the kingdom class, which shall be composed only of "overcomers," in whom the mind of the spirit has the control, the mastery, bringing even the thoughts of the heart into subjection to the will of God in Christ.

The double-minded man, the man who has two wills in control, and who is obliged to compromise matters continually, by "splitting the difference" between the two minds, will be apt to find the old mind more and more securing control in his heart;—until finally his mind or will becomes as fleshly as it was before grace and truth reached him—full of selfishness. The only trace of the "new mind" remaining in such will be an outward semblance of respect for righteousness, truth and honesty, a "form of godliness" which, as a mere veneer, will serve to keep up outward appearances and respectability, while inwardly the heart, the will, is completely reprobate. Such have reached the condition of the scribes and Pharisees of old —the have become mere hypocrites, "whited sepulchres, full of all manner of corruption."

What then is the right attitude of mind, what is the proper course to take? We answer that the proper course is to have only one mind, one will—the will of God—to permit the new mind, the new spirit, the new disposition, to have full control. As the Apostle says, "Let the mind of Christ dwell in you richly and *abound*," and it will bring forth good fruit, that will be a blessing to yourself and to others, and pleasing to the Lord: and such will be neither barren nor unfruitful in the knowledge of the Lord. We are to place ourselves in every particular under the control of the new mind, and as the Apostle again declares, "Make *no provision* for the flesh, to fulfil its desires." (Rom. 13:14.) The mind of the flesh, the desires of the flesh, are to be considered as mortal enemies,—to be fought against and exterminated so far as possible, and with them there is to be no compromise, no terms, no covenant, no agreement. "Mortify [kill, deaden] therefore your members [your mental members, your depraved tendencies] which are upon the earth."—Col. 3:5.

This same thought of the necessity of having only the one will, the one set of principles before our minds, if we would be successful in making our calling and election sure, was enunciated by our Lord, when he said, "If thine eye be single, thy whole body shall be full of light. That is to say, if our eyes be focused in harmony together as one, the object before us will be seen in its true, proper light and shape, but if we were cross-eyed, our eyes glancing in different directions, every object looked at with both eyes would seem distorted. So with the eyes of understanding: if we attempt to look at matters from the heavenly standpoint, and at the same time from the earthly standpoint, the result will be unsatisfactory—confusion, uncertainty, incorrectness of judgment.

As we have found that the old nature, if permitted to have a voice at all, would eventually capture the citadel of the heart, so we find also that if the new nature be granted full sway to overcome the will of the flesh, to bring every thought and word and deed into subjection to the will of God, this also means a gradual development, a growth in grace and in the knowledge and the will of God. It means that the entire heart is thus seized in the name of the Lord, and reckoned as his, and reckoned a pure heart on this account; but it means also a progressive battle with and a progressive victory over the weaknesses, the frailties of our mortal bodies; and it means additionally the establishment, in every quarter of our beings, of fortified defences against the besetments of the world, the flesh and the devil. Thus the developed Christian, whose eye is single to the pleasement of God, and whose mind, purpose or will is single to the service of the one Master, shall, by the grace of God, day by day, month by month, year by year, find the ability, more and more, to hinder his flesh from rendering service to sin. And not only so, but his flesh, once the willing servant of sin until mortified, rendered dead to sin, shall more and more be quickened, energized, by the new mind, to its service, and thus more and more become a servant of righteousness and of truth: so that it not only will be passively the Lord's, in the sense of not being an opponent of truth and right and purity, but so that it will be the Lord's in a positive sense, aggressively and actively engaged in opposition to sin and error, and in the service of truth and righteousness.—Rom. 8:11.

HOW THE NEW MIND SHOULD RULE

Many gibes and taunts are thrown at the present House of Congress, whose Speaker and representative is the Hon. Thomas B. Reed, who is styled "the Czar and autocrat of the House." Nevertheless, and without attempting any discussion of the merits or demerits of the arrangement criticized, from their political and human standpoint, we see there a most fit illustration for our subject under consideration.

The human brain is scientifically, phrenologically, subdivided into various organs, representative of various propensities or dispositions: these may be illustrated by the various representatives of the various States, assembled in the House of Congress. Each different organ has its own particular thought or interest, yet the *will* is not the expression of any one organ merely, but the voice of the majority. When a motion or bill is offered in Congress, it may be of special interest to only a few of the members, and the State interests which they represent. In such event, if personal or sectional selfishness ruled amongst the members, the matter in question could not be passed, because the majority would not be sufficiently interested to favor it; and hence, to accomplish its end it would be necessary to appeal to the selfishness of the various other members, by agreeing to favor certain interests of theirs in return for their co-operation. Thus, Congress, if each member and each state stood entirely separate, and without any combination, would be comparatively powerless, unless a degree of patriotism should be shown larger than we would have any reason to expect. Hence the tendency has always been to party division and party co-operation; the party in the majority having the control of the situation, and being held responsible according for the results. So with our minds: if each organ stood wholly separate from the others, it could move only on lines of selfishness, unless it were perfect, which we know it is not. Hence in the human mind, as in Congress, party lines have been established, and for very much the same purpose. In the mind of the Christian the party lines are, the old mind and the new mind, the old self and the new self, the old creature and the new creature, the old will and the new will, the mind of righteousness, and the mind of sin, the mind of love and the mind of selfishness. All these various names describe the same two minds.

In Congress it was found that as its number of representatives increased there was an increased tendency on the part of minorities to baffle or hinder the accomplishment of anything by the majority: the minority party would discuss the subject for hours, days and weeks, if permitted to do so, rather than let the matter go to a vote, in hope that in the end the will of the majority should be frustrated. But Speaker Reed, co-operating with the leaders of his party, concluded that it was not the intention of the law to hinder legislation, and that consequently the dominant party should have opportunity to proceed to enact the laws which it, as the majority of the body, deemed to be the proper laws. Consequently rules were laid down giving the Speaker, as the representative of the majority, certain privileges and powers, by which the opposition would be limited in its discussion of the various subjects, and the will of the majority more speedily and more thoroughly enacted.

Now this is exactly the condition of things in the human heart, where the teachings of the Lord have been accepted, and

where the propensities or organs of the mind have come to a strict party division; the one the party of truth and righteousness and love, in harmony with the Lord, and the other the party of sin and selfishness, with contrary sentiments. If *conversion* has taken place it means that the higher organs of the mind, sufficient in number or in influence, have gained the control of the mind; that these preponderate in number or in influence; that they constitute the majority, and the evil propensities the minority. Any heart in which the evil propensities are in the majority and in control is an unconverted heart.

And what was found in Congress respecting the disposition of minorities to baffle the will of the ruling majority is found also in our minds, namely, the disposition of our natural mind not only to be heard, but to foil and baffle and render void the will of the new mind, in respect to the control of the affairs of life. What the Scriptures propose to us, therefore, is illustrated again in Congress: the Scriptures propose that the new mind, having obtained the control, shall elect a Speaker, a head,—and that that head or Speaker for our every talent, directing all our interests and all our efforts, shall be Christ Jesus our Lord. They propose that we shall place full authority and power in the hands of the Lord, so that his word and will shall be our will, our law. And how safe it is for us to admit such a Czar, such an autocrat, to control us, since we have learned to know him as the very embodiment of justice, wisdom, and love. Safely we can trust our affairs in his hands.

There are other analogies which might be drawn: for instance, the power of the Speaker of the House rests solely in the fact that it is the power of the majority. If the majority which placed him in power and gave him the authority which he exercises should become a minority, his power would immediately terminate; and the opposition party might give its representative equal power in an opposite direction. So with our hearts; only as our hearts voted to have the Lord in control, did he take charge; and if our wills, the preponderance of our propensities, our judgments, cease to be on the side of the Lord, he no longer retains his power in our hearts and lives, and the evil majority appoint a successor, in line with the selfish propensities, favoring everything selfish.

In Congress, when any matter is brought up, each representative has an opportunity for expressing himself, either directly or indirectly, either on the floor personally, or through representatives in committee. And so with our wills: when a matter is presented by one organ of the mind, the other organs have a chance to respond, and to seek to influence the majority, and to overthrow the rule of righteousness. For instance, a suggestion is made to the mind by the organ of combativeness, to the effect that there is a good, proper cause why the whole being should be angry, and undertake vengeful retaliation; and under the influence of the eloquence of combativeness, various other of the lower organs would most surely be aroused; namely, pride, self-esteem, destructiveness, selfishness, etc., and in addition perhaps some of the higher organs might be temporarily swayed by the old sympathies, prejudice, antipathy, etc., to favor the angry, malicious and resentful course. Conscientiousness might excitedly declare that it was a righteous cause of indignation. Caution might join, and claim that if the thing were not now opposed violently, worse results would follow; even spirituality and veneration might be swayed into favoring the angry course, with suggestions that it was in the service of God, and a duty towards God, and toward righteousness, to be angry and to crush the opponent with retaliation and vengeance. Thus, for a moment the entire mind might be swayed toward the side of evil, yet without previous wilfulness or sin—because of the hereditary tendencies of the mind.

But here the gavel of the Speaker is heard, memory calls attention, and points out that the will of the majority has already been expressed to the contrary of such a course; and calls attention to the rules already adopted;—namely, to put away all anger, malice, hatred and strife, as being in general works of the flesh and of the devil. Memory calls attention to the fact that the majority adopted as the rule of action the words of the Speaker, Christ, "Love your enemies, do good to them that hate you, and speak evil of you." Commit your way unto the Lord, remembering that he has said, "Vengeance is mine, I will recompense." Where the will of the majority of organs is loyal to its own previous decision, the effect of memory's calling attention to that law will be instantaneous: at once conscientiousness, veneration, spirituality, caution, and all the higher organs realize that they were about to make a mistake; and immediately they change front, fully supporting the law of the Speaker, Christ. Selfishness, combativeness, pride, etc., may attempt to argue the point, but immediately they are called to order and reminded that by vote of the majority they are strictly under the law of Christ, and all further discussion of the subject is forbidden.

Similarly, illustrations might be drawn as representing other passions, tastes or desires of the flesh, which temporarily might seem to gain some control; but from the moment that memory calls attention to the proposal as being in conflict with the law of the Master, there should be an instantaneous surrender. Such a course would prove that the will had all along been thoroughly loyal to the Lord, and that he reigns there. It proves the reign of Christ in that heart far better than if no suggestion to the contrary course had come up. And who cannot see that a life thus ordered, and under strictest control of the will of our Head, Christ Jesus, is not only proper life (the only one in which the new mind is properly exercised), but in addition to this the only mind which is a "*sound* mind." People who are continually carried from their moorings by their emotions show that their minds are unsound; such are continually proving to those around them that they have poor judgment. They are frequently angry, troubled, vexed, hurt; or continually falling into one wrong act or another, as they confess afterward. Indeed, the majority of the things at which they take offence, become angry, etc., prove to have been mistakes nothing having been done or intended to anger, hurt, or injure them. And we know, not only from the Scriptures, but also from our own observation, that the world of mankind in general is thus of *unsound* mind; and, as the Apostle explains, the only ones in all the world who have even the spirit or disposition of a sound mind are the new creatures in Christ Jesus, who have the new mind, the new will, in control. These, as we have seen, would be liable to be carried away also, by evil passions, evil surmisings, etc., but those who have put themselves fully and completely under the control of Christ and his law of the New Covenant are kept from the extremes to which otherwise they would be as subject as others.

The Apostle's exhortation to the double minded, is in place, and should be heeded promptly by all who realize that they have a double mind or will which can never please the Lord nor bring joy and blessing either now or hereafter: "Purify your hearts, ye double minded;"—purge your consciences by hearty obedience to the truth, by the washing of water through the Word.

"Grant, Lord, a heart, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone;

"A heart in every thought renewed,
And full of love divine,
Perfect and right, and pure and good,
A copy, Lord, of thine."

INTERESTING QUERIES

Question. The fact that our Lord received worship is claimed by some to be an evidence that while on earth he was God the Father disguised in a body of flesh and not really a man. Was he *really* worshiped, or is the translation faulty?

Answer. Yes, we believe our Lord Jesus while on earth was really worshipped, and properly so. While he was not *the* God, Jehovah, he was *a* God. The word "God" signifies a "mighty one," and our Lord was indeed a mighty one. So it is stated in the first two verses of the gospel of John. It was proper for our Lord to receive worship in view of his having been the only begotten of the Father, and his agent in the creation of all things, including man.

Besides, he had come to earth under the divine arrangement and accepted the condition of Messiahship, presenting himself to God as fallen man's sin-offering; besides, at his baptism he was anointed of the holy spirit as the Messiah, and authorized to carry out the great divine plan and to receive homage from both angels and men. This alone would have rendered worship proper even aside from his pre-human greatness as "the only begotten of the Father."

CHRISTADELPHIAN PROOF-TEXTS

Question. Some "Christadelphians" offer the following texts in proof that death ends all for a large majority of the human family—that the majority will never be awakened from the sleep of death.—Psa. 88:4, 5; 49:14. Isa. 26:14; 43:16, 17; Obad. 16.

Please let me have your explanation of the meaning of these texts.

Answer. These texts should be interpreted in harmony with the holy spirit's interpretations given us in the words of our Lord and the apostles recorded in the New Testament. These declare that the hour is coming in which all that are in the grave shall hear the voice of the Son of Man and come forth, some unto the resurrection of life and some unto a resurrection by judgments. (John 5:29) And we are assured by the Apostle that it is the will of God that "All should come to a knowledge of the truth that they may be saved;" and that to this end "Christ died for the ungodly," "gave himself a ransom for all, to be testified [to all] in due time." (1 Tim. 2:6) Indeed, the Apostle assures us that the kingdom class (the church) now being selected is appointed to "judge the world" (1 Cor. 6:2); and that "God hath appointed a day" (an epoch or age) in the which this judgment or trial shall take place (Acts 17:31); and the picture of this in the symbols of Revelation shows the dead, small and great, standing before the great white throne of justice, mercy and love, and being tried (during the thousand years of Christ's reign), according to the law written in the Book and according to their works. (Rev. 20:11-13) In interpreting any of the Old Testament Scriptures we need all the light and help which God has deemed proper to throw upon them through the New Testament revelations. If we did not observe and use this New Testament key furnished us by the holy spirit, all of the prophecies and types of the Old Testament would be meaningless or worse to us. Looking at the passage you cite, from this the proper standpoint, we find as follows:—

Psa. 88:4, 5. The writer is not declaring his own opinion, but is merely saying how he is regarded by others, "I am counted with them that go down into the pit: I am [counted] as a man having no strength—a *cast away* among the dead; [counted] like the slain that lie in the grave, whom thou rememberest no more: and like them that are cut off by thy hand."

The Lord reveals the fact, in the Old Testament as well as in the New, that there will be some who will be utterly cut off from life in the second death. But none will be in this class whose hearts are in the attitude of the Psalmist. The only ones who will be of this class will be such as have spurned the grace of God, after it has been made known to them. (Heb. 6:4-6) The Psalmist is saying that he is disesteemed and disowned, as one who is the subject of divine displeasure, counted unworthy of any future life, remanded to the second death.

Psa. 49:14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." The prophet David is here speaking of a certain class who vainly think to build up fortunes and to make their names endure, without realizing what is the true wealth of character which should be sought. But, there is nothing in this to indicate that death will end all for these. Quite to the contrary, the statement that "The upright shall have *dominion over them* in the morning," proves that death does not end all for these; but that in the morning of the Millennial day, when Christ and the church shall be granted the kingdom under the whole heavens, then these shall be awakened and come under his *dominion.* This will be God's method of bringing them under the blessings of the seed of Abraham which he has promised shall come "to all the families of the earth."

Isa. 26:14. The first nine verses of this chapter are a prophetic description of the Millennial day,—when the land of Judah has been reclaimed (verse 1) and when the nations of earth are walking in the light (teaching) of the glorified church—the New Jerusalem. (Compare verse 2 and Rev. 21:24-26 and Isa. 60:11, 18-22) Verse 5 describes the humbling of the proud and the fall of mystic Babylon. Verse 9 shows how some (the body of Christ) have desired and prayed "thy kingdom come" throughout the "night" of the Gospel age while waiting for the Millennial dawning; and how the judgments of the "day of trouble" which introduces the Millennial reign are necessary to teach the world righteousness. Verses 10 and 11 show, however, that even those terrible lessons will be insufficient for some who, even in the land of uprightness (the Millennial or "new earth" state), will be unjust still, and refuse to recognize the mighty "hand" of God. Yet they shall see, and eventually all enemies of the Lord shall be destroyed.

Verses 12-15 represent the faithful taking a glance backward, and acknowledging that the deliverance has been wholly God's work. "O Lord our God, other lords [rulers, powers] have had dominion over us [sin, the great task-master, and his representatives in civil, ecclesiastical and financial despotism, including trusts, combines and every evil system which oppresses men at the present time;—some of which are now highly esteemed among the oppressed]; but of Thee only would we make mention [now as our ruler]—of thy name. They are dead, they will not live again; they are departed. they will not arise again: because thou hast visited and destroyed them and made every memorial of them to perish." —See *Leeser's Translation.*

Ah, yes! every power of evil and oppression shall be destroyed forever, never to rise again, when the kingdom is the Lord's and he is the Governor amongst the nations.

Isa. 43:16, 17. "Thus saith the Lord, ... who maketh a way in the sea and a path in the mighty waters; which bringeth forth the chariot and the horse, the army and the power; they shall lie down together, *they shall not rise:* they are extinct, they are quenched as tow." Nothing in this statement bears upon the case of any individual in the world: it is a statement respecting horses, chariots and armies. The Lord will bring low, even to destruction, all the implements of war; as is written, "He maketh wars to cease, unto the ends of the earth." When once the *armies* of strife have been overthrown, *they shall never rise again;* but the individuals who compose those armies are members of the Adamic race, whose redemption was secured by the great sacrifice for sin; and in due time each and all who have not yet come to a knowledge of the truth, must be brought to that knowledge, and have the opportunity of believing, obeying, and obtaining everlasting life through Christ.

Obad. 16. "For as they have drunk upon my holy mountain so shall all the nations drink continually, yea, they shall drink, and they shall swallow down, and they shall *be as though they had not been.*"

The Lord through the prophet describes (verse 15) the events of "the day of the Lord," the approaching time of trouble, in which all the nations (improperly translated *heathen*) shall come into judgment, and be caused to drink of the cup of the Lord's anger. (Jer. 25:28, 29) When the nations fall during the coming time of trouble it will mean their utter destruction, as was illustrated in Nebuchadnezzar's image of these nations (Dan. 2:35, 44, 45). The same destruction of the nations is pictured in Daniel's dream respecting the same kingdoms (Dan. 7:11-14, 27). But although the *nations shall never rise up again,* and although only God's kingdom will thereafter be recognized, yet the people who composed the various nations, "all the families of the earth," shall come forth from the grave to be blessed by God's kings and priests—"the holy nation, the peculiar people, the Seed of Abraham."

Question. Please refer me to any of your writings explanatory of Zech. 13:6.

Answer. We have nothing treating Zech. 13, 6. From the connection of verse one with the preceding chapter, it would seem to imply that in this day of trouble already commenced, there will be a general change of front on the part of religious teachers who will be so greatly ashamed of the false gospel which they have proclaimed, that they will desire to disavow their previous occupation. In this view the wounds would seem to indicate severe usage received by them from their former flocks. The hand is a symbol of power, and the wounding of the hand would seem to imply injury or destruction of the power or influence once exercised by these "shepherds." The wounds here mentioned seem to have no reference to the wounding of the hands of our Lord at the crucifixion: there is no connection apparent.

Verse 7 seems to begin a totally different subject, no longer treating of the false shepherds and reprobate prophets, but of the true servants of God and the fact that God would permit trial and tribulations to come against such for their proving and development, nevertheless covering the little ones, the weak ones, with his hand—power.

Question. Is not the denomination known as "Disciples" on a proper basis of freedom? Is there any cause for considering it a section or ward in "that Great City, Babylon," from which the call is, "Come out of her, my people?"—Rev. 18:1-5.

Answer. The denomination known as "Disciples" *professedly* stands just where we stand and where the early church stood, as respects its declaration that the Bible is the only standard for faith and practice. However, all will agree that very few churches of this denomination practice what they all theoretically profess. While they have no written creed, they very generally have an unwritten creed which is most positive and arbitrary in many respects and particulars. Were this not the case, every one of their gatherings would be very glad to welcome any servant of the truth who would attempt to prove his teachings by the Word of God only: and in such event, the "Disciple Denomination" would very speedily be thoroughly impregnated with what we denominate "present truth"—the "harvest" message.

If you have been so fortunate as to find one of the few

congregations of "Disciples" where the spirit as well as the theory of liberty prevails, you have been extremely favored and are to be congratulated. And if your articles to the *Standard* are received when full liberty has been exercised in their preparation, this will be another subject for congratulation. Perhaps the test for yourself, the congregation and the management of the paper, is still future. Perhaps, as you come to get clearer views respecting present truth, and as you do not shun to declare the whole counsel of God (wisely, but boldly), you may find that the attitude toward you may change. Let us hope that they may prove to be true "Bereans" and will search the Scriptures daily, to see whether these be so: and that finding them they will lay hold of them with alacrity and zeal. If so, it will mean a great revival in the church, a great blessing. But if the truth does not prove a savor of life unto life to the church, it is very apt to prove the reverse—a savor of death unto death, and will mean violent opposition to you and to all others who in any manner or degree call in question the cherished dogmas of "Disciples."

We advise that you put the matter to the test earnestly, courageously, calmly; casting all your care upon the Lord. Let him mark out your way by his providence; on your part merely making sure that you are faithful to him—faithful to the truth as he sends it to you. We caution you, however, not to put your light under a bushel, and not to refuse further light for fear of consequences. "The fear of man bringeth a snare." Remember, that our Lord put his Word and himself on a parity, saying, "He that is ashamed of me and my Word, of him will I also be ashamed."

We shall expect to hear from you before very long, either that you have been greatly used and blessed to the good of the church you are connected with, helping them out of the darkness into the light of present truth, or that they have rejected your testimony and that you have stepped out of the system in order to preserve to yourself "the liberty wherewith Christ makes free."

IMMORTAL VS. INCORRUPTIBLE

Question. The terms *immortal, immortality,* and *incorruptible* are used in the Scriptures in a manner rather confusing to the average reader. Please state the distinction between them.

Answer. The translators have helped to confuse this subject by rendering the same Greek word whiles one way and whiles another: and while there are two Greek words used and with different thoughts, yet our English words Immortal and Immortality, really represent the thoughts of both Greek words,—*Aphthartos* and *Athanasia.*

Coming down to the fine shades of meaning,—*Athanasia* signifies, deathless, death-proof, that which cannot die. *Aphthartos* signifies, that which cannot corrupt.

(1) The following texts are the only ones in which *Athanasia* occurs:—

"This mortal must put on *immortality," i. e., deathlessness.*—1 Cor. 15:53.

"This mortal shall have put on *immortality," i. e., deathlessness.*—1 Cor. 15:54.

"Who [God] only hath *immortality," i. e., deathlessness.*—1 Tim. 6:16.

(2) The following texts show all the Scripture uses of *Aphthartos* and its derivative *Aphtharsia:*—

"Now unto the King eternal, *immortal* [*aphthartos*—incorruptible]."—1 Tim. 1:17.

"A corruptible crown, but we an *incorruptible* [*aphthartos*]" one.—1 Cor. 9:25.

"The dead shall be raised incorruptible" (aphthartos)—1 Cor. 15:52.

"To an inheritance *incorruptible* [*aphtharsia*]."—1 Pet. 1:4.

"Not of corruptible seed, but of *incorruptible* [*aphthartos*]."—1 Pet. 1:23.

"Seek for glory, honor and *immortality* [*aphtharsia*—incorruption]."—Rom. 2:7.

"Who brought life and *immortality* [*aphtharsia*—incorruption] to light."—2 Tim. 1:10.

"It is sown in corruption, raised in *incorruption* [*aphtharsia*]."—1 Cor. 15:42.

"Neither doth corruption inherit *incorruption* [*aphtharsia*]."—1 Cor. 15:50.

"For this corruptible must put on *incorruption* [*aphtharsia*]."—1 Cor. 15:53.

"When this corruptible shall have put on *incorruption* [*aphtharsia*]."—1 Cor. 15:54.

Applying this information, we find that although the two words represent in many respects the same thought, yet by antithesis the Apostle brings out their shaded differences in 1 Cor. 15:53, 54, by using one word with reference to those saints who should be "asleep" or under the power of *corruption* and would put on a condition of *incorruption* by resurrection; while those saints who would remain until the "change" would pass from mortal to *immortal* (deathless) conditions. But both will be exactly alike, when the one group is resurrected and the other group is "changed" in the moment of death without an interim of sleep or corruption.

IS IT THE GENERAL OR THE FIRST RESURRECTION?

Question. Does the resurrection described in 1 Cor. 15:42-53, include the whole world, or only the overcoming church?

Answer. It does not at all refer to the world, but exclusively to the first resurrection—the church's. This is evident from the reading of the common version. All having a share in it get "immortality" "incorruption," "glory," "power," and "a spiritual body." See verses 42-44, 53, 54. None are to get such blessings but the overcomers, the "blessed and holy that have part in the first [chief] resurrection on whom the second death hath no power," the class which will live and reign with Christ a thousand years.—Rev. 20:4, 6.

Furthermore, the Greek text guards against the supposition that the resurrection described could be other than that of the church by using emphasis which expressed in English would make verse 42 read, "Thus also is *the* resurrection of *the* dead."

Question. Will deceased infants, begotten of justified parents in this age, have spiritual (angelic) being in the resurrection life? If not, what will differentiate them from other deceased infants? This question is suggested by the reading of the June 15th TOWER, page 181.

Answer. "That which is begotten of the flesh is flesh." Children under the conditions you mention are not begotten of the spirit, and hence will not be spirit beings. Their perfection will be of the human nature, accomplished (as with the remainder of the world) through the processes of restitution, during the "times of restitution"—the Millennial age. There will be no difference between these and the remainder of the world (children of unbelieving parents) during the Millennial age, except whatever may come to them in the natural way, in that they may be better born, less depraved in their natural organism. The justification feature mentioned by the Apostle (1 Cor. 7:14) and by us in the TOWER of June 15, page 181, applies merely to the present age, and to children before they reach years of discretion and personal responsibility. It merely signifies that the children of believing parents are subjects of divine providence, as well as their parents, during the present life, until they reach years of discretion; and that such will be under divine providence and leading, to the intent that they may be the better prepared for becoming obedient children of God on their own account at maturity. All mankind will ultimately come to favorable conditions, physical, mental and moral. This will mean no less favorable conditions for the children of believers in the next age, but more favorable conditions for others.

THE SIN OF COVETOUSNESS

JULY 31.—1 KINGS 21:4-16.

"Thou shalt not covet thy neighbor's house."—Ex. 20:17.

Jezebel is marked by the incidents of this lesson, if we had no other record of her evil way, as being a most diabolical woman. The tenderness which belongs to her sex had entirely given place to the feeling of envy, pride and ambition, incident to her great exaltation to power as the wife of King Ahab. She was ready to instigate perjury, and the foulest of murder, to gratify her whims, or to please those who truckled to her vanity. And the terrible degradation to which the people of Israel and their elders, who were presumably of average or more than average intelligence, had descended, is shown by their willingness to obey their wicked queen, in utter disregard of their own consciences and of justice. It is doubtful whether our disgust should be greater with the queen, who instigated the evil, or with the elders, who so supinely became her tools to accomplish it. This shows, however, that where a people lose sight of the grand teachings of the law of the Lord, and come under the influence of the devil, through other religions, there is no knowing where the corruption of morals will end—all sense of justice and right seems to become obliterated in proportion as people are separated from the Lord and from the word of his testimony.

The fact that infidels of today are not always immoral is no contradiction of this thought, for altho they may reject

the Lord in their hearts, they cannot reject nor get away from the influences of his law of justice which has come to be recognized throughout the entire civilized world, and made the basis of all civil law. Besides, they are continually in touch with Christian influences, and some of them (for instance, Robert Ingersoll) received from Christian parents a good moral basis of character, which would not exhaust in one generation, even tho the faith were lost from it.

The beginning of this crime perpetrated by Jezebel and the elders of Israel—the murder of Naboth—was Ahab's sin of covetousness. He coveted Naboth's vineyard, and wished to purchase it, and, as the sequel shows, altho he did not perpetrate the crime of murder himself, he was quite satisfied with the crime and its results, and hastened to appropriate the murdered man's vineyard at the earliest opportunity. There is a great lesson here for Christian people today. While the crime of murder is recognized and thoroughly reprobated, the crime of covetousness is now not only general and common, but almost approved as proper. It seems to be generally practised, and almost without a suspicion as to its being wrong, sinful, condemned of the Lord, and fruitful of many evil works of the flesh and of the devil.

We do not mean to charge as covetousness a desire to prosper as well as one's neighbor: desires are covetous when we wish to possess and enjoy that which we see in the possession of our neighbor: it implies a willingness to take from him a part or all of his prosperity, and to appropriate the same to ourselves. This spirit of covetousness may be readily discerned among business men and manufacturers; less readily discerned, but nevertheless present, in the ranks of labor, and in the social circle. It is unnecessary to point out how business people envy one another success, and seek to attract from one another the trade which brings the success. And in the ranks of labor, especially where competition is open, it is not infrequently the case that the workman will disparage the work or character of a fellow-workman, in order to have favor with the overseer or employer, or in hope of personal advancement. These are illustrations of covetousness in operation.

In society it works very stealthily, very quietly, fearing that it should reäct upon the covetous one unfavorably; hence, in society, the effort to undermine the character of another and thereby to advance one's self in the good graces of others, is kept under cover, and ably assisted by its yoke-fellow, hypocrisy. When covetousness sees another occupying a preferred place, it stealthily conceals the dagger with which it would smite the Naboth that thwarts its ambitions. It sometimes assumes a mask of love, and strikes the dagger of scandal under professions of love and esteem, or of pity and sympathy. At other times it has the hypocritical mask of duty, religion, fidelity to God, etc., while it seeks to stab Naboth in his vitals, and to gain possession of the vineyard coveted,—or whatever it may be.

Nor is the church of God free from those who have this spirit of covetousness. It inspires many petty jealousies and envyings and strifes as to which should be greater, for honorable positions, etc. And how many large and small scandals have been the results of covetousness, and a desire to break down the influence of one, for the purpose of establishing the influence of another, or of himself or herself

Ahab's covetousness was of the most approved kind, in that it sought to act through others, and stoned Naboth to death by proxy, rather than directly by his own act. That Ahab fully endorsed the conduct of Jezebel is shown by his ready acceptance of the fruits of her villiany; and this fact, in connection with the fact that the Lord sent the reproof as much to Ahab as to Jezebel, leaves room for the inference that he had intentionally worked upon the feelings of Jezebel, with a view to getting her (more courageous for wickedness than himself) to devise and carry out plans for the satisfaction of his covetousness. So some today seem to feel free to covet the possessions of others—social, religious, financial or otherwise—and to take possession of these, if possible, but they strive to have the dirtiest part of the work done by others, or at least not directly by themselves. But such unquestionably are sharers in every crime to which their covetousness by any road may lead others.

Let all who have named the name of Christ be especially on guard respecting this deceptive covert sin; and the best ounce of protection that we can take against it (far better than any pound of cure after it has entered in) is to have our hearts permeated with the spirit of love, of which we are told, "Love worketh no ill to his neighbor." And more than this, "Love envieth not, seeketh not her own [interests merely, but is concerned for the interests of others] is kind, helpful, generous, good."

As an illustration of how hypocrisy usually accompanies covetousness, seeking to cover up the real motives and intentions not only from fellow-creatures, but from one's own conscience, and from the Lord, note in this lesson how Jezebel accomplished her purpose through the appointment of a feast, and the giving of Naboth, the victim, a seat of honor in connection therewith. Alas, that it must be said that religion has often been injured by being made the tool of hypocrisy and covetousness. And similar principles are still at work in the world, and the same great prime mover and instigator of evil is still master of ceremonies, and as willing as ever to help forward every wicked cause and to prosper the evil work and way of the covetous. "We are not ignorant of his devices."

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

But while the Lord did not interfere to protect Naboth, nor to prevent the machinations of the evil one and his servants, he nevertheless took note of the evil, and did not permit it to pass unpunished. Accordingly, when Ahab went in to take possession of the vineyard, and to rejoice his heart that his covetous desires had reached accomplishment, the Lord sent Elijah to meet him in the vineyard. Ahab recognized the prophet at once, and evidently smitten by his conscience, exclaimed: "Hast thou found me, O mine enemy?" And Elijah answered, "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord." Then follows the prophecy of violent deaths to his children, and that the dogs should eat Jezebel; all literally fulfilled later.

However, Ahab was learning to have great confidence in the word of Elijah, and in the power of Jehovah; and when he heard this prophecy, "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth and went softly." On account of this degree of repentance the Lord sent word through Elijah that the calamities prophesied would not be in Ahab's day, but in the days of his sons. The fact that sinners may for a time go unpunished, the Apostle Peter shows us, is a mark of God's patience and forbearance, and not an indication that he will not reward both the welldoer and the evildoer.

Some one has said, "Covetousness is like drinking the salt waters of the sea, which only increase the thirst; or like piling wood on the fire, which only makes it burn the fiercer; or like climbing higher, which only enlarges the horizon of the desires." The only covetousness encouraged by the spirit of righteousness and the Word of the Lord is that mentioned by the Apostle, "Covet earnestly the best gifts"—the gifts of divine grace, which neither rob others, nor make God the poorer.

ELIJAH'S SUCCESSOR, ELISHA

AUG. 7.—2 KINGS 2:6-15.

"How much more shall your Heavenly Father give the holy spirit to them that ask it!"—Luke 11:13.

It would appear that the lesson which the Lord taught Elijah by the wind, the earthquake, the lightning, and the still, small voice, was appreciated and acted upon. Elijah had expected the Reformation word to go forward like a terrific windstorm or like the earthquake, or like the fiery lightning, and when it did not take such form, he fled, discouraged, from the scene of his efforts, and wished to die. Now, he was to understand that the reformation was to work more secretly, more quietly, in the hearts of the people, before it would give great outward manifestations. The Lord's inquiry of him, "What doest thou here, Elijah?" evidently gave him to see that he had discontinued the Lord's work, and for the time was out of the service; but, under the Lord's direction, he returned, and began again his work in Israel, following more closely the lines indicated by his lesson, seeking to have the people hear "the still, small voice," the

Lord's message to their consciences. Nor can we doubt that he was greatly encouraged to reëngage in this work, by the Lord's assurance that altho his people were not courageous, not bold in defence of the truth, and in opposition to evil, but rather lacking in firmness and courage, nevertheless there were yet seven thousand persons in Israel who had not been so weak-kneed as to bow to Baal.

After attending to his commission, to anoint Hazael and Jehu, and Elisha, the prophet seems to have given his special attention to the founding of "schools of the prophets" in various parts of the land of Israel. These would appear to have been prophetic schools, gatherings of religious men, faithful to Jehovah, who desired to learn his will and word and law more particularly. And these in turn, we may suppose, exercised in their various communities a wholesome influence for righteousness, and the worship of the true God. Thus the "still, small voice" was operating. The gain in influence and respect for the true worship, as opposed to idolatry, is manifest from the fact that Jezebel, altho still as bitterly opposed as ever, seemingly made no effort to interfere with Elijah, or with the schools of the prophets; whereas, before, she had caused the death of a similar class. Public opinion, altho not very pronounced at that time, nevertheless had to be respected, and that in proportion as the truth set the people free from the superstitions of error.

There are many profitable lessons for us of the present day, along these same lines. The great antitypical Jezebel, "the mother of harlots," alarmed the reformers of the sixteenth century by her threats, and caused them to flee and to desert many of the prominent principles of the Reformation, for fear of the consequences; yet in the Lord's due time the antitypical Elijah—the church—was refreshed in spirit, and learned the lesson that God's revolutions were not to be expected along the lines of wholesale conversions from sin to righteousness, from ignorance to knowledge, from error to truth; but that the truth was to be inculcated gradually, and was to do its work among the people, as the "still, small voice" of righteousness, of conscience, of God. It is along these lines that the truth has been progressing for the last three centuries.

Moreover, in connection with present "harvest truth," many of us have been at first inclined to expect powerful reactions, social upheavals, lightning-like transitions "out of darkness into his marvelous light," as it is now shining. And the failure of such expectations is inclined to send us away into the wilderness, discouraged, as was the case with our prototype, Elijah. We, like him, are to learn lessons, that the inculcation of truth, according to the Lord's plan, is to be a gradual work, and we, like him, are to perseveringly engage in its gradual spread. Now, as then, "those who fear the Lord speak often together"—come together as schools for the study of prophecy,—for the study of the "good, acceptable and perfect will of God." Now, as then, these schools or gatherings of persons sufficiently interested to desire to know the will of the Lord, are on the increase.

The time came for the end of Elijah's work, and for Elisha to take his place and do the Lord's work along slightly different lines. Elijah and Elisha were men of totally different types; Elisha was an influential and comparatively wealthy farmer, as is indicated by the large number of oxen working under his supervision, and presumably upon his own farm—twelve yokes of oxen. We may presume him to have been a man of considerably more personal refinement than Elijah, and that he dressed differently accordingly. Elijah was known as the man with the leathern girdle about his loins, and a mantle, which sometimes he wore, and sometimes he removed,—generally living in wilderness places; and, we may presume that he had rather a rustic and wild appearance.

Elijah's method of announcement to Elisha that he was invited to become an associate in the work, and his intimation that he might be the successor in the office of servant of the Lord, as prophet, was indicated by throwing his mantle over Elisha's shoulder, Elijah removing the mantle again, and continuing on his journey. Elisha understood the matter, and quite evidently was whole-hearted, inasmuch as we see no evidence of halting between two opinions. He decided at once that he would accept the opportunity; telling Elijah that he would be with him directly, as soon as he had bidden farewell to his parents. Then, by way of manifesting to the Lord and to the people his appreciation of this call to the service of a prophet, he made a feast to the people, and shortly after joined Elijah.

As Elijah represents the church of this Gospel age, so we understand that Elisha represents the successors of the church of this age, the class which will take up the work of the Lord as successors to the Elijah class, after the latter has been joined by the Lord in the invisible heavenly kingdom—"changed," translated, become spirit beings, according to the power of the first resurrection. In harmony with this view, we find that Elisha was not called until about the close of Elijah's service—"when the Lord would take up Elijah into heaven."

Our lesson shows that, while Elijah had called Elisha according to divine direction, and while Elisha had started to keep Elijah company, yet the latter seemed bent on separating himself from Elisha, requesting him frequently to tarry at the different schools of the prophets which they visited, namely, at Gilgal, at Bethel and at Jericho. But no argument persuaded Elisha to desert Elijah; he seemed to understand that the degree of his blessing would depend upon the closeness of his company with Elijah, and this evidently was the truth, and the attempts to have him stop at the various places on the journey were with a view to testing his earnestness and fidelity. Had he stopped he would not have received the great blessing which he eventually got.

Applying this as a type at the present time, we see that the time for the taking up of the Elijah class, "the overcomers," "the little flock," of this Gospel age, has arrived. An Elisha class mingles with the overcomers, yet is a separate class; and various trials, disappointments and siftings are encountered, the design of which is to have these, if they will, turn back, separate themselves from the Elijah company, and those who are sifted out by the way will neither be of the one class nor the other, according to our understanding of this type and also of the general Scriptures.

Elisha's special desire, above all things, was to have a large measure of the spirit of the Lord, the same spirit which had operated through Elijah, and this was his prayer: "I pray that a double portion of thy spirit may be upon me." Elijah's answer to this request implies that the faithfulness of the Elisha class will have to do with the measure of the Elijah spirit which will descend to it. So we understand it will be with all who become the successors of the Gospel church as representatives of the Lord and his cause in the end of this age. The larger the degree of their sympathy and fellowship with the overcoming church, the larger will be the blessing which will come to them consequently and the larger will be their future privileges in connection with the Lord's work.

A chariot of the Lord, with horses as of fire, parted Elijah from Elisha. It is easier to understand the type than to fully comprehend what its antitype will be. The chariot of fire undoubtedly typified the chariot of glory—the change from human to spirit conditions, which will separate the little flock from humanity, and by which the Lord will receive them unto himself. But it may also signify more than this, for fire and brightness are not only used as symbols of glory, but also as symbols for the trials and difficulties by which the Lord's people are prepared for glory: thus, the Apostle speaks of "the fiery trials which shall try you." The chariot of fire may therefore signify also, that the *last members* of the Gospel church will be separated from the world under very trying circumstances, fiery trials; but that these, nevertheless, will be merely the agencies, the chariots by which the Lord will receive them to himself.

Furthermore, the record is that Elijah was taken up in a whirlwind; and applying this to the last members of the church, would seem to indicate trouble also, because whirlwinds are used symbolically in the Scriptures to represent trouble. We will, therefore, not be surprised if the last members of the church, the body of Christ to be taken to the Lord, should be taken in the midst of fiery trials and a whirlwind of trouble. This seems to be indicated by another type of the same class, given us in the Scriptures—John the Baptist, who was imprisoned and finally beheaded.*

Having seen Elijah to the last, Elisha understood that his request was to be granted, and that a double portion of the spirit of the Lord, which was with Elijah, should be upon him.† He took up the fallen mantle of Elijah as his own, and coming to the river Jordan, smote it with the mantle, as Elijah had done, saying, "Where is the Lord God of Elijah?" That is to say, Is not the Lord God of Elijah with me? If so, then the same power of God exercised through Elijah will be exercised through me. And his faith was rewarded, for Jordan was divided, as for Elijah. Thenceforth he was the chief teacher in the schools which Elijah had established, and was so recognized.

We do not understand that Elijah was taken to heaven, in the same sense that the Gospel church will be taken to heaven. Elijah was taken up into heaven physically, while

* See Millennial Dawn, Vol. ii, Chap. 8.

† See later views in issue of August 15, 1919.

the church is to be "changed," because "flesh and blood cannot inherit the kingdom of God." But Elijah was flesh and blood, human; Elijah had no change of nature; he lived before the time of the call to the divine nature, which began with the Gospel age. He therefore did not go to heaven, in the sense that the church will go to heaven. He was not greater than John the Baptist, and yet I say unto you that the least one in the kingdom of heaven is *greater* than he." The kingdom of heaven class was not started until our dear Redeemer's first advent, when he gave himself a ransom for all, and began the selection of the little flock, the kingdom class. And it was his own testimony through John, centuries after Elijah's day, that "No man hath ascended up to heaven save the Son of Man." (Jno. 3:13) Elijah, therefore, according to the Scriptures, could have no higher position than that of the other prophets of his time, including John the Baptist, all honorably mentioned by the Apostle (Heb. 11:38-40): "of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth, ... and these all having obtained a good report through faith, received not the promise [the things promised]: God having provided some better thing for us [the Gospel church], that they without us should not be made perfect." Elijah, as one of these prophets, will be honored and blessed after the antitypical Elijah (the Gospel church) has been glorified.

Nor does the fact that Elijah appeared on the Mount of Transfiguration have any bearing upon the case, or in any manner or degree prove that he did not die; for, as we have already shown, the scene on the Mount of Transfiguration was a vision (see Lesson in TOWER, April 1). If there were anything to prove that Elijah had not yet tasted death in the full sense of the word, it would still not prove that he had been changed to spiritual conditions, but merely that he had been carried physically away from the earth, and miraculously preserved elsewhere for a season or time: but inasmuch as we see nothing to be accomplished by this, it is our understanding that, while he was taken up from Elisha in the chariot of fire, he no doubt was buried somewhere by the Lord, just as Moses was buried secretly.

The story of Elijah, and especially of the record of the end of his career can only be understood properly when recognized as being typical of the matters connected with the Gospel church, and the close of its career. Let each one who hopes to be of the glorified body of Christ seek to be faithful to the Lord, after the example of Elijah, and according to the instructions of his Word, and the leading of his spirit, today; that we may be among those who shall be accounted worthy to be changed, in a moment, in the twinkling of an eye, in death. Faithful is he who has called us, who also will do for us all that he has so graciously promised, ultimately transforming us to the perfection of his own divine nature.

INTERESTING LETTER

Pennsylvania.

DEAR BROTHER RUSSELL:—I have not written for a long time, but you have not been absent from my mind, and I now take this opportunity of thanking you for the benefit and pleasure received from persuing your last labor of love, DAWN, VOL. IV. I have read it carefully twice, and I received more pleasure and strength from the second perusal than the first. While I had already a very fair outline of the general features of the great time of trouble from the study of the TOWERS and DAWNS and God's Word in connection with them, and from observing the signs of the times through their light, yet I had no conception how much the leading thinkers of the world corroborated the prophetic evidences. It almost seems as if they were all ripe for the truth and must, perforce, accept it as soon as brought to their attention. But sober reflection, in memory of my poor success in interesting the most likely cases within my knowledge in the truth, endorses God's Word—that Satan is exerting a blinding influence on all but those whom God is calling. In this volume you have given us a systematic, logical, Scriptural and exhaustive presentation of this important subject; you have called up in evidence the opinion and conclusions and warnings of leaders of thought from every strata of society, and every creed and party and field of public life: and I hope that we shall all be blessed and edified and encouraged by your labor and God's guidance: thereby realizing that we have not read God's Word amiss, not followed cunningly devised fables, but may in consequence be sure that our redemption draweth nigh.

By what some think an odd coincidence, during the last few weeks, a large number of pamphlets have come to my hand, the work of writers apparently disinterested and earnest for the well being of others, which completely harmonize with the teachings of Scripture on these times: but who have no knowledge of either DAWN or God's Word in connection with current events, and yet who can see the present trend of events with startling clearness, but each imagines that *his* remedy is the one thing needful.

We have still some trouble occasionally here: chiefly from Mr. C. (I can no longer call him brother). For nearly two years at every possible opportunity he has forced us to listen to "holiness" theories and tried to compel us to accept a hash of present truth and Methodism until we were obliged to send him a written request to absent himself from our meetings and seek more congenial society, and this has been a rather unpleasant step. This he has declined to do on the ground that he is the father of the church here and intends to look after us. He has often told us none of our number were even justified, to say nothing of being consecrated, and has sometimes included himself in the same category. So far as I am capable of judging he held and taught the truth clearly some four years ago, but he has seemed to be getting gradually into denser darkness for half that time, and he seems to attend our meetings for the purpose of annoyance.

Jude intimates, in his epistle, that the falling away during the Gospel age will be on three lines:—typified by Cain, Balaam and Korah. Does this mean (1) approaching God under the cover of a different sacrifice to the one he had appointed, (2) covetousness, and (3) envy?

Your brother in Christ, SMITH WALKER.

[It is for the church (each little company meeting for communion, fellowship and the study of holy things) to decide the character of the meetings and the leaders of the same according to their best judgment of the Lord's will as expressed in his Word. Any attempted deviation from this Scriptural rule should be kindly but firmly resented. And, furthermore, only those who profess both justification and full consecration should be recognized as having a voice on such matters. Such as have not the Spirit of the Lord surely could not know the mind of the Lord.

I think that you correctly interpret Jude's teaching. And who cannot see that these three points are the causes of stumbling in nearly every instance—and especially among those who have talents and who aspire to be used in the Lord's service. Let us beware of these seductions of the adversary, (1) a rejection of the *ransom*, (2) covetousness of wealth or honor or fame, (3) envy, malice, hatred, strife as against others more liberally endowed with talents or more favorably situated for service.—EDITOR].

WHAT BECAME OF A LIE

"First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside.
When the crowd came across it
They onward did toss it,
Till it grew long and wide.

From a very small lie, Sir,
It grew deep and high, Sir,
Till it reached the sky, Sir,
And frightened the moon;
For she hid her face, Sir,
At the dreadful disgrace, Sir,
That happened at noon.

"This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew.
And while headlong they hurried,
The people they flurried,
And troubled and worried
As lies always do.
And so evil boded,
This monstrous lie goaded,
Till at last it exploded
In smoke and in shame.
While from mud and from mire
The pieces flew higher,
And hit the sad liar,
And killed his good name."

—*Mrs. M. A. Kidder* in *Jewish Gazette.*

"YE SERVE THE LORD CHRIST"

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."—Col. 3:23, 24.

Servants are specially addressed by the Apostle. He points out to them not only here but elsewhere that all service should be good service, and that whether the person served were one of the Lord's people or an enemy of the truth, the work should not be slighted. The principle of the thing is pointed out, namely, that we are servants of the Lord and therefore his representatives. So then, if we find that we are in the place in which Providence has placed us, we are to serve in that place or position faithfully, perseveringly, interestedly, as tho we were laboring for the Lord, and not for men: whereas if we considered ourselves as merely laboring for men, we might labor hard and faithfully for the good, and slightingly for the unkind and froward. But a point to be remembered is that we are all servants: none are called to be masters under the gospel call; one is our master, even Christ, and we all are brethren and fellow-servants.

The effect of such advice is good: first, upon the world, and secondly, upon ourselves. Worldly people are keen to appreciate good service, altho they may not always acknowledge it or properly reward it: and the Apostle's instructions here, if diligently followed, would soon have the effect of making Christians the most desirable servants in any and every field of usefulness, because their work would be more faithfully and more carefully performed, and hence more satisfactory in its results. The effect of this would be that Christian intelligence and skill would be appreciated and sought; and under the operation of the general rule, being appreciated, they would be advanced to positions of more and more responsibility, where their carefulness might be the more valuable to their employers. Thus, the name of Christ would come to be respected amongst the most intelligent people, and the inquiry would naturally be, What is there about these Christians, or about their teaching and doctrines, that makes them more capable and efficient as servants?

The answer would be, This is the spirit and result of their law of Love: they are not only forbidden to do injury to anyone, even their enemies, but they are enjoined to be faithful to everyone, and to do good even to their enemies. They are instructed to labor daily, not merely for the praise and approval of their earthly masters, but especially for the praise and approval of their heavenly Master. And then, if the inquiry came, Why should they do so? the answer would be, These Christians are not expecting earthly rewards but heavenly rewards: they are content to be "pilgrims and strangers" in this present time, and servants, if Providence so orders for them, and to learn lessons in patience, submission and love, anticipating that the time is coming when they shall be highly exalted,—when their present efforts to please their Master, by faithfulness in humble positions, shall be exchanged for a most glorious service,—when they shall be united with their Master in the great work of ruling and instructing the world of mankind, during the Millennial age.

And if the intelligent employer continued questioning, and asked, What has such a hope of the future to do with their faithfulness in the little affairs of the present life? his question would bring the answer, Their King, Master and Teacher has instructed them that all the little affairs of the present life have a bearing upon the development of character, and that they must develop characters of obedience, meekness, patience, love, else they will be unsuited to the future service in glory, to which they are called. Their Master has instructed them that in his view of matters he that is faithful in little things is the one who will be faithful in great things, and that only as they show their faithfulness and subordination to him, and their willingness to do his will in the present life, can they hope to be accounted worthy of the high position and great rewards which he has in reservation for those that love him. The employer would be informed further that all the tests and trials of patience and faith, in obedience to the Word of the Lord, are understood by Christians to be tests of their love for and loyalty to their Master and King, because he has so instructed. Who can doubt that the influence of such living epistles would be great for good in the world?

And what is true as respects those who are engaged in serving masters literally is true also of the entire household of faith, whatever may be their stations in life,—master or servant, mistress or maid, manager or subordinate; because all of the Lord's people are his servants. True, we are termed his brethren also, but there is nothing inconsistent with the thought of our being his brethren and still being his servants; nor would there be anything inconsistent with the thought that while all of the Lord's people are brethren some of them might, in a particular sense, be servants of brethren; and both of these thoughts are prominently set before us in the Scriptures. Each one is to share in the others' love, "Love as brethren;" and each one is to share in serving, and to esteem it a special privilege to "serve one another."

Nothing could be much more contrary to the spirit of the world, than this. The spirit of the world is to make other people your servants, and as for you, avoid serving anybody as much as possible. The spirit of Christ, on the contrary, is a *spirit of service*, and not a spirit of mastery, browbeating, domineering, force, compulsion: it leads those who possess it to seek opportunities for service—to "do good unto all men as we have opportunity, *especially* to the household of faith;" and to the contrary it leads those under its influence to be very generous and to ask or require only reasonable service from others.

The foundation principles of the Christian religion are laid upon these lines, which are the reverse of the world's lines of thought and conduct; namely, that the greatest one in the church is the one who is the greatest servant, the one who renders most assistance to others. The greatest servant in the church was the great Head of the church himself, who gave even his life on our behalf. And those of his followers who desire to be great in the estimation of the Lord and so esteemed of their fellows, are enjoined that they should follow closely in the Master's footsteps, and with humility of heart be ready and seek to lay down their lives for the brethren. (1 John 3:16) Nor does this mean simply formal service;-it means an actual service. Our Lord's sacrifice, we see, was not merely a form or a show of interest and of love: it was the giving of his life as the purchase price for ours. So with us; we are not merely to love one another and to serve one another, in word, in profession, in title (as for instance, the word "minister" signifies servant); but we are to serve one another as we are to love one another, "in deed and in truth."—1 John 3:18.

Looking about us for opportunity of service we find our Lord's instruction through the Apostle, that we should seek to do good to all men according to our ability and opportunity, but especially to the household of faith. As we look first to the household of faith to see what service we can render, we find in this household some who are naturally more attractive to us than others, some whom we would find it a pleasure to serve; while others, because of more perverse natural conditions, we find less congenial, even repellant; and these we feel less disposed to serve. But this is because of a wrong view of the subject. We are to remember that all consecrated believers are new creatures in Christ Jesus and accepted of the Lord as members of his body, fellow-members with ourselves. From this standpoint only can we realize to the full the significance of the Apostle's words in our text, "Ye do serve the Lord Christ." The Master informs us that the slightest service done to the least of his brethren is accepted as done to himself. With this view of matters clearly in mind, we see our duty of service in a new light. We see that the brother or sister of high spiritual development and possessing more of the Lord's likeness and grace, whose company we find so congenial, and whom we would delight to serve, often needs our service far less than others who are of the same body, acknowledged by the same Head, who have much more natural depravity, unconquered, to contend with. These need our special sympathy and love and care and helpfulness; for the proper conception of service is a desire to render some benefit: and there is the more opportunity to benefit or help those who most need assistance.

Of our Lord it is written that he "pleased not himself," in his serving. He did not come into the world on a mission of self-gratification and pleasure; but to render service. He himself said, "The Son of Man came not to be served, but to serve, and to give his life a ransom for many." We are to have his spirit, and the thought with us is not to be our own pleasure or convenience, but on the contrary the necessities of those whom the Lord would have us serve,—namely, those of his household most in need of our aid. We may have less pleasure, according to the flesh, in serving such than we would have in serving others, but it is not fleshly

pleasure that we are seeking; and we can have as much or more spiritual pleasure serving those who are the most needy members of the body of Christ, because we realize that this is the will of our Master. It is to him that we really render the service, and our highest spiritual pleasure must be in doing those things which are pleasing in his sight. And it is because our Master has so ordered, that the household of faith is to be served in preference to any other class; consequently we are to ignore the opinions of the worldly and of the nominal church and not to seek out the most degraded people of the world, and spend our energies upon them, but we are to seek the most needy members of the body of Christ, that we may be most helpful to them. The Lord will attend to the poor heathen world in due time, and the time is now nigh at hand. The first work is, as we have seen from the Scriptures, the preparation of the body of Christ; and it is to this end that we are to "edify *one another*, building up *one another* in the most holy faith."

Another thought respecting service is that the true service of the Lord and his truth may be a small, humble and comparatively insignificant service, or a larger and more prominent service. And of course, if two opportunities for service offer, which were otherwise alike, we should choose and use the larger and the more important of the two opportunities. But we are to guard ourselves against seeking for large opportunities for service, and overlooking or intentionally passing by smaller opportunities. We believe this a common error amongst those who seek to serve the Lord Christ. They desire to do some great thing for him; they would be overjoyed with the privilege of addressing thousands of intelligent and interested hearers. They fain would sway nations to the Lord's standard. Some would be willing to use smaller opportunities, and to address a hundred or fifty or even less, yet perhaps would think it not worth while to use the little opportunities of everyday life in speaking to one or two or three, or a dozen or a score, in a day, or of handing a tract, or of loaning a book, or of circulating tracts in the railway train, or upon the street corner. These services they would esteem too insignificant to render to the Master; they feel that they must do some great thing.

This is a serious mistake, and any who find such a disposition in their hearts should at once analyze their sentiments carefully, to ascertain whether or not they have the desire to serve the Lord, or whether there is a desire for self-glorification,—a desire to be identified with something great, prominent and distinguished. The Lord's rule is, not to put a new servant into a very important place. The captains in the Lord's army are expected to rise from the ranks. He tells us the process of his judgment respecting fitness for prominent service, when he says, "He that is faithful in that which is least will be faithful also in that which is greater." "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." And the more we look at the principles here set forth, the more we see of their wisdom and correctness. The person who is earnest and zealous to serve the Lord, so willing and so anxious for the opportunity that he will do what his hand finds to do with his might, that is a true servant; that servant shows his love for the Master,—shows that his is not a love of self and of self-advancement. Such servants, the Lord sees, can be trusted with a more important service, and consequently, when a more important service is to be attended to, usually the Lord selects one who has been faithful in a few things, to give charge over larger things. And who would dispute the wisdom of the Lord's method? He who has not humility enough to do the smallest service for the Lord, for the truth, and for the fellow-members of the body of Christ, has not humility enough to be entrusted with any larger service; for larger service might prove a great injury to himself, since it would tend to cultivate a quality which is latent in every member of the fallen race, and one which would thoroughly incapacitate him for further service, namely, pride,—self-conceit and its concomitant evils.

In thus requiring that all who would be followers of him shall be servants, not merely in name, but in deed and in truth and in spirit, our Lord lays down a rule which tends to keep out of his real flock the selfish and ambitious wolves. Yet the danger remains that, if the Lord's flock as a whole in any place loses the real conception of their call, that it is a call to service, the self-seeking disposition is apt to spread as a contagion from one to another of the entire company, until, instead of being servants one of the other, they may become a group of self-seekers; each seeking his own welfare and honor and position, and each neglecting the fact that the chief business of life is to render service to others. And each one who gets into this attitude of self-seeking himself is thereby to a large degree blinded to the proper principles that should govern. And a group of Christians in such a condition might, and very probably would, select as their principal one or leader a person of self-seeking disposition, a lord over God's heritage, instead of a servant of the flock.

Seeing that this is the Lord's arrangement, that we are to grow in this grace by noticing and using our opportunities as servants, we exhort all who may read these lines to be more faithful, henceforth, in seeking for opportunities of service to the church which is the body of Christ; and that thus carefully seeking they take heed that they do not pass by some of the small opportunities. Let us remember that our great Master set us an example in this direction, preaching some of his most wonderful sermons to extremely small audiences. For instance; his discourse on the Water of Life, to the woman of Samaria; his discourse on Heavenly versus Earthly things, to Nicodemus; his discourse to Nathaniel, and his discourse to the two who were going to Emmaus, after his resurrection. It we take care of the little opportunities for service, in a humble way, and are faithful in these, and render the service heartily as unto the Lord, we will by and by be granted larger and still larger opportunities. To him that hath used his opportunities shall be granted more, and from him who hath not used his opportunities, that which he has had will be taken from him. "Whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the *reward*. For ye serve the Lord Christ."

SOME BETTER THING

[Reprint of poem in issue of March 15, 1895, which please see.]

INTERESTING QUESTIONS ANSWERED

Question. Had Adam a knowledge of death by observation of it in the lower creation?

Answer. There is nothing to show that he had. But whether he had or had not witnessed death, he probably understood to some extent what God meant when he used the words, "Dying, thou shalt die." He was not deceived. Tho Adam's experience was limited, he undoubtedly understood what it meant to have life, and had some idea of what it would mean to lose his life and to be resolved into the elements from which he had been created.

Question. In Gen. 1:28 and similar passages the word "replenish" seems to indicate that the earth had been peopled before Adam's creation. Is there anything in the claim of a pre-Adamic race? or that some of the more barbarous nations are not Adam's offspring?

Answer. You would find it of advantage when such questions come up to consult Young's Concordance and show the advocate of any erroneous view the definitions there given, and also other passages in which the word in question occurs. If "replenish" be the meaning here, it should fit the other instances in which the word is used; but it does not. The proper rendering of the word is *fill.*—See margin.

The Scriptures are positive in the declaration that Adam was the first *human* being. In 1 Cor. 15:45, 47, he is called the *first man.* In Acts 17:26, it is stated that God "made of *one blood* all nations of men for to dwell on all the face of the earth;" in other words, all the peoples of the earth are descended from Adam, no matter how different in color, stature, intelligence, etc., they may now be.

Furthermore, the entire testimony of the Bible must needs be set aside to give color to such a theory: for the Scriptures record that present races had their start in father Noah and that only his descendants survived the flood. And in the New Testament our Lord and several of the Apostles corroborate this record—of Noah and the flood. The negro race is supposed to be descended from Ham, whose special degradation is mentioned in Gen. 9:22, 25.

Question. Please briefly give us your views on Rom. 2:14, 15.

Answer. These verses assure us that some heathen people

do some good things in harmony with the divine law, and that to that extent their conduct meets with the divine approval. But the Apostle clearly shows that neither the Jews nor the heathen do all things in harmony with the divine law, nor can they, because of inherited imperfections. Hence, neither the Jews nor the heathen would be justified under the Law. God, however, has provided through Christ a justification, under the terms of the New Covenant, which excuses and forgives whatever is not wilful sin, on the part of both Jews and heathen, who receive Christ, and through his merit. Thus it is that God will justify the heathen through faith—not all the heathen, but all the heathen who will exercise the faith when the knowledge of Christ shall reach them, in God's *due time*.

Question. I was surprised to note your advice to any who might be drafted into the army. Would not your advice seem like *compromising* to avoid trouble?

Answer. It is proper to avoid trouble in a proper manner. It is proper to compromise when no *principle* is involved, as in the case mentioned. Notice that there is no command in the Scriptures against military service. Obedience to a draft would remind us of our Lord's words, "If any man compel thee to go a mile, go with him twain." The government may compel marching or drilling, but cannot compel you to kill the foe. You need not be a good marksman.

Question. You suggested in a recent Watch Tower that, if drafted and in the army, we need not shoot to kill. Would such a course be right? Would it not be fraudulent?

Answer. No; it would be quite right to shoot, not to kill. You forget, perhaps, our provisos, which were that we explain our conscientious scruples against war, and seek to be excused; if not excused, that we seek non-combatant positions, as nurses, etc.; but if *compelled* to go a mile or many miles as a soldier, we still need not kill anybody.

Question. Will we know each other in the kingdom?

Answer. When the Apostle says (1 Cor. 13:12), "Now we see through a glass darkly [*i. e.*, as through an obscured glass], but then face to face; now I know in part, but then shall I know, even as I also am known," he undoubtedly included in the future knowledge the recognition of friends, even as he realized himself already known of God. If we are to be partakers of "the divine nature" and inheritors of all things, we must expect to be acquainted with the beings who form a considerable part of our heritage for a thousand years as well as with our associates in that inheritance.

Question. Were not the Psalms inspired specially for song service; and is it not therefore improper to use other hymns?

Answer. David's thought in writing the Psalms may have been merely their use in song; but the Lord's object was to give *prophecy* to assist his people of a later period. See what Peter says on this subject. (1 Pet. 1:10-12) Other prophecies of the Old Testament are written in poetical form, particularly Isaiah and Job. Our Lord quoted from both, as did also his apostles, and showed that in some of the Psalms David typified the Lord.

While some of the Psalms seem to us very suitable for singing, others we regard as less appropriate than hymns of praise of modern date. When the apostles said that we should sing "psalms and hymns and spiritual songs" (Eph. 5:19), he recognized a distinction between the three kinds of songs and commended all. We believe it is safe to follow his instructions, remembering the instruction, "Be not wise above what is written." However, on this subject we believe each one should follow his own conscience. Doubtless the Lord accepts the offering of song, whatever its form, so long as it comes from the heart,—just as with prose prayers; for hymns and psalms should be regarded as union or concert prayers.

ELISHA DOING RESTITUTION WORK

Aug. 14.—2 Kings 4:25-37.

"Cast thy burden upon the Lord, and he shall sustain thee."—Psa. 55:22.

Elisha did receive a double portion of Elijah's spirit, or power. Not only did Jordan part before him, in obedience to his faith and at the stroke of the mantle, but other important works followed. Coming to a school of the prophets, they found that in preparing the dinner of vegetables something had gotten into the stew which they recognized to be poisonous, and the dinner was spoiled; but Elisha miraculously antidoted the poison, and made the dinner wholesome. Again, the people of Jericho complained that the fountain of water which supplied them was brackish, and he healed the waters so that the fountain became known as the fountain of Elisha, and the place is so known today.

These may be considered as typical of the restitution works which the Elisha class will introduce to the world. What do people who are religiously disposed, and who seek to understand the Word of the Lord, need, as the first feature of restitution blessings? Will it not be that something shall be put into their mess of pottage, that will destroy its poisonous errors, and make it health-giving, nutritious? Surely the peoples of civilized lands have God's Word in their hands, and its contents are good and nourishing and health-giving; but some of the theological cooks have unintentionally added doctrines of the evil one so that it is made to the people a poisonous dinner, injurious, as represented in the various creeds of Christendom. And what does the world in general need more than that the springs of the water of life (which have become corrupted and brackish, through false theories and misinterpretations of the divine Word and plan) should be corrected, healed, made sweet and pure and refreshing? And such restitution work will be accomplished, we understand, by the successors of the Gospel church in a much larger measure than the church itself is able to accomplish it now, the church's work being specifically the making of herself ready,—Rev. 19:7.

Further, we have the record of how the poor widow and her sons were helped by the prophet Elisha, to whom she appealed in her distress. A debt was upon her, and, according to the terms of the law, her sons would be bound to serve the creditor until the indebtedness had been discharged, or until the Jubilee year should be ushered in; and as she was a widow she needed her sons' assistance at home. The prophet saw her distress, sympathized with her, and assisted: the assistance being rendered in a manner which helped to develop her faith in the Lord. The only merchantable thing she had in her house was a pot of oil; and the prophet directed her to send among her neighbors and borrow all the empty vessels that she could obtain, and to pour all full of oil, which then she could sell, and from the proceeds pay the debt and have something left; and so she did, according to directions. Does not this act of relieving the poor illustrate restitution powers and work also? Are we not told that in that time the Lord will "lift up the poor and the needy, and him that hath no helper?" There is in this a lesson of the Lord's sympathy with us in our earthly difficulties; a lesson of his willingness to assist us to pay our honest debts; and a lesson of the propriety of paying honest debts. And there is another lesson respecting how God is pleased to bless the use of the things which we have, rather than to send us other things, or to miraculously put the money into our pockets. There is also a lesson for faith, because it was in proportion to her faith that the woman gathered a large or small number of vessels, and therefore got a larger or a smaller evidence of divine bounty and mercy. Let us, when dealing with the Lord, remember that all the gold and silver are his, and the "cattle on a thousand hills," and let our works be in harmony with our faith.

We come now to the particular feature of this lesson, the Shunammite woman and her son: and this also contains a suggestion of the great restitution blessing of awakening the dead. This Shunammite has the record of the Scriptures that she was "a great woman." Apparently she and her husband were comfortably situated in life; perhaps indeed the greatness referred in part to wealth, but evidently she was a more than ordinary woman in other respects, as is indicated by the narrative. She may have been superior to her husband in intelligence, as the narrative seems to indicate. She had the kind of greatness, too, which recognizes goodness, and reverences the Lord, and those who are his. Seeing the prophet pass her place occasionally, probably on his way to the schools of the prophets, she hospitably urged him to take dinner with her, and so, apparently, every time he passed that way he stopped to partake of her hospitality. And the more this great woman saw of the Lord's prophet the more she realized that it was a favor to have him under the roof, so she said to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool and a candlestick: and it shall be when he cometh to us that he shall turn in thither." Altho apparently the

husband was less religiously inclined than his wife, and perhaps less "great" in some other respects, yet this courteous request, expressed in so wifely and proper a manner, appealed to him, and was acted upon, and we may say that part of the woman's greatness is manifested in this her dealing with her own husband. How many women there are who, if they felt themselves the greater of the two, would altogether forget the propriety of consulting with the husband, the divinely appointed head of the family, and requesting coöperation in religious work and benevolence, rather than demanding it. Modesty and humility are true signs of greatness, both in men and women.

Hotels and lodging houses and restaurants were not arrangements of those days, and consequently hospitality was more practised than today. In some respects we have lost considerably by the change of customs, for the *spirit* of hospitality seems to be considerably less than in olden times. We believe that so far as possible every Christian family would do well, if their means would justify, to have such a spare room for the entertainment of the Lord's servants who may come their way. We believe that a blessing, spiritual if not temporal, comes to all who seek to cultivate this spirit of loving generosity, benevolence, kindness, in the entertainment of the Lord's servants—and in general the household of faith, as they may have opportunity.

A similar spirit of benevolence and thoughtfulness for others was in the Prophet, who requested his servant to notice whether or not the kind entertainer was lacking of anything which would minister to her comfort, which he could supply. The answer was that she was childless; and seizing the opportunity the Prophet informed her that she should have a son. There is a lesson here for each of us, to the effect that if we are the recipients of favor from others—either from the Lord or his people—if we have the same spirit we will seek to do something in return. Those who accept of the favors of others, and lack the desire and fail to seek the opportunity to do as much or more in return, are certainly lacking the Lord's spirit in this particular.

Years passed; the child grew to boyhood, and while in the harvest field was taken ill with something like sunstroke, and died. The mother, with exhibitions of great faith, laid the dead child in the prophet's room, upon his bed, and immediately started with her servant in all haste to find the Prophet. When the Prophet by the mouth of his servant asked, "Is it well?" she had faith enough to answer, "It is well;" and reaching the prophet's presence she reminded him of the fact that she had not requested the son, that he had been a gift, and intimated that if now the lad were taken away, instead of being a gift or benefaction to her the matter would be only a sorrow; yet she did not say that the boy was dead, apparently having full confidence in the power of God, through the Prophet, to awaken him, even from the sleep of death. The Prophet, full of faith also, sent his staff to be laid upon the child, at the hands of the servant; but the mother had not so much faith in the staff as in the Prophet, and would be satisfied with nothing else than a visit from him. When Elisha arrived he found the child dead, but neither did this stagger his faith: he shut to the door, and prayed to the Father in secret, but not only did he pray, but he used restorative means, which finally resulted in the awakening of the child from the sleep of death, when he delivered him to his mother, whose faith had thus its reward.

There are several lessons here for us. Considering Elisha as a type, and his works as typical of the works of restitution in the beginning of the Millennial age, we note what the New Testament Scriptures clearly affirm, that vitality will be restored to humanity so that "All that are in the graves shall hear the voice of the Son of man, and shall come forth." And the earthly agents in the kingdom will no doubt be participators to a considerable extent in restitution work along this line, as well as along other lines. Thus Elisha in his companionship with Elijah seems to represent the "tribulation saints," and subsequently the work and workers of the entire Millennial age.

But we may draw lessons of profit for the present time from the Shunammite woman's faith and the Prophet's faith and works. Apparently the Prophet was perplexed by this case. The staff in the hands of his servant had been without avail; his own efforts for a considerable time were without avail. Here was room for doubt as to whether or not the Lord's power had forsaken him. He walked the little room repeatedly, and again and again laid his face upon the child's face, and his hands upon the child's hands, presumably the meanwhile praying the divine blessing. But finally faith triumphed. This case reminds us of the one in which the disciples failed to cast out the devil from the boy, while the Lord and Peter, James and John were in the Mount of Transfiguration. Our Lord's remark was, "This kind goeth not out but by prayer and fasting." So, apparently the Lord is pleased to exercise his power either slowly or quickly, according to circumstances and conditions.

We are not to consider this as a resurrection of the dead, in the proper Scriptural sense of the word resurrection. It was merely a temporary awakening from the sleep of death, as in the case of Lazarus and the son of the widow of Nain and the daughter of Jairus. These parties all, later, relapsed into death. Nor could their subsequent death be properly termed the second death, unless, after their awakening, they by wilful sin came under its condemnation. And to whatever extent we are less than perfect and possessed of life in its completeness, to that extent each is already in death, whether he have a greater or a smaller spark of vitality remaining. As heretofore seen, in discussing the subject of resurrection, that word signifies a raising up—all the way up to all from which we fell in Adam, namely, to the perfection of life.—See our issue for April 1, '93.

GENERAL NAAMAN HEALED—MERCIES APPRECIATED

AUG. 21.—2 KINGS 5:1-14.

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved."—Jer. 17:14.

Elisha's fame was evidently very general throughout Israel, and this lesson tells us of its spread to Syria, the adjoining kingdom, through one of its captives—a maidservant in the household of one of Syria's principal generals. For some reason the Lord seems to have had more interest in Syria than in the other nations of the world outside of Israel and Judah. The reason of this probably lies in the fact that King David conquered Syria, and incorporated it as a part of the twelve-tribe kingdom, and it so continued during the period of Solomon's reign. It was thus considerably permeated with Israelitish influence. At the time of the revolt of the ten tribes and the division of Israel into two kingdoms, the kingdom of Syria seems to have regained its independence: nevertheless, because of its intimate relationship with the people of Israel we found (in our lesson of July 24), that Elijah the prophet was sent to anoint Hazael to be king over Syria, as indicating a special oversight of that people on the Lord's part, more than of other Gentile nations. No doubt because of this intimacy with Israel, Syria is frequently referred to also in the prophets, and her captivity to Babylon was foretold.

At all events, affairs so shaped themselves as to bring to the chief general of Syria a better knowledge of the true God, Jehovah, and that through the instrumentality of the little bondmaid. Naaman, with all his prowess in war, and his favor with the king, and the honor done him by the people, had a very serious ailment—leprosy. A man of wealth and position, he would have given almost anything to be free from the loathsome disease. The little maid, so far from feeling envious, revengeful and wickedly toward her captors, was evidently exercised by a very benevolent, kindly disposition; and perhaps indeed she had been well cared for by her captors, and was appreciative. Seeing the general's trouble she called the matter to the attention of her mistress, assuring her that there was a prophet in Israel who could heal him.

She probably knew nothing about the name of the prophet, nor about his resident city, but her account was sufficiently explicit to awaken the interest of her master, the leper, who started out on his journey to the land of Israel, to see the prophet. Naturally, he sought to bring as much influence to bear as possible, and hence took letters from the king of Syria to the king of Israel, as well as valuable presents of money, fine apparel, etc. This would be expected of a wealthy man, dealing with a wealthy man, a king. And the thought in mind of the general, as well as in that of the Syrian king, evidently was that any prophet so notable as the one indicated, and able to cure any kind of a disease, and who had already performed wonderful cures, would be found at the royal court, specially favored of the king, and made a high officer in some sense in the kingdom.

Hence it was that so remarkable a letter was written, which for the time confounded the king of Israel. It read: "I have herewith sent Naaman, my servant, to thee, that thou

mayest recover him of his leprosy." Leprosy was recognized as being an incurable disease; therefore the king of Israel at once surmised that the king of Syria wished to pick a quarrel with him, and to have an excuse for another invasion, to carry off more spoil and more captives. The rending or tearing of the outer garment was, in olden times, a sign of sore distress, perplexity of mind; but it was much less of an operation than it would be with modern clothes. The action of the king was evidently soon noised abroad, and came to the ears of Elisha, who at once sent word that the king need have no perplexity, but should send the leper to him; intimating that he would be healed. All of this experience doubtless seemed very strange to Naaman, as he found that the king knew nothing about such a person at first, and finally had sent him to a lowly house. He was still more surprised and disappointed when the prophet did not even think it worth while to come out and salute him, or do obeisance, or make particular inquiry or say any words of enchantment, etc., but sent him a commonplace message, that he needed to go and wash several times. He was indignant; he knew that the waters of the river Jordan were muddy, far less likely to wash away any defilement than the waters of his own city, Damascus, which were beautiful, clear mountain streams. Naaman was wroth: had he come a long journey, and with imposing outfit of chariots and servants, to be treated like a dog? Was he not a great man with his master, the king of Syria, and was not the latter an influential king in those parts? "So he turned and went away in a rage."

Leprosy in the Scriptures, because it is incurable, and because it eats as a canker, is used as a symbol of sin, which cannot be eradicated from the blood and the system, except by divine power. Sometimes great sinners, and wealthy sinners, recognize themselves as sinners, and desire to be cleansed; and some of these are inclined to think that there should be some special manner of dealing with their cases, different from the general one: for they are willing to give of their influence or of their means. They forget that our God is not poor; all the gold and silver are his, and the cattle upon a thousand hills. It is, therefore, difficult for wealthy people to humble themselves, and to come to the Lord in the only attitude of humble obedience, that will gain the desired end, hence it is that the Lord said, "How hardly shall they that have riches enter into the kingdom of heaven" —with what difficulty will they get in,—how few of them will get in. And this applies not only to great riches of money, but also to riches of reputation and to wealth of learning. Hence we see that it is much easier for poor people, and unlearned people, and people without great reputations to come to the Lord and to accept the great gift of his grace, upon his conditions. In coming to the Lord there is no difference between the king and the beggar; both need his bounty, his grace, and it is offered to both upon precisely the same terms.

WISE COUNSEL HEEDED

Naaman had evidently some sensible companions, servants, or possibly under officers, who "came near," approached him in a moderate and wise manner, and offered him some good advice, saying in substance, We know how disappointed you feel; we know that if this prophet had demanded of you some great thing, you would have been pleased to perform it, and not only so but would have been pleased to have rewarded him handsomely, and now because he has ignored your wealth and your presents, and has bidden you do something which seems quite common-place, it is well calculated to make you resentful; but consider the other side: it is an easy thing to perform, and we advise that you do so forthwith.

How excellent a thing is good counsel; it is needed, not only by the foolish, but needed also by the wise, as in this case. Naaman was undoubtedly a wiser and abler man than his servants, yet in the present case he was so closely interested that his judgment did not act as well as theirs; and they were wise servants, and were surely the more appreciated by Naaman for not simply joining with him and agreeing with his every word and every thought. They might have assented to his proposition, and said, Yes! you are insulted; we are all insulted! Resent the insult, ask the king of Syria to permit you to bring up an army against them, and teach them a lesson of your greatness, etc. But instead, they wisely counseled their general to perform the simple thing which had been directed, and all the more willingly than if it had been a very difficult matter.

So there are everywhere people who are ready to counsel evil, and they are generally more numerous than those who are ready to counsel good—in favor of peace, harmony, obedience, righteousness. Yet this should always be the attitude of the Lord's people: they are always to be peacemakers —on honorable grounds, of course; but nevertheless always striving or making for peace. How often it is that those who are inquiring the way to the Lord, especially if they are wealthy, are misdirected, by the very ones who have opportunity to help them to take proper views of the matter —to humble themselves to learn the lesson of complete submission to the Lord and his methods of getting rid of sin.

TRUE GREATNESS MANIFESTED

The true greatness of Naaman is also here incidentally brought forward. Had he been a man of inferior mind, he would have been so haughty and dignified that his servants could not even have offered him a suggestion; or, receiving it of them, he would have resented it as being from an inferior source; considering that his servants were not qualified to offer him any suggestions. But being a wise man, "a great man," as our lesson expresses it, he was not unapproachable, nor inclined to disrespect sound, reasonable advice, even tho it came from an unexpected and humble quarter. All of the Lord's people should realize that the little child or a person least learned either in religion or science may be able to offer a suggestion which would be valuable to the most profound thinker. It therefore is not only the Scriptural course but the reasonable, wise course, that all of the Lord's people should be so humble minded as to be approachable, and able to hear, weigh and act upon sensible advice, even from those below them in the social scale.

Naaman dipped himself in the water of the Jordan, as directed, once—no sign of improvement; twice—still no sign; three, four, five, six times—still no sign. The prophet had said seven times; but he might reasonably have expected that the leprosy would begin to go away with the first dip; but no, he was to exercise faith. It required faith to go to the muddy river of Jordan to bathe at all; it required faith to continue the bathing until he had fulfilled the full number of times, according to the promise. With the seventh dip came the blessing, and he was clean. His flesh came again, soft, smooth, clean, not scurfy and dead, as in leprosy.

Thus it is also in reference to sin,—moral leprosy. Every man realizes that he is imperfect, that sin has a hold upon his mental, physical and moral powers; and many are the methods advocated for getting free, getting rid of sin. The natural man suggests that he can get rid of sin for himself, without any advice from any quarter; he can wash and be clean by moral reforms which he will some day begin in earnest; he can cleanse his own flesh and spirit; he needs no prophet to teach him where or how; he has as much knowledge on the subject as anybody. He has no great high Priest and wants nobody to redeem him as his substitute. Besides, to fulfill the conditions required for the forgiveness of sin would be taking a very open and courageous step, and he shrinks from making such an outward demonstration, and considers that it would do no special good anyway: that if the Lord would save him he can save him just as well at one time and place as another. Others make the mistake of being unwilling to do anything for their own recovery out of sin; they will not go to Jordan and wash; because they lack faith. Not a *profession* of faith, but the exercise of an active, living faith brings the blessing.

But the sinner who has come to feel the load of his sin, its grievousness, is prepared to do a good deal if he can only get rid of it. When he comes to this place of being ready to obey the Lord's voice, it not infrequently is the result of good counsel on the part of his friends—Christian friends. He is finally prepared to take the humiliating step of acknowledging that nothing that he can do for himself will relieve his own trouble; of acknowledging that there is only the one power that is able either to prescribe the remedy or to supply it; and that is the Lord. But when finally the sinner plunges into the antitypical Jordan, "the fountain filled with blood, drawn from Immanuel's veins," and when he dips therein seven times (that is, perfectly,—seven being a symbol of perfection) then he has indeed a cleansing. He is justified by faith, justified from all which the law would not justify; he is made every whit whole, reckonedly, and has then a standing with God. We can imagine the rejoicing of Naaman and of his companions, and we know the still greater rejoicing of the one who, coming to the Lord, has had the moral leprosy of sin all washed away. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Our Lord refers to this miracle (Luke 4:27) saying: "Many lepers were in Israel in the time of Elisha, the prophet, but none of them were cleansed, save Naaman, a Syrian." Our Lord points out that there was a difference in the condition of heart as between some of these lepers of Israel and

this particular Syrian leper, just as there was a difference in that particular widow of Zarephath with whom the prophet Elijah dwelt during the famine, and whose cruse of oil and crock of meal on this account did not exhaust. There was *faith* found in the widow. There was *faith* also found in Naaman. The "many lepers" of Israel had heard of this prophet, no doubt, as well as had the little bondmaid. But Naaman had faith in God to come seeking Elisha, and with large presents, while the lepers of Israel had not thought it worth while to seek Elisha, for help, altho in the same country. This illustrates to us the general lesson of the Scriptures, that "without faith it is impossible to please God." God tells us of his benevolence and willingness to forgive sins, yet only those who have faith in him, and who come to have their sins forgiven, only such get the blessing.

How comforting is the Scriptural assurance that the notable, general lack of faith is owing very largely to the influence of Satan, "the prince of this world," who shortly shall be bound for the thousand years of Christ's reign. "The god of this world hath blinded the minds of them which believe not." Thank God that soon all these "blind eyes shall be opened."—Isa. 35:5.

GENERAL NAAMAN'S GRATITUDE

Another matter which shows Naaman in an excellent light, and which assures us that God appreciates character, and made no mistake in sending word to Naaman respecting his prophet, etc., is found in the fact that, after he had been healed in Jordan, he did not thanklessly go on to his home, saying, Now that king and his prophet, who were so independent that they would not come down and make more ado over me, and perhaps come to Jordan with me, to see whether or not it took effect, have missed getting the present which I brought from Syria for them, and I am the gainer by just that much. No; with a true nobility of soul he desired to make some acknowledgment of the goodness which had been bestowed upon him. He probably knew something about the true God, and probably with his heart and with his lips acknowledged him, and rendered thanks for his recovery from the leprosy, so soon as he was healed: but this was not enough. As God had seen fit to use an agent in bringing the blessing to him, he rightly judged that it was as little as he could do to recognize the same agent that God had recognized—God's own accredited agent in his healing. So he returned to Elisha with the remarkable words, "Behold, now I know that there is no God in all the earth but in Israel; now therefore, I pray thee, take a blessing [a present] of my servant." Here true dignity of character is shown. He was not seeking to see how cheaply he could get the favor of heaven; he did not say within himself, If Elisha had bargained with me for a large sum before I went down to Jordan, and got the blessing, then indeed I would have given him much to obtain this great benefit, but now I will put him off with some trifling gift, and no doubt, as a poor man, he will think a great deal of it.

On the contrary, he had brought a gift representing, it is claimed, over seventy-seven thousand dollars, besides much "goodly apparel," and he evidently was desirous that the prophet should receive all of this as a token of his appreciation of the great benefit conferred. Our Lord's reference to Naaman and his cure, and how the Lord's favor reached him, even tho he was a Gentile, reminds us of the fact that when our Lord healed ten lepers by the wayside, only *one of them* returned to give God the glory for his healing. Naaman, the Syrian, was more noble, evidently, than the other nine, if not more noble also than the tenth, who, so far as we know, offered no present—tho perhaps this was because he had nothing to offer.

This illustrates to us the difference in conduct amongst those who receive the blessing of the forgiveness of sins—cleansing from moral leprosy. Some receive it as a matter of course; some are thankful, but especially glad that they got it so cheaply—that salvation is *free*. It is only the occasional one ("not many learned, not many wise," not many altogether), who receives the divine blessing, forgiveness, who returns to give God the glory and to offer him a thank-offering. Not very many present either money or influence or their lives at his feet, in recognition of the boon of their forgiveness.

Addressing these who have been washed from their sins in the precious blood, who have received forgiveness of sins through faith in that blood, and who consequently are reckoned of the Lord as justified freely from all things, the Apostle says to them, "I beseech you, brethren, by the mercies of God [manifest toward you in the forgiveness of your sins], that ye present your bodies living sacrifices, holy and acceptable, to God, which is your reasonable service." Naaman had the spirit, the disposition, the mind, which under the favorable conditions of the Gospel age would have made of him a saint—a member of the elect "little flock," the church. If he appreciated so largely, so heartily, his physical cleansing, who can question that he would have appreciated much more a moral cleansing, and the full reconciliation to God, and the privilege of coming into the family of God as a son and as a joint-heir with Christ? His conduct shows to us that he would have been ready to lay down his life, and all his wealth, all his possessions and his honor with the King of Syria. And this, we see, would be but a "reasonable service" for him as it is for us, and for all who have been made recipients of this great blessing of forgiveness of sins—cleansing.

But if the noble, proper spirit was manifested by Naaman, in desiring to render something in return for the mercies received, there was not less of the noble spirit in Elisha, in refusing to receive those gifts. To have received the presents would have meant the selling of the divine power which operated through him; and Elisha well knew that God's gifts are not for sale. Fortunate would it be for many who deal with the spiritual things of the Lord, in the cure of the leprosy of sin, if they could take as exalted a view of matters as did Elisha. We fear that too often the Lord's servants are ready to accept earthly *rewards* for their part in the healing of sin-sickness—costly apparel, gold and silver.

And then comes out still another lesson of nobility of character. Naaman requested that he might have as much soil from the land of Israel as two pack mules could carry, intimating that his desire for this earth was that he might place it in some suitable location in his own country, that he might kneel upon the sacred soil, which God had blessed, and might offer prayer to the true God, who had healed him, besides whom there is no God. And the keenness of his conscience is shown by his further remark that he knew that his king, a worshiper of a false God, would expect him to go with him, as his servant, as usual, that he might lean upon his arm, when bowing himself before the false god; and he inquired whether or not Jehovah would pardon him for thus joining with and assisting his king in the worship which now he no longer would take part in from the heart. Elisha indicated to him that he would be forgiven for joining thus unwillingly in the bowing before the idol, as a servant with his master, the king.

We cannot doubt that Elisha sought direction of the Lord in this matter, and that he had the Lord's mind in respect to it. But why even this much sanction to a false god should be permitted may be a question. We suggest, as an explanation, that God was not then dealing with any Gentile nation, but with Judah and Israel only; "You only have I known [recognized] of all the families of the earth." (Amos 3:2) The other nations were without any of God's promises, or, as expressed by the Apostle Paul, "without God and having no hope." The redemption sacrifice for the sins of the whole world had not yet been offered, would not be offered for several centuries; consequently, altho Naaman was of so honest a heart that the Lord delighted to send him to the Prophet, and to heal him of his leprosy, and altho the Lord appreciated his nobility of character, yet *the time had not come* for making any offer of reconciliation to the Gentiles. The only offer thus far made was to the seed of Abraham, according to the flesh.

Consequently, altho Naaman recognized Jehovah, Jehovah had not yet recognized him,—could not do so, under the covenant then in force, the Law Covenant,—and had not prepared to recognize him or any other such noble Gentile characters, until the New Covenant would go into force, later. Hence, it mattered not, except to Naaman himself, how he worshiped. His worship would not be accepted. He had no mediator! It was entirely proper, therefore, that while Naaman, having recognized Jehovah for himself, should worship Jehovah and respect him alone, as the true God, yet nevertheless, as the servant of the king of Syria, he might join in any worship that might please his master, Jehovah not having accepted or even "called" him, to become his servant. We cannot doubt that, when the Millennial age shall have fully dawned, and when those who are in the graves shall come forth, and the turn of Naaman shall come, it will find in him one whose condition of heart and mind toward the Lord will make him very ready for the good tidings of great joy unto all people through the New Covenant, sealed by the precious blood of our Lord Jesus at Calvary. We cannot doubt that so noble a character will make rapid progress under the favorable conditions of the Millennial age back to the original perfection, the image and likeness of God, lost by the whole race through father Adam.

The conscientiousness of Naaman, the Gentile, who had

never before heard much of Jehovah, is strikingly in contrast with the deficiency of this quality in many who have enjoyed many privileges in Christian lands, and much advantage every way. We wonder much, for instance, when some of the Lord's people are translated out of darkness into his marvelous light, when their minds are relieved of the cloud of superstition and vail of ignorance which long have hindered them from seeing God's true character,—we wonder why these do not take an equally decided course and inquire of the Lord through his oracle, the Word of the testimony, whether or not it is longer permitted of them to bow themselves down before creeds of men, which misrepresent the divine character and plan: whether or not it is permitted of them to continue worshiping after the old manner, which they have found to be an erroneous manner: whether or not it is proper for them to lend their influence and presence at meetings whose tendencies and influences are chiefly against *the truth*, tho outwardly they are "religious" and have "a *form* of godliness." Such inquiries now, at the oracle of God, get the response, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

THE COVETOUS SERVANT

There is still another feature of this narrative which contains a valuable lesson. Elisha had a servant named Gehazi, who had been with the prophet for a considerable time, and had witnessed many of his wonderful works; the same servant, probably, who carried his staff and laid it upon the Shunammite woman's son, and who very well knew that the Lord's power had operated through the Prophet for the recovery of the child to life. But all of this contact with divine power and goodness and mercy, and all of the illustrations of the Prophet's nobility of character and generosity—all of this counted for practically nothing, to Gehazi. He saw the rich presents that had been brought by Naaman, and allowed *covetousness* to enter into his heart, instead of allowing the spirit of righteousness and generosity to prevent it. He said to himself, What a pity to see this wealth thus rejected by the Prophet. I will contrive a plan by which I may get some of it for myself; then I can have olive groves and vineyards, and be a very wealthy man, and some of these costly garments will make me the envy of all my neighbors. So he ran after the departing chariot to accomplish his purpose.

As a matter of fact, covetousness, with almost everyone, leads to various other sins—generally to lying, sometimes to murder. Nearly every crime is more or less traceable to covetousness. In this case Gehazi did not hesitate to lie, and not only so, but to misrepresent his master, and thus indirectly to misrepresent God. His falsehood was, "My master hath sent me, saying, Behold even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver [$1944] and two changes of garments." Nothing doubting, the generous Naaman urged him to take two talents of silver, and bound them in two bags, with the changes of garments, and laid them upon two of his servants, and they bare them before him, and when he came to a secret place Gehazi took them from their hands and hid them in the house.

But Elisha called him and said, "Went not my heart with thee when the man turned again from the chariot to meet thee?" Is it a time [a suitable occasion] for the receiving of money, garments, olive yards, vineyards, sheep, oxen, menservants and maid-servants?—intimating that all of these things had been the moving covetous cause before the mind of Gehazi: and no doubt at that period such an amount of money, nearly $4000, would have purchased a great deal and have made Gehazi a wealthy man. But the penalty of his misconduct was severe, for the leprosy of Naaman was given him.

The lesson here would seem to be that while some who have been ignorant of the gospel of grace of God are mightily and properly actuated by it (like Naaman), others who are in daily contact with divine grace, fail to have the right attitude of heart to appreciate it, and know of it chiefly as so much merchandise (like Gehazi). This covetousness becomes to some, even if they had already been cleansed, a renewal of the leprosy or sin. The same influence which operates favorably upon one heart, operates unfavorably upon another. This reminds us of the Apostle's statement, which is applicable throughout this Gospel age, that the gospel of Christ is either a savor of life unto life, or of death unto death. It will either have the effect of bringing us near to the Lord, in appreciation and imitation of his goodness and love, or it will have the reverse effect of repelling us from the Lord, and bringing us under a spirit of evil and selfishnes. Let all who have come in contact with the grace of God take heed, lest they receive the grace of God in vain; lest instead of being benefited by it they are hardened by it, and finally should be esteemed wilful sinners on their own account.

"ARE THEY NOT ALL MINISTERING SPIRITS?"

Aug. 28.—2 Kings 6:8-18.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7.

The special feature of this Scripture lesson is that there are invisible powers on every hand for the protection and assistance of the Lord's people, while doing his work. As we have already shown, there are "wicked spirits," invisible to humanity, whose fiendish delight is to deceive, mislead and ensnare mankind.* But in this lesson we have the other side of the question presented to our attention. It is an encouragement to know that, tho beset by evil spirits, the Lord's people are surrounded by other invisible agents no less powerful, whose interest in their welfare is of the highest order, and who are near to guard us in proportion as our hearts are pure, and loyal to the Lord and his Word.

Tho we do not understand the process, we accept the fact, that God has both spoken and written and operated miraculously through holy men of old. We have had illustrations of this in the preceding lessons respecting Elijah and Elisha. But how these communications were made to the prophets we are not informed. Quite possibly they were made through the invisible spirit beings who serve the Lord and his people. Concerning these invisible spirit beings, angels, the Apostle says, "Are they not all ministering [serving] spirits, sent forth to minister unto those who shall be heirs of salvation?" It may be that they ministered to Elijah and Elisha the information which they possessed, and which therefore constituted them prophets. For instance, in this lesson, we are informed that Elisha sent word in advance to the king of Israel respecting the movements and intentions of the king of Syria, and that his fame as a seer had extended to Syria: so that the counsellors of Syria's king explained the matter to him, saying, "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest secretly in thy bedchamber."

Is it unreasonable to suppose that it was these invisible ministering spirits which were the divine instrumentality in making known to Elisha the things proper to be told to the king of Israel for his protection? We think it not unlikely; we think it probable. In one of our previous lessons we saw that, when the Shunammite woman came to Elisha to inquire about her son, Elisha said, "The Lord hath hid it from me, and hath not told me." (2 Kings 4:27) From this it is evident that it was not by any power that the prophet himself possessed that he had any special knowledge, but by revelations from the Lord. And this agrees with the testimony of the Apostle Peter, who says, "Holy men of old spake as they were moved by the holy Spirit." (2 Pet. 1:21) Our suggestion is that the holy Spirit of God communicated information to the prophets through the holy angels, the invisible spirit beings who encamp round about them that fear God. But for God to use this instrumentality in communication would make it no less his power, just as he may use the lightning or the storm to do his work, and it be none the less his work; just as we may speak by telephone or telegraph or cable, and it be as really our word and deed as tho done without those agencies of communication.

The folly of humanity attempting to cope with the spiritual powers is well illustrated in this lesson by the conduct of the king of Syria in sending an armed company to capture Elisha. He might well have reasoned that if the prophet had information of his most secret plans respecting the king of Israel, he would none the less have information respecting the proposed capture of himself. But the king of Syria and some of his people were to be taught a lesson respecting the power of the God of Israel, and of any man whom the God of Israel might choose to use as his channel or mouthpiece. Here, the foolishness of man was made to show forth the wisdom and power of God.

Elisha's servant (not Gehazi, we may feel assured, but another more worthy), seeing the armed host surrounding the city, was in terror, but the Prophet, who likewise saw the armed host, also discerned another host, more powerful, more numerous; and he entreated the Lord on behalf of his servant

* See *What Say the Scriptures About Spiritualism?*—10c per copy.

that he might have an opening of the eyes, to see that all the mountains round about them were filled with spirit beings —"horses and chariots of fire," or like fire, as all spirit beings are described in Scripture. (See Ezek. 1:13, 14; Dan. 7:9; Rev. 4:3-5) The Lord answered the prayer: and then the young man saw what Elisha had already told him, that "they that be with us are more than they that be with them."

It is important that every Christian should have the eyes of his understanding opened, that he may see by faith that which was shown to Elisha and his servant literally. During this Gospel age the Lord does not open our natural eyes to see the wonderful provisions he has made for us, and his power for our protection; but instead he gives us a still better knowledge of the subject through his word of grace and truth, so that we are enabled to walk by faith and not by sight; to see the armies of the Lord encamped around about us and to recognize their protection of us, without any miracle being performed upon our natural sight. None of us are sufficiently strong to pass through the fight of Christian warfare without just such assistances as these which the Lord has provided, and which faith beholds, accepts, lays hold of, rests upon and is strengthened by.

Shall we call this faith in invisible spiritual powers and agencies of God the *true spiritualism* of the Scriptures—in contradistinction to the *evil spiritualism* which is of Satan and his fellows, the fallen angels, the "wicked spirits in exalted positions?" We believe that this is so, and spiritualists admit that there are both good and evil spirits. They are sure that there are evil spirits, because they know how these have ensnared them in evil, enticed them into sin. They know that they are what the Scriptures term "lying spirits," because they have been lied to by the spirits which communicated with them; but they insist that there are good spirits, and they think that sometimes they have had communications with these. But this proposition we dispute: we hold that all the rapping, wonder doing and other manifestations of so-called spiritists are from the evil one, and his consorts entirely.

A very small amount of common sense should convince anyone that the holy angels must have something better, higher, nobler, to do than are the various practices of these so-called spirits who speak through mediums and by obsession. Indeed, we hold that the good spirits, the holy angels, make no communications with man now: that these communications belonged to a previous time, when they were appropriate and necessary as the channels of divine communication. We do not need their ministry through mediums today, and are especially forbidden to seek communication or knowledge through such channels: this for the same reason that we do not need the testimony of the inspired seers and prophets today; because God has made an abundant provision for us through the prophetic utterances of the past, to the intent that we of this Gospel age should walk not by sight nor by communication with the angels, but by faith. We may realize no less clearly, but even more clearly, than did the ancients that he who is on our part is more than all they that be against us; we may discern by the eye of faith that the "angel of the Lord encampeth round about them that fear him, and delivereth them;" we may realize that all the powers of heaven—"more than twelve legions of angels"—altho invisible to us, are nevertheless present, and fully subservient to every will of our glorious Lord; and that thus surrounded and protected we are living "under the shadow of the Almighty" and, as it were, in the hollow of his hand.

In this connection we are reminded of our Lord's words respecting his faithful disciples, his "little ones." He assures us that the very humblest of those who are his have high connections with the heavenly throne, saying, "Their angels do always behold the face of my Father in heaven." (Matt. 18:10) That is to say, as the angels are all "ministering spirits sent forth to minister for those who shall be heirs of salvation" (the Gospel church), there are some of them who have a charge, a watch, a care over each member of the body of Christ. Perhaps one guardian angel to each saint, perhaps more than one; but we have the Lord's assurance that his provision is "sufficient." One thought that our Lord's words give to us is, that these holy angels, charged with ministering to and caring for the elect, are in no danger of being detained so that they must wait for a long time on more important business before having access to the Father: on the contrary, they always have access to him, they can always see his face; and through the Redeemer, and by these agencies, God is ever ready to respond to our cries and to cause all things to work together for good to them that love him.

Turning to the host of Syria, the prophet prayed to the Lord that they might be smitten with blindness, our Common Version says; but from the original text the thought would appear to be not the loss of sight, but a bewilderment or hallucination, somewhat similar to that produced by hypnotism; when a person sees or imagines that he sees things differently from what they actually are. Exercising this power upon the host, Elisha guided them to the city of Samaria, saying, "This is not the way, neither is this the city; follow me, I will bring you to the man whom ye seek." And this was true, for Dothan was not Elisha's city, his home was in Samaria, and thither he took them; and he did indeed bring them to the man they sought, namely, himself; but not after the manner that they had expected. The narrative proceeds to say that when he had led them into the city of Samaria (under the influence of some power like hypnotism), he then said, "Lord, open the eyes of these men, that they may see," and then they understood where they were. They were completely in the hands of their enemies; surrounded by the king of Israel and his soldiers.

The king of Israel inquired whether or not he should smite them with the sword? Such an inquiry seems to indicate a considerable change of the kingly attitude toward the Lord and his representative: the reformation work was taking effect; Israel's kings were learning gradually that the will of the Lord was to be considered, and that to neglect his counsel would be unwise indeed. Elisha, in his reply, shows a large and benevolent heart, in full accord with the highest teachings of the New Testament. He showed the king that these men should not be put to death; but that instead a better way would be to return good for the intended evil. Accordingly, the king made a great feast and entertained his enemies and sent them home. We cannot doubt that they marveled at their peculiar experiences, and the happy outcome of what seemed for the moment so great a disaster. We may suppose, too, that they had a higher degree of respect for the Lord and his prophets and the king upon the throne of Israel, than they ever before had.

There is a lesson in this for us also: the best victories are the bloodless ones; the ones in which the spirit of righteousness and mercy and benevolence gains the victory over the spirit of rivalry, ambition and selfishness. This, under the New Covenant,* among the soldiers of the cross is known as fighting the good fight and overcoming evil with good. It may not succeed in fullest measure in the present time, but nevertheless it will develop in ourselves the peaceable fruits of righteousness, and prepare us for a share in the strong government of the future, which with one hand will restrain the wicked and all the powers of evil, while with the other hand it blesses, washes, refreshes and anoints with the oil of gladness and blessing all the willing and obedient.

* See June 15, 1919, for critical examination of Covenant articles.

SOME DAY

"Some day all doubt and mystery
Will be made clear:
The threatening clouds that now we see
Will disappear.

Some day what seems a punishment,
Or loss or pain,
Will prove to be God's blessing, sent
For very gain.

Some day our weary feet will rest
In sweet content;
And we will know that we were blest
By what was sent;

And, looking back with clearer eyes
O'er life's short span,
We'll see with wondering, glad surprise,
God's perfect plan;

And, knowing that the way we went
Was God's own way,
We'll recognize his wise intent,
Some day, some day."

"BE CONTENT WITH SUCH THINGS AS YE HAVE"

"Be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:5, 6.

Bad advice, very bad advice, says Mr. Worldlywiseman; it is because this advice has *not* been followed that we of America have made such progress within the past century. It is because the workmen of the United States are ambitious, energetic, and *not content* with such things as they have, but constantly trying to make two blades of grass grow, where one grew before, and to put ten dollars in the bank to one that was there before, that our nation has stepped rapidly to the front, and become noted for the genius, thrift and progressiveness of its people.

We will not dispute Mr. Worldlywiseman's statement, except to say that all of the remarkable progress of the present century is not due alone to discontent: much of it is due to freedom, which has come chiefly as the result of greater enlightenment,—an enlightenment which has come largely as a result of having the Bible in the living languages of the people and in their possession. Another element contributing to the marvelous developments of this century is one of which few take note; namely, that since 1799 we have been in the period known in the Scripture, as "the day of his preparation:" the period in which the Lord has been lifting the vail, and letting in upon the world, through natural channels, a stream of inventive genius designed to bring forward to perfection, through chemistry and mechanics and art, the devices and contrivances which will ere long most marvelously, under the guiding control of Immanuel, during the Millennium, make of this earth a Paradise. Nevertheless, we are willing to concede that ambition and discontent are present, and that they are helping in their way to bring forward the various devices which shall ultimately prove so great a blessing to mankind; but on the other hand, we contend that just in proportion as discontent is spread, in that proportion unhappiness is present, and an anarchistic spirit begotten.

We see more clearly than those looking in other directions, that discontent is permeating the entire fabric of society and making it restless, and rapidly leading to the great catastrophe of trouble and anarchy which the Scriptures point out will be the end of this present age, "a time of trouble such as was not since there was a nation." We notice also that discontent and selfish ambition are at work in the home, in the mill, in the factory and in the church; and that wherever these touch and grind, somebody is bruised or crushed, or at least made sore and sensitive. Wherever they abound, they blight peace, joy and a holy spirit. They are in antagonism to the spirit of Christ—meekness, patience, gentleness, brotherly kindness, love. They tend toward the spirit of the adversary,—anger, malice, envy, hatred, strife, bitterness. What wonder, then, that the statistics show that despite the great increase of medical skill, especially in the treatment of nervous and mental ailments, and despite also the more favorable conditions of birth and living, mental and nervous diseases are greatly on the increase, and asylums are being enlarged and new ones built. Nor are these conditions confined to this country; reports from Europe are to the same effect,—even worse as respects insanity and suicide.

It would be useless to point the world to the fact that *happiness*, the desirable quality, is on the decrease as wealth and business are on the increase—that the grandfathers of the present generation, altho less favorably situated every way, enjoyed life better because more contented than their grandchildren of today: the world would be unwilling to go back to the conditions which were happifying in the past, and have a craving for still more of luxury for the future, and will have it or at least strive to get it, whatever the cost. Indeed, knowing this, and knowing also of the divine provision for the future, and how present discontent is shortly to teach mankind a great lesson through the wreck of the present social structure, built upon selfishness, covetousness, ambition, and discontent, we think it wisest to let the world alone, to let it take its course and reap the reward of that course, and ultimately learn the lesson which Providence will teach. We therefore say little to the world on the subject of discontent, except as their cases may come close to us and properly under our criticism and advice. Even then our advice would not be that the world should attempt the impossible thing of being *content* while under a spirit of selfishness and *discontent;* rather we will advise such to seek and find the Lord and his spirit of love and peace and gentleness and goodness, and finding it, prove that "Godliness with contentment is great gain,"—"having the promise of the life which now is and also of that which is to come."—1 Tim. 6:6; 4:8.

THE THINGS WHICH WE HAVE—WITH WHICH WE ARE CONTENT

Nor should it be overlooked that this is the standpoint of all Scriptural address—the inspired injunctions and admonitions are not to the world, but to those who have become the Lord's covenanted people. The poor world, and especially the poor world who are without God, and who have no hope, have surely very little cause for contentment;—they have neither the luxuries desired for this life, nor the exceeding great and precious promises for the future life. Indeed, under the false teaching inculcated by the great adversary of God and truth and man, many not only have a comfortless treadmill existence in the present time, but are led to look forward to awful tortures in the future—a hell of unending suffering, or a purgatorial period of suffering, to last for hundreds or thousands of years. Poor world! What wonder if it is downcast, discontented, morbid, anarchistic.

But with the Christian—the true Christian, begotten of the truth (by the Word of truth, not by the word of error), how different are all these things! He sees what the world does not see, namely, the reason why God has permitted the reign of sin and death in the world for the past six thousand years. He sees more, namely that God, who has been just to inflict the penalty of sin—death, and its concomitants of disease and pain and trouble,—is also loving and gracious, and has prepared a redemption from the sentence and an ultimate deliverance from the blight of sin and death. He rejoices to know that this ransom price has already been paid and that its payment was formally acknowledged by Jehovah at Pentecost. He is instructed by the Word of grace that as a result of this redemption the whole world which was first tried and sentenced in Father Adam is to be tried again *individually;* and that the provision for this fresh trial was made in the "ransom for all" given at Calvary. He learns also that the divine time for this trial of the whole world, under the offer of eternal life through Christ, and the conditions of the New Covenant, is yet future—during the Millennial age—according as it is written, "God hath appointed a day in the which he will judge [grant trial to] the world, by that man whom he hath ordained—Jesus Christ." —Acts 17:31.

Having learned this much, he rejoices in the *hope* of eternal life, and longs for release from the present conditions of weakness and the fall, and for a full delivery into the liberty (freedom from sin) of the sons of God. While thus rejoicing in his new-found *hope*, and looking forward expectantly for its realization, at the second coming of the Redeemer, to inaugurate the times of restitution of all things (Acts 3:19-23), he receives a further message to the effect that since he appreciates the divine goodness already made known to him, he is privileged to know of and to share in a still further blessing. The steps of grace are explained to him as follows, by the divine Word:

(1) The step of faith and acceptance of the great redemptive sacrifice which you have already taken is reckoned to you for and as *justification* in God's sight; and now being thus reckoned as justified, you are to be treated as not only freed from the sentence of death in Adam, but also as tho freed from your imperfections, inherited through the fall, which are reckoned as being "covered."

(2) All this is in order that you may take the second step, which is now due; namely, you may present your body to the Lord by full consecration, and without reservation: to be or to do or to suffer, to have or not to have, to enjoy or not to enjoy further, the things of this present lifetime; and to spend yourself and be spent, with all that you have and all that you are, in the Lord's service, in the service of the truth, and in the service of all those who are in harmony with the truth.

(3) It is pointed out to you that in many respects this is the pathway which the great Redeemer trod, and that by walking in this difficult "narrow way" you will be following in his footsteps and along the same path of sacrifice which he trod.

(4) Furthermore, the assurance is given that, if you follow in this pathway faithfully, to the end of life's journey, all of your unwilling and unintentional blemishes will con-

tinue to be covered by the merit of your Redeemer's sacrifice: so that, at the end of the journey, all these who are now "called" and who *thus* gladly obey the "call," will be granted also the privilege of sharing with the Redeemer in the honors and glories of his Millennial kingdom: and of being instruments of God, with the Redeemer, for conferring upon the world of mankind all the gracious benefits and blessings purchased by the Redeemer's death, finished at Calvary;—sharing in the judging of the world, in the ruling of the world, and, as members of the royal priesthood, in the blessing and helping of the world back, by restitution paths,—to all that was lost in Adam and his transgression.

Whoever has heard this glorious message, in the true sense of hearing it—with the hearing of faith and acceptance—has received indeed what is called by some a "second blessing." If the forgiveness of his sins and reconciliation to the Lord, through the blood of the cross, the Christian's first experience in grace, was a great blessing that could scarcely be comprehended or measured, still more is this second blessing a cause for fulness of joy, in that it has brought to us begetting of the holy Spirit, whereby we know that we are the sons of God, "and if children, then heirs, heirs of God, and joint-heirs with Jesus Christ, our Lord, if so be that we suffer with him, that we may be also glorified together." It is enough to know that, "Now we are the sons of God, and [that] it doth not yet appear what [the full completeness of the glory and blessing that shall come to us at his second advent] shall be, for we know that when he shall appear, *we shall be like him*."—1 John 3:2.

It is this class that the Apostle addresses in the words of our text. We that have such blessings would surely be unappreciative, unthankful, if we are not content with such blessed things as *we have*. We have such things as should make us happy under the most adverse circumstances, so far as the present life is concerned. We, by the grace of God, have found the pearl of great price, and are not only content with the terms upon which it is offered to us, but most gladly, willingly, joyfully, we count all else but loss and dross that we may retain our ownership in it,—win Christ, and be found in him,—members of the body of the great Prophet, Priest and King, who shortly, as the antitype of Moses, shall stand forth as the deliverer of all who love righteousness, from the bondage of sin and Satan.—Acts 3:22, 23.

All who have intelligently taken the position of followers of Christ, knew from their start in the narrow way to expect trials and difficulties and adversities, and have said to the Master:—

"Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with thee, close to thee."

We should view every affair and incident of this present life that is not painful as a cause for thankfulness to the Lord; because it is that much less than our covenant might legitimately require; for our Master distinctly informed us that the way was rugged, saying, "Whosoever will live godly in this present time shall suffer persecution." And furthermore, our Lord's own example of suffering and enduring patiently the mockings, slanders, evil speaking, and general contradiction of sinners against himself, and the examples of the Apostles, who followed closely in his footsteps in the same path, all indicate that, all things considered, we of the present time who "have not yet resisted unto *blood* [death], striving against sin" and the machinations of sinners and the wiles of the Adversary, have much to be thankful for, that our lines have fallen unto us in comparatively pleasant places. We have every reason for thankfulness, no reason for murmuring.

And not only are we to be appreciative of the smooth places along the "narrow way," in which the Lord gives rest to our weary feet, but we are to be thankful also for all the trials and tribulations. If by faith we have laid hold, first, upon justification; and secondly, upon the high calling, and its exceeding great and precious promises, we must thirdly lay hold also by faith on *the assurances* of the Lord's Word that all things are working together for good to those who have made this covenant with him, and who are seeking to perform it;—to those who love God, and who were called according to his purpose, to this high calling. Viewed from the proper standpoint, all the trials and difficulties which come to us will be seen to be mercies and blessings, designed to shape us in conformity with the lines of character manifested in our Lord and Head, and to polish us and to make us fit for the inheritance of the saints in light. While, therefore, we are not to rush into temptation, nor to bring upon ourselves persecution by injudicious conduct, yet when these things come to us as rewards for fidelity to principles of truth and righteousness, exercised in the spirit of meekness, gentleness, patience and love, we are to rejoice in them, as so many ministries of evil toward us, which under divine guidance are fitting and preparing us to further reflect the Lord's likeness, and to further be his representatives and ministers of righteousness, now and hereafter. And to shrink back from and to avoid the trials and difficulties and persecutions incident to faithfulness to the Lord and to his service, would be, in a measure at least, to draw back from our consecration, which is to suffer with him, that we may also reign with him—to be dead with him, that we may also live with him.

FEW ARE APPRECIATIVE—FEW VALUE THE THINGS THAT THEY HAVE

But evidently only the smaller number of those who have named the name of Christ, and who have made consecration of life and time and influence and all things to him, have ever appreciated these matters in their true light; and hence, not only are the so-called Christian nations the most discontented peoples of the world, but professed Christians are often among the most discontented and unhappy of individuals. Nay more, even some of those who have made the full consecration to the Lord, and some who have come to a considerable knowledge of present truth and respecting the wonderful time in which we are living, and the high calling and its object, and the glories to follow the sufferings of this present time,—many of these also, we fear, are among the discontented of the world,—unhappy, restless, not enjoying the *rest* which God provides for his people, not having "the peace of God which passeth all understanding" to rule in their hearts and keep all the other affairs of life in subjection and in order.

Brethren, these things ought not so to be. See to it that they do not so continue. Remember that according to our covenant we sacrificed all of our earthly interests and rights, that we might become sharers with our Master in the divine nature and all the heavenly promises. Remember that the only things of an earthly kind promised us by the Lord are that we shall have the things *needful*. If we learn aright the lessons of necessity, we will find that the things needful for our sustenance might mean a bill of fare of very limited variety and of very inexpensive food; and it might mean a wardrobe of great simplicity and of very little cost; and it might mean a home of very humble appearance and very small and very scantily furnished. Whatever we have more than *necessity* is that much more than the Lord has promised to us in this present time; and is a cause for thankfulness of lip, and gratitude of heart.

With these things rightly viewed, where is the occasion or the desire to murmur or complain about such things as we have? Where would be the desire to wish for, hope for, or ask for more than the Lord has promised to give us, and more than his unerring wisdom has seen would be best for us? If these lessons from the Lord's Word are received into the good soil of honest hearts, they will speedily bring forth, under the sunshine of the divine favor and the droppings of divine grace, a hundredfold more of joy and peace and trust and contentment and happiness and love, in the lives of all who put them into exercise: and the influence upon our families, neighbors and associates will be a good influence, for their happiness as well as our own.

Instead of complaining about the weather, that it is too hot or too cold, too wet or too dry, too bright or too dark, or that it is too foggy or cloudy or murky, or something, let us be content with such weather as we have. We did not make it and we cannot change it. And since our wise and loving heavenly Father sees best to permit it so now, we see it best to have it so now. In his own good time his favor shall reach not only the world of mankind, to lift up and bless and heal it, but will reach also the home of mankind, the earth, to bring it into the Paradisaic condition which he has promised it shall have in the "times of restitution of all things."

If your health is not the best, do not go mourning and complaining all your days; be thankful—thankful that it is not worse, remembering that as a member of the fallen race the full penalty of sin against you is pain and suffering unto death. Whatever therefore you have, that is moderate or endurable or in some measure enjoyable, be very thankful, very grateful, and make the most of it.

Our text, then, is not only a good medicine to bring us spiritual health and joy in the Lord, but also very profitable to our physical health; for it is unquestionably a fact that the majority of people aggravate their physical complaints

and diseases by their fretfulness and unhappiness of mind. If you are one of the Lord's children, remember the words of our Redeemer, Master and Forerunner in the narrow way, to the effect that the Gentiles (those who know not God, who are not his covenant people) seek continually after what they shall eat, what they shall drink, and wherewithal they shall be clothed, and that we should not be like unto them, because our Heavenly Father knoweth what things we have need of, before we ask him; and he has already promised, that we shall have *what is best for us.*

If your position in life is a lowly one, and requires continual labor to secure the things needful, do not complain, but, on the contrary, render thanks—thanks for the health and strength to perform the needed labor; thanks for the realization that the present brief life is only the schooling time, and that the lessons of the present, rightly learned, will bring riches of grace and glory which the world could neither give nor take away. Think then, on the other hand, of the fact that your condition is in some respects more favorable than that of some others who seem to be more prosperous or better situated: how many who have had wealth and leisure have found in them a curse! How many who have not been cursed by wealth have found that the deceitfulness of riches and the pride they are apt to induce are hindrances instead of helps in the "narrow way;" how many have found the meaning of the Lord's words, "How hardly shall they that have riches enter into the kingdom of God."

Remember also the words of the Apostle, that not many rich, not many great, not many learned, are amongst God's chosen; that chiefly the poor of this world, rich in faith, shall be heirs of the kingdom. Realizing that riches of faith, riches of trust, riches of contentment, and riches of godliness, with the fruits of the spirit which accompany these constitute the true riches, give thanks to the Lord that in his wisdom and grace he has so favorably situated you.

"HAVE FAITH IN GOD"—"LORD, INCREASE OUR FAITH"

The same principle holds good with reference to all of our affairs, no matter what. The lesson of *faith*, to those who have become the Lord's consecrated people, is not merely faith in doctrines and theories, nor, indeed, chiefly this faith. The chief feature of faith is confidence in God; that what he has promised he is able and willing to fulfil. This faith grasps not only the things to come, but also the things present; this faith rejoices not only in the glory that shall be revealed, but rejoices also in the sufferings and trials and difficulties and all the rich experiences which an all-wise Father sees best to permit. Let us therefore, as the Apostle exhorts, rejoice evermore, "in everything giving thanks."—1 Thess. 5:18; Eph. 5:20.

The best illustrations of this true faith, this *continuous confidence in God*, is found, as we should expect, in our dear Redeemer's experiences and their narrative. Realizing that he was in the world for the purpose of serving the divine plan, he realized also continually the supervision of divine wisdom in respect to all his affairs: consequently he not only went to the Father frequently in prayer, and went to the Word of the Lord for guidance, but every experience through which he passed, and all the opposition with which he met, he recognized as being under the divine *supervision.* He knew that he was fully consecrated to the Father, and seeking not his own will but the will of him that sent him; he knew consequently that the Father's providential care was superintending all the affairs of his life.

This is forcibly illustrated in his answer to Pilate; when the latter said to him, "Knowest thou not that I have power either to deliver thee or to put thee to death?" Jesus answered, "Thou couldest have no power, except it were given thee of my Father." Again he said, with respect to the cup of suffering and ignominy, "The cup which my Father hath given me, shall I not drink it?" Indeed, it was sufficient for him in any and every matter to realize that the Father was controlling: this thought gave him courage to do, to suffer and to bear.

And similar confidence in divine Providence is necessary to all who would come off conquerors through him who loved us and died for us. If we can feel sure that we have fully surrendered ourselves to God according to his call, we may also feel sure that all things are working for our *good:* we may realize in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it: our Lord Jesus, the Father's representative, oversees our trials and ignominy and suffering; he permits the cup to be prepared for us by blinded servants of Satan. This knowledge should not only enable us to take joyfully the spoiling of our goods (anything that we deemed precious, trade, influence, good name, etc.), but should enable us also to entreat with kindness and gentleness, and with a spirit of forgiveness those who prepare and administer the cup of our sufferings. But none can have this confidence of faith—none should have it—except one certain, particular class; and it is not a large class as compared to the world, but a "little flock"—those who have believed in the precious blood unto justification, and who have, as members of the body of Christ, consecrated themselves unreservedly to walk in their Redeemer's footsteps, to suffer with him, and to be finally glorified together with him.

"WHAT IS FAITH'S FOUNDATION STRONG?"

In our text, after the Apostle has urged us to be "content with such things as ye have," he adds the reason or ground upon which this advice is given, saying, "For he hath said, I will never leave thee nor forsake thee." Yes; this is the true ground of contentment, the realization of the Lord's care, and that the Lord's wisdom and grace are being exercised towards us,—and that such things as he grants are the things which are best for us, and which we would choose for ourselves, if we had sufficient wisdom and insight into all the circumstances of the case.

The Apostle adds, "So then we may boldly say, The Lord is my helper, I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and of their strength is in their confidence that the Lord is their helper, that he, with wisdom and love which are infinite, is both able and willing to make all things work together for their good.

Possibly some may be inclined to wonder why so much attention has been given in these columns of late to themes similar to the one here discussed, and kindred topics calculated to develop more and more the spirit of love and the various fruits of that spirit, and to counteract the spirit of selfishness, and the evil fruits of that spirit. We answer, It is because we believe these lessons to be specially opportune at the present time. The Lord, by his grace, has removed many blinding errors from our minds, and given us clearer insight of his glorious plans, and revealed to us his glorious character in connection with his plan; and there has perhaps been more or less danger, that in such a study of theology the real object of all this knowledge, the object of the Gospel, may be lost sight of. It is not God's object to merely find an intellectual people, nor to instruct a people with reference to his plans, but to sanctify a people with the truth, and thus to make them "meet [fit] for the inheritance of the saints in light." We are of the opinion that the testings which the Lord designs for his people are *not merely doctrinal tests*, and consequently we expect, more and more, that the harvest siftings and separations amongst those who come to a knowledge of the truth, will be considerably along the lines of character, and of the fruits of the spirit.

The Lord's final decision is not, If you be ignorant of certain things you are none of mine; nor, If you have certain knowledge you are mine; but, "If any man have not the spirit [disposition, mind] of Christ, he is none of his." And if we are right in this, dear readers, it is of paramount importance that we, as soldiers of the cross, put on not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth and goodness and purity, with the shield of faith. The breast-plate of righteousness will be found to be one of the most important pieces of armor in the battle which is upon us, and respecting which we are told that thousands shall fall at our side.—Psa. 91:7; Matt. 24:24; 2 Thess. 2:11.

Not only so, but we believe that the lesson foregoing is of great importance, because the time is short; and those of the Lord's people who do not soon start to cultivate a spirit of contentment and thankfulness will not only not be fit for the kingdom, but will as sharers of the world's spirit of discontent be in sore distress with the world very shortly, in the great time of trouble. Contentment and the faith which it implies, are necessary to godliness: and whoever is attempting godliness without striving for cultivation of contentment will surely make a failure of it. Godliness and the fruits of the spirit, meekness, patience, gentleness, long-suffering, brotherly-kindness, love, will not grow in the garden of the soul, where the weeds of discontent are permitted to sap the strength and vitiate the air with their noxious presence and influence.

The sentiment of one of our precious hymns is quite to the point, and we desire, for ourselves and for all of the Lord's people, that condition of faith and consecration and contentment which will permit us to sing from the heart, with

the spirit and with the understanding also, the words:—

"Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Can make any change in my mind.

"While blest with the sense of his love
A palace a toy would appear,
And prisons would palaces prove,
If Jesus still dwelt with me there."

Who can tell that the Lord may not ultimately put some such tests to us, as these mentioned by the poet which were applied to himself and to others of the faithful in the past? Let us remember that we will not be faithful in large things unless we have learned to be faithful in little things. Let each, therefore, begin, and faithfully continue, a transformation of his life along these lines of godliness with contentment in the most trifling affairs of life. He will thus not only be making himself and others the happier in the present time, but he will be preparing himself for greater trials and tests that the Lord may be pleased to impose later, to prove to what extent we are overcomers of the world and of its spirit.

"This is the victory that overcometh the world, even your *faith;*" because faith lies at the foundation of all loyalty to God and his cause. Faith in the divine supervision of all our affairs not only gives peace and content, but it saps the root of all selfish ambitions and vain gloryings and boastings; because of our faith in the Lord's Word, that "He that humbleth himself shall be exalted and he that exalteth himself shall be abased." Faith in the Lord's supervision *prefers* the Lord's arrangement to any other as respects the sufferings of this present time and the glory that is to follow; and hence it doth not puff up but builds up in the character-likeness of our Redeemer.

"ELISHA DIED AND THEY BURIED HIM"

SEPT. 4.—2 KINGS 13:14-25.

"Precious in the sight of the Lord is the death of his saints."—Psa. 116:15.

Many years rolled by, and Elisha, the prophet, about eighty years of age, fell "sick of his sickness wherewith he died." Meantime there had been various experiences in Israel, and so far as the kings were concerned a better condition of matters had been reached, through the process of the reformation begun by Elijah. King Jehu had destroyed the worshipers of Baal, and his images and groves, and had in some measure sought to restore the worship of Jehovah, and the kingdom had been established in the hands of his offspring, one of whom, Joash, otherwise called Jehoash, was now king of Israel.

Elisha's remarkable history as a prophet and representative of God in Israel continued during a period of nearly sixty-five years, it is presumed. He shared the difficulties and vicissitudes of Israel: sometimes much divine favor and blessing and deliverance; at other times trials and difficulties and famines, the punishments of neglect of God, departure from his worship, etc. One of these passed over was the siege of the city of Samaria, the capital of Israel, by the hosts of the Syrians. Elisha shared with the others the terrible ordeal of famine which the long siege developed. This was in the days of Jehu's son, Jehoram, and no doubt was on account of deflections from the Lord. In the remarkable delivery of Israel from that famine, by the overthrow of their enemies without a spear or an arrow, the Lord manifested his power as he had previously declared it through the prophet Elisha. These various lessons were in harmony with what the Lord had already covenanted with Israel as a nation; namely, that if they would live in harmony with him and his law he would bless them in every way, and that if they did not so live he would send plagues and disasters upon them.—See Deut. 28:45; Amos 3:6.

But now, at the time of Elisha's death, Jehoash was king and was evidently very humble and had come to realize that Israel's trouble lay in neglecting Jehovah; and hearing of the Prophet's illness he seemed to feel himself about to be bereft of his only helper and guide in the way of the Lord; and our lesson introduces him as weeping over Elisha. It is suggested by some that his peculiar remark, "The chariots of Israel and the horsemen thereof," may have been intended to signify that he regarded Elisha as a host in himself, as the chief defence and protection of the nation of Israel. At all events, he was in a proper attitude of mind so far as we may judge, sincerely desirous of choosing and walking in the proper course, and sorrowful that he now would no longer have heavenly counsel; perhaps remorseful, too, that he had not sooner appreciated the privileges which he did enjoy and had now come to realize.

Having gotten into a right attitude of mind, the Lord was pleased to release him and the kings of Israel from their subjection to the King of Syria. Accordingly, Elisha, under the secret counsel of the Lord, told the king to open the window to the eastward, and to shoot out an arrow, meantime placing his own weak hands over the hands of the king, he explained to him that this signified an arrow of divine power on behalf of Israel and against Syria. He further instructed him to take the remaining arrows from his quiver, and strike with them upon the floor: the king did so; but whether he had comparatively little faith in the Prophet's promise, or whether he was lacking in patriotism, and therefore lacking of appreciation of the Prophet's assurance of victory for Israel, whatever the cause, he seems to have struck the arrows in rather a feeble way, and three times only, not even asking how many times he should strike.

Elisha reproved him for this, and showed him that as a consequence he should have only three victories over the Syrians through this blessing. The Prophet evidently reasoned, and perhaps invisibly guided to such a view of the matter, that if Jehoash had been full of zeal and faith for the work of delivering Israel from its enemies, and of bringing to Israel all the blessings permitted by the Lord, he would have been more energetic to smite the floor, which to him was to represent Syria.

There is a lesson for us here, to the effect that what we do should be done with our might: if Jehovah be God, serve him; if Baal be God, serve him. But let the service be whole-hearted; for a double-minded man is unstable in all his ways; and such are not to expect much of the Lord: "Let not such think that they shall receive anything of the Lord." We have a spiritual conflict against a wily foe; and we are to be so much in earnest for the deliverance of ourselves and of all the Lord's people from his control, that we will smite him energetically, fighting the good fight of faith; and we should keep on smiting until our enemy is vanquished: we are not to be faint-hearted, nor indifferent, nor to slack our hands. Our part in the privilege of smiting down error will depend largely upon our humility, our zeal and our faith. And our works show what is the degree and character of our faith.

God evidently wished that the influence of these two reformers, Elijah and Elisha, should be deep and permanent in Israel: accordingly, the various miracles which they wrought were calculated to impress the matter upon the minds of the people. Even after Elisha's death, God gave another sign by which he would remind Israel of his power and his word, by reminding them of Elisha and his words; so that when, nearly a year after Elisha's death and burial, the Moabites invaded the land, and were burying one of their number, as soon as the corpse touched the bones of Elisha, vitality returned. The history of those times is limited, but it is quite possible that the faintheartedness of Jehoash became all the more manifest when he felt himself alone, after Elisha's death, and that he and Israel did not serve the Lord with a whole heart, and that consequently these Moabites were permitted to come upon them, as a further chastisement. And possibly it was to draw the minds of the people back again to Elisha and to his teaching, and thus to revive their confidence in the Lord, that this miracle occurred in connection with his bones. The record, nevertheless, is that Jehoash succeeded in defeating the Syrians three times, as the prophet Elisha had promised, and thus he delivered Israel out of the hands of the Syrians, from whose dominion his father Jehoahaz had never succeeded in getting free.

The Golden Text gives a cheering thought, which applies not only to all the holy ones of the past, but in an especial manner to the fully consecrated ones ("saints") of this Gospel age. If it were not for such assurances from the Lord's Word, our increased knowledge of Jehovah (of his greatness), and our increased knowledge of ourselves (of our own littleness), might lead us to infer that we are al-

together too small for his notice and attention. But when we realize that our Heavenly Father careth for us, so that not a hair of our heads might be injured without his notice, nor even without his permission; and when we know that our lives are precious to him, that he is not indifferent to our welfare, temporal or spiritual, it puts a new value upon life itself, and upon all that we have and are.

Altho God does not hinder his saints from going down into the great prisonhouse of death, altho he does not shield them from the experiences of the world, yet he does do something for them even in this respect; he informs them of the redemption which is in Christ Jesus, and of the glorious time of refreshment and blessing of the future, when all that are in the graves shall hear the voice of the Son of Man, and come forth. Not only so, but he promises to the saints of this Gospel age that if they are faithful unto death he will give them the crown, the prize of life, in joint-heirship with their Lord Jesus Christ. What a kind, beneficent God we have! How different from all the heathen conceptions of God: how different from all the conceptions of the natural man. Our God is our Father; he remembereth that we are dust; he has compassion upon us. "The Father himself loveth you," said our dear Redeemer. Precious in the sight of the Lord is the death of his holy ones. He will not suffer his holy ones to remain under the dominion of death. In his own good time the prison shall be broken up and all the prisoners of the pit shall go forth. Hallelujah! What a Saviour! He is able to save unto the *uttermost* all that come unto the Father by him.

"WOE UNTO THEM THAT ARE AT EASE IN ZION"

Sept. 11.—Amos 6:1-8.

"They also have erred through wine, and through strong drink are out of the way."—Isa. 28:7.

The thought of those who arranged the International Sunday School Lessons evidently was to make of this one a temperance lesson. Undoubtedly there was need for the inculcation of temperance, moderation, self-denial, self-restraint, in the days of Amos, as there is today, and as there will be so long as mankind is under the influence of depraved appetites, and weak through heredity, and exposed to temptations through association with others likewise depraved;—especially while the great adversary, Satan, is still at liberty, unbound, permitted to ensnare the depraved by putting darkness for light, and evil for good. We remember that temperance, self-control, is one of the fruits of the spirit of Christ, and as such it should be sought and cultivated by all who desire to be copies of God's dear Son. But it is a too frequent mistake to think of temperance merely as respects intoxicating liquors: the Christian may reasonably be supposed to have gotten such a victory over self, to have gained such self-control, that he will no longer be in danger as respects drunkenness, but he finds, nevertheless, a great necessity for the exercise of self-control, temperance, in respect to all the affairs of life—in matters which previously gave him no concern, respecting which he saw no necessity for self-control.

Temperance, self-control, in the Christian, is applicable to all the affairs of life; he is to be temperate in his language, not given to exaggeration or misrepresentation, better or worse than the facts; his yea is to be yea, and his nay, nay. He is to speak forth "words of soberness," and even if it be necessary to speak in correction or reproof, he is to be temperate, making sure that he speaks the truth in love, and not in severity or bitterness. His speech is to be with grace—seasoned with the saltness, the preservative quality, of his consecration to Christ,—for is he not a part of the "salt of the earth?"

The Christian's *temperance* is to extend to his business. He is to be moderate in his aims and ambitions, in his money-getting and money-saving. He is to remember that under the Lord's call the riches which he seeks for are heavenly and not earthly, and that the Master says, "How hardly shall they that have riches enter into the kingdom." Christian moderation, then, will seek first the kingdom of heaven, esteeming that its attainment would be great riches, and cheaply bought, even at the cost of earthly welfare, riches and comforts.

The Christian should be temperate in his food—his eating, as well as his drinking. As he has consecrated himself and all that he has to the Lord, is it not, therefore, a part of his bounden duty to obtain from life the largest possible yield to the Lord's glory? Must he not, therefore, consider what and how much he shall eat, to the intent that he may render to the Lord his largest, his best, service? This will mean self-denial, self-control, for the appetite of food, as well as the appetite of drink, is considerably depraved in all. True, gluttony will not rob one of his senses, and make him crazy, as will spiritous liquors, yet over-eating does frequently, to a considerable extent, sap the energies of the mind, or by over-stimulation weakens them. Thus many are weak and sickly through self-gratification in the matter of food as well as drink. Temperance, self-control, is the command of the Lord to all such;—not that it will benefit the Lord, but that thus we may build up proper characters,—loyal to that which is right, good, reasonable, proper.

The Christian should be *temperate* in his joys. He should not set his chief affections upon the earth, or earthly things—pleasure, wealth, influence, popularity, etc. He is to remember that very much of the present order of things is wholly contrary to righteousness, and he is to seek to use even approved things of this world temperately, utterly rejecting those things which are contrary to righteousness, truth, goodness, purity: he is to find his pleasure in another quarter—in serving righteousness—in the service of the Lord, in the Word of the Lord, in the promises of the Lord, in the spirit of the Lord.

The Christian is to be *temperate* in his sorrows. He "sorrows not as others who have no hope," but he believes that Jesus died for the sins of the whole world, that he rose again in order to justification of those who believe and obey him, and that either now or in the age to come all mankind shall have a full opportunity to know of divine grace, and to accept and share therein, under the terms of the New Covenant. Thus may the Christian, living up to his privileges under divine grace, be temperate in his sorrows:—

"He'll bear unmoved the world's dread frown,
Nor heed its scornful smile;
Him seas of trouble cannot drown,
Nor Satan's art beguile."

This quality of temperance, once attained, will manifest itself also in kindness, and in patience. The Christian who has developed in self-control is the one who will be the most patient with the unwilling, unintentional faults and frailties of others: he will be ready to restore the repentant ones, remembering himself also, lest he should be tempted. The Apostle has reference to this temperance in all things, when he says, "Let your moderation be known unto all men." The cultivation of this moderation from the right standpoint of desire to be pleasing to the Lord, and in full harmony with him, leads to kindness, sympathy: for, finding how many are his own weaknesses, besetments, difficulties and desires, such an one can have a larger measure of sympathy with the entire "groaning creation." As a result, this temperance will work kindness of speech and of look and of act, inspired by the kindness of heart.

There is need for this temperance, moderation, self-control, and its accompanying spirit of kindness and gentleness everywhere; in the shop, in the store, in the schoolroom, in traveling, in visiting, at home with the various members of the family,—and above all, in the church, the household of faith, the family of God. It will help us in cultivating this Christian temperance in all things to remember that we are the representatives of God and of our Lord Jesus Christ in the world. We are his ambassadors, and as such our lives of temperance and godliness, or of intemperance and ungodliness, are living epistles, known and read of all men with whom we come in contact. It is a part of our bounden duty, day by day, to see to it that not only the thoughts of our hearts, but also the words of our lips and all the acts of life are acceptable in the Lord's sight, and showing forth the praise of him who called us out of darkness into his marvelous light.

THE PROPHECY OF AMOS

Through Amos, the Lord foretold a speedy coming doomsday, a time of trouble and retribution, upon Judah, Israel and the adjoining nations. These adjoining nations, Moab, Syria, Philistia, etc., had been subjugated to Israel, and incorporated in the kingdom of Israel, under David and Solomon, but subsequently had separated themselves, and latterly had been recaptured and temporarily were again under the dominion of Israel. Probably it was because of their close identity with Israel, territorially and through intercourse, that they are made the subjects of this prophecy.

(See chapters 1-4) The principal burden of the prophecy, however, is against Israel, the ten tribes, and Judah, the two tribes, the Lord's covenanted people, the seed of Abraham.

The home of Amos was in Judah, where he was a herdsman, but under the Lord's direction he went into the territory occupied by the ten tribes, to deliver to them the Lord's message. Amongst other things, the Lord pointed out that the families of Israel (the twelve tribes) constituted his peculiar people, that he had brought out of Egypt, and of whom he had been specially careful to order their ways most favorably. He even declares of them, "You *only* have I known of all the families of the earth: therefore will I punish you for all your iniquities. Can two walk together except they be agreed?" (Amos 3:1-3) The Lord had made himself known to no other nation, had recognized no other nation, had made a covenant with no other nation, had given his laws to no other nation; and hence this nation, Israel (in its two parts), had a special responsibility. Nevertheless, instead of God's favor making them loyal of heart to him, they had continually resisted his favor, and were not even faithful as eye-servants. The reason of this was that they were of a different spirit: they would not walk in harmony with the Lord while their hearts were really in harmony with sin and wickedness.

The Lord, in foretelling the troubles he would bring upon Israel, because of misused privileges and opportunities, and rebelliousness of heart, wished them to discern distinctly that these judgments of the then near future, like their previous judgments, were not matters of accident, not matters of chance, but of divine providence. Consequently, the message of Amos is likened to a trumpet of alarm, announcing the dire catastrophies that shortly would come. And the announcement is thus made in advance, not with a view to the bringing of repentance, but with a view to the proper appreciation of the judgments when they would come—that the people might know that the things coming were judgments and not accidents. Accordingly, it is written,—

"Shall a trumpet be blown in a city, and the people not be afraid? Shall there be evil [calamities, disasters] in a city, and the Lord hath not done it? Surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:6, 7) The Lord reveals his intentions thus that his people may know and profit by the chastisements, and experiences, and recognize them as of the Lord's hand.

We are not prepared to say that all the calamities, famines, pestilences, etc., which from time to time afflict mankind, are of divine providence—judgments sent of the Lord. On the contrary, we believe that generally, so far as the world of mankind in general is concerned, they merely take their chances as respects famine, storms, pestilence, etc.; yet there are marked instances in which the Lord has evidently interposed to bring calamities upon certain nations of the world, as chastisements, as judgments for their correction in righteousness: for instance, the United States Civil War which resulted in the freeing of millions of slaves and the general awakening of fifty millions of people. Unquestionably God has made use of wars and human selfishness to awaken various nations at various times, and to let in the light of civilization. The present war with Spain may be of this character. The Spanish soldiers returning from Cuba will be wiser if not better men. All this does not prove that war is right, any more than it proves that pestilence and famine are desirable; but these things show us how God is able and willing to use even the wrath of man, and the selfishness of man, in the present time, and to overrule the effects indirectly for good, in harmony with his plan.

But there are many calamities and troubles not only national but individual, in which we have no reason to believe there is any divine providence whatever. There are epidemics of disease which very evidently are caused merely by lack of cleanliness, neglect of sanitary rules; and many calamities, such as earthquakes, cyclones, floods, etc., which give every evidence of being purely accidental, that is to say, without divine or human intervention or responsibility. We do not consider these beyond divine control, nor beyond divine foreknowledge: we do consider that in general they are the natural operations of the divine laws and regulations, which, as respects the earth at the present time, are not under special regulation for man's comfort and welfare: man's comfort and welfare being ignored, for the time being, because of sin and the curse or penalty of sin which rests upon man and upon the earth, his home. For, altho the ransom price has been paid for now eighteen hundred years and more, the results of the ransom, in the complete lifting of the "curse," have not yet been brought in, but are waiting for the Lord's due time—the Millennial age.

With fleshly Israel, the natural seed of Abraham, the Lord's dealing was different: his covenant with them was to the effect that nothing should happen to them by chance—in no sense or degree were they to be subject to the mutations of life, the accidents of nature, etc. This was God's special covenant with this one particular nation—it was a part of the Law Covenant as recorded in Lev. 26. Under that covenant, the seed of Abraham was to be God's peculiar people, devoted to his service, and he was to be peculiarly their God, careful of their interests. So long as that nation would be faithful to the Lord, no calamity could befall them personally or nationally; they would be spared from wars and disasters, spared from famines and pestilences; they would prosper in proportion as they would be faithful to their covenant. But if unfaithful to their covenant, then they would not only be liable to the same accidents of nature with the remainder of the world under the "curse," but might know that God would assuredly bring upon them, as special judgments or chastisements, calamities of every kind, physical and mental, individual and national. This is distinctly stated to be the Lord's rule of dealing with them; and it was to this covenant that they gave their assent at Sinai. Consequently, their failure to keep their covenant made it to them a curse, a greater burden and disadvantage than rested upon the other nations of the world, with whom God had made no covenant, and to whom he had extended no promises, but who were "without God, and having no hope in the world."

With this thought in mind it will be seen to have stronger force, that the Lord calls his people's attention to the fact that whatever calamities, disasters, troubles (evils, pestilences, etc.), they suffered were and would continue to be a sure proof to them that God was again chastising them for violation of their covenant with him. It is in harmony with this that he says to them,—

"I have given you cleanness of teeth in your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you . . . . and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereon it rained not withered. . . . . Yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your garden and your vineyards and your fig-trees and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto me, saith the Lord. I have sent amongst you the pestilence, after the manner of Egypt: your young men have I slain with the sword [in war], and have taken away your horses . . . . yet have ye not returned unto me, saith the Lord. . . . . Thus saith the Lord unto the house of Israel, ... Seek the Lord and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel [the city of idol worship]."

Having noted the character of the Lord's dealings with Israel under their covenant, that *all* calamities were of his providence and for chastisements; and having noticed that in the case of the nations in general, the Gentiles, the world, the calamities which come are not generally chastisements or judgments, but only occasionally so, we turn with interest to the new nation, the holy nation, the peculiar people, spiritual Israel, the royal priesthood,—now being gathered out of all nations, peoples, languages and tongues,—and we inquire, How is it with these? Are all the calamities of life that may befall these of the spiritual house, to be reckoned as accidents, or are they all to be reckoned as judgments of the Lord because of sin?

We answer, Neither. As this is a "peculiar people," and being selected by the Lord for a peculiar purpose, it need not surprise us to find that he has a peculiar manner of dealing with them. He permits them in a general way to be subject to all the conditions that are upon the world, but guarantees to them that all of these calamities and difficulties which will befall them, as a part of the world, shall be overruled of divine providence so as to bring them some blessing, instead of injury. Hence, as the Apostle says, "We know that all things shall work together for good to them that love God—to the *called ones* according to his purpose." (Rom. 8:28) These have the satisfaction of knowing that any of the casualties of life which may befall them as a part of the

human family, or even those which shall befall them as the ones against whom Satan and his blinded followers have a peculiar grudge and hatred, shall either be overruled and made to work a blessing, or else be warded off. For we are assured that,—He will not suffer us to be tempted above that we are able to bear, but will with the temptation (too hard to be borne) provide a way of escape.

Thus we see that divine providence deals differently with spiritual Israel than with natural Israel, and still differently with the world. What a consolation to know that God is for us, not only to the extent of providing a Saviour and redemption through his blood, but also to the extent of providing through that Saviour "a present help in every time of trouble," and an ultimate salvation in the kingdom to those who are faithful, loyal to him, obedient to his Word, under the New Covenant.

* * *

The lesson, and its connection, points out that certain ones in Israel were in a very ease-loving and self-satisfied condition, that many of them abounded in wealth, and drank the wine of earthly pleasure and extravagance inordinately, in bowlfuls. They neither were solicitous for the Lord's praise and worship, on their own part, nor on the part of others: nor were they solicitous for the poor—they were intemperately selfish, and hence the judgments were coming upon them, the evil days of their captivity and overthrow as a nation. That their sin of intemperance did not consist solely of literal drunkenness, nor perhaps specially of this, but rather that it consisted of a drunkenness of greed, by which many of the influential amongst them were disposed to swallow up the poor and the needy, is evident from the words of the Lord's reproof:—

"Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye have builded your houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions, and your mighty sins. They afflict the just, they take a bribe, they turn aside the poor in the gate from their rights, and make it prudent for those who see the wrong to keep silence."

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the ephah [measure] small, and the shekel [price] great, and falsify the balancer by deceit? That we might buy the poor for silver, and the needy for a pair of shoes; yea, and sell [them] the refuse of the wheat?

"The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and everyone mourn that dwelleth therein?" —Amos 5:11-13; 8:4-8.

While this prophecy evidently applied specifically to natural Israel, and its captivity, nevertheless, some of the statements respecting that evil day that came upon Israel remind us of similar statements applied by the prophets and apostles and by our Lord to antitypical Israel—Christendom;—and hence, while noting the Lord's dealing with the natural Israelites, and their day of doom or punishment, it properly brings to our thoughts the judgments pronounced upon Christendom, "Babylon the Great," which are to come in the end of this age. And as we compare the conditions, now and then, the thought that the words of Amos have to some extent a double application is strengthened.

We find today a similar condition of things to that which the prophet describes. Many are at ease in nominal Zion: many are boasting of their prosperity, and symbolically are resting upon beds of ivory, taking their ease, and trusting that the church is being carried forward to the conquest of the world along a new pathway which the Master and the apostles knew not of, a pathway of roses without thorns, a pathway that is not narrow nor difficult, nor steep, but that is broad, pleasurable, easy. The wealthy are very generally members of nominal Zion, or at least liberal supporters of her arrangements, services, etc., and she in turn is appreciative, and boasts of her wealth, just as she is pictured prophetically by the Lord, in his description of the Laodicean period of the church. Nominal Zion today is saying, "I am rich and increased in goods, and have need of nothing," and knows not that she is poor and miserable and blind and naked; and hence she neglects to purchase the true gold and the only wedding garment. The announcement today to nominal spiritual Zion, of calamities coming upon her in the "day of vengeance" just at hand, is as unacceptable and disbelieved as was the message of Amos to those who were prospering and at ease in nominal fleshly Zion, as recorded in our lesson. How unacceptable to the priests of Israel was the message of Amos, is indicated by the record, which says:

"Then Amaziah, the priest of Bethel, sent to Jeroboam, King of Israel, saying, Amos hath conspired against thee, in the midst of the house of Israel: the land is not able to bear all his words [he is disturbing the peace of those who are at ease in Zion]. . . . . Also Amaziah said unto Amos, O thou seer, flee away into the land of Judah, and there eat bread and prophesy there; but prophesy not any more at Bethel, for it is the king's sanctuary, and the king's court."—Amos 7:10-13.

But as Amos was faithful in declaring the message of the Lord, and was not deterred into silence from prudential reasons, so those who today are spoken to by the Lord through his Word and are instructed respecting the things that are shortly to come to pass upon nominal spiritual Israel, are not to hold their peace from prudential reasons—for the fear of man bringeth a snare. They are to speak the truth in love, and to seek to pull as many as possible out of the fire of tribulation, and to bring as many as possible into the little flock of faithful ones, whom the Lord exhorted, saying, "Watch ye, therefore, that ye may be accounted *worthy to escape all these things coming upon the world*, and to stand before the Son of Man."

In this prophecy of Amos, the Lord points out that the wrath he was about to permit to come upon Israel as chastisements, would, nevertheless, work out for them a blessing, and that in his due time he would bring them back again into harmony with himself, and that under more favorable conditions than in the past. We are not only to believe the calamitous portion of this prophecy, which we already see has been executed upon Israel in fullest measure, but we are also to believe the features of it which are favorable to Israel—the future blessings. For instance, we see how literally has been fulfilled the prediction:—

"Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth [as a nation, a kingdom]; save that I will not utterly destroy the house of Jacob, saith the Lord [the people of the nation were to be preserved as a separate people from others]; for lo, I will give the command, and I will shake about amongst all nations the house of Israel, as one shaketh things in a sieve, while not the least piece falleth down upon the earth."—Amos 9:8, 9.

The Lord thus shows his continued supervision of Israel, according to the covenant made with them. And how accurately this has been fulfilled: the Israelites as a people have been scattered throughout the whole earth, yet they have not lost their identity; as a nation they were utterly destroyed, yet unlike every other nation, they have preserved their national identity, and have not been mixed and blended with the world in general.

And if this feature of the prophecy has been accurately fulfilled today before our eyes, we certainly have every reason to believe that the remainder of the prophecy will be just as accurately fulfilled—that portion which applies to the restitution times, after the true spiritual Israel has been selected, when natural Israel shall be brought back into covenant relationship with God, and become the earthly agent of the spiritual kingdom for blessing, instructing and restoring the families of the earth, under the terms of the New Covenant. This is clearly set forth in the closing words of the prophecy:—

"In that day will I raise up the standard of David which is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom and of all the heathen which are called by my name, saith the Lord that doeth this. . . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them, and I will plant them in their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God."

We recall the quotation of this prophecy in the New Testament, by the Apostle James, and find it in full accord also with the words of the Apostle Paul, to the effect that after spiritual Israel has been developed as the true seed of

Abraham, through Christ, then divine favor shall return to natural Israel, and she shall obtain mercy, according to the terms of the divine covenant, at the hands of spiritual Israel then glorified.—See Rom. 11:1-25-32; Acts 15:16, 17.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

——INTERESTING LETTERS.——

MR. C. T. RUSSELL, *Illinois.*

DEAR SIR:—It is now about two years since I first became acquainted with your work—MILLENNIAL DAWN. The assimilation of the truth has been a very slow and laborious work in my case. The so-called orthodox doctrines of today had been so thoroughly instilled into my mind as to have become almost a part of my being. The force of the logic of chapter I. VOL. I., took a firm hold upon my mind from the start however, and led me to see the folly of church work as usually carried on. Gradually I was able to accept the truth regarding hell as presented in your little pamphlet *"What Say the Scriptures about Hell?"*

Now I have just finished reading VOL. I. for about the 6th time, and the truth has come to me in a very convincing manner, so clear, so simple, and yet so wonderful and sublime, that I have many times stopped to praise God for his wonderful plan, while I have been led to love and adore him as never before. The truth seems so clear now that I wonder how I stumbled over it so long. There is now a question in my mind as to just what my duty is regarding some money and notes in my possession which have been pledged to the China Inland Mission. The pledge was solemnly made before God before a house and lot which I used to own was sold, that if the Lord would send me a buyer the entire amount should be given to the support of a missionary in China. I now see the truth of God's plan in a different light and the sending of the remainder of the money to that field seems almost useless, and I have often wished of late that I could use the money here at home to spread the truth and help the poor, but my pledge still stands, and I do not know what to do regarding it.

I write to ask your advice and pray that God may give you wisdom in answering, as I desire to make no mistake. On a separate sheet I enclose an order for DAWNS and tracts with a renewal of my subscription to the ZION'S WATCH TOWER, also for one of the hymn books. May the Lord richly bless you and yours and may the truth shine out brighter and brighter from the gloom of the early dawn, is my prayer. Yours truly, CALVIN DODGE.

[IN REPLY:—God be praised, dear Brother, that under the guidance of his Providence you have been led out of darkness and uncertainty into his marvelous light. God speed! Be faithful to the light and let it so shine, that men may see your good works and glorify our Father in heaven.

Your responsibility to the Inland China Mission depends upon circumstances.

(1) Did you pledge the proceeds of your property unqualifiedly to the Missionary Society? If so, to it every penny should go.

(2) But if you pledged *to the Lord*, that as his steward you would use that money in his service in supporting a missionary in China, the case would be totally different: you may properly consider the Lord's guidance into present truth to be his instruction to you as his steward of "a more excellent way" of serving his cause.

(3) If the latter is your case, and if after pledging the money to the Lord, you gave the "China Inland Mission" more or less directly to understand that it would be the *channel* you would use as God's steward, you should judge as best you are able, whether or not or to what extent the Society undertook any obligations as a result of your declarations to it. Then judge to what extent the amount you have already contributed has reasonably met those obligations.

(4) To sum up: So far as your consecration to God is concerned, it touches every penny of the pledged sum, but leaves you free at all times to act according to the highest intelligence given you of the Lord. So far as men are concerned your donation would generally be understood to *depend* upon your faith in the Society and your sympathy with its work: and your loss of either of these would be understood to imply the discontinuance of your coöperation. As a rule, Societies do not reckon definitely upon any contributor: on the contrary, their rule is to reckon on a certain *average of discontinuances.*—EDITOR.]

California.

DEAR BROTHER RUSSELL:—The TOWER of July 15th gave us great pleasure in the reading, and was helpful in "building up." We know that a clearer understanding of the conflict between the mind of the flesh and the mind of the spirit cannot but be helpful. How beautifully the *Rotherham Translation* puts Col. 3:15: "Let the peace of Christ be acting as umpire in your hearts." We were quite interested also in the question in regard to the Christadelphian Views.

About two weeks ago we were studying the question of Death, and among other things we came across the statement in Psa. 49:19, "They shall never see light." Never is a long time and seemed to conflict with ransom and restitution. We looked that "never" up in *Strong's Concordance* with this result:—

Never—"ad," as far as or until; "naytsakh," goal or the bright object at a distance traveled towards; "lo," not.

Does not that word "never," instead of teaching everlasting death, teach "resurrection" and "the desire of all nations?" The more we study the wording of the Bible, through present-day helps, the more perfect our faith becomes in that wonderful Word of God.

Sister Bell joins me in Christian love and greeting.

Yours in Christ, CHARLES C. BELL.

MR. CHARLES T. RUSSELL, *Colorado.*

DEAR BROTHER:—I must take the liberty of sending you a message of gratitude in reference to your article in July 15th TOWER on the double-minded man. It was particularly enjoyed by me for the reason that for a long time the questions reviewed have been thought over, and to a great extent in the very light in which you have so clearly presented them.

From several previous articles in the TOWER I had gained the impression that you were writing not only in the light of the blessed Saviour's presence, but also with a clear understanding of the principles of Phrenological science. This has now been confirmed, for which I praise the Lord.

Phrenology (as taught by its true representatives) is certainly the correct theory of mental phenomena, and those who are ignorant of its principles must of necessity be in the dark as to a proper understanding of human nature.

For some years I have contended that there was too much truth—too much light—in the phrenological science for its general acceptance in the past and present time. This is proven, to my mind, by the fierce antagonism the subject has received at the hands of college professors, physicians and especially the clergy, as well as others, whereas if they had given the matter honest investigation they could have verified its correctness time and again, every day of their lives.

Babylon's religionists refuse it because if admitted it would utterly condemn the eternal torment idea, and render that vicious theory unbearable, even to themselves. It would teach them the fact that many of our poor, fallen race have retrograded so far from perfection and the proper balance of faculties as to be entirely incapable of appreciating and accepting a "system of theology," and therefore to be doomed to eternal torture. Presume, however, they would manage to get this class of unfortunates through on their peculiar "infant and idiot" plan of salvation.

It seems to me that in the Millennium perfection will be attained gradually along the lines of phrenological principles—fully developed, of course, and under the direction of the earthly representatives of the kingdom. In conclusion, I want again to express my thanks to our glorious Father and blessed Master for setting the truth so clearly before the remaining members of the church. Your brother and servant in the precious faith, G. M. HUNTSINGER.

Missouri.

DEAR BROTHER RUSSELL:—Rejoice with me, for my soul so long in darkness is illuminated with the glorious beams of the "MILLENNIAL DAWN." I have been in the world 61 years. I have lived in Babylon since 1854. I have been a Baptist minister since 1867. During all these years I never saw the "King in his beauty," until now. Through the kindness of Elder Job Chalfant I have been reading the first three volumes of your valuable book, MILLENNIAL DAWN, and the WATCH TOWER. Never before has the Gospel of our blessed Redeemer been so precious to me. The Bible seems like a new book—I see the glorious plan of redemption as I never have before. I cannot preach any more as I formerly did. The voice of the Master has reached my ears, "Babylon is fallen! Come out of her my people." I have obeyed the command, and may God help me from this on to speak the blessed present truth. Please send me the WATCH TOWER and the four volumes of MILLENNIAL DAWN.

Your brother in the present truth, D. SIMONS.

THE PAROUSIA OF OUR LORD JESUS

AND HIS SUBSEQUENT APOKALUPSIS AND EPIPHANIA AT HIS SECOND ADVENT

[Reprinted in issue of March 15, 1902, which please see.]

ISRAEL'S OVERTHROW AND ITS CAUSE

Sept. 18.—2 Kings 17:9-18.

As Amos gave a prophecy of Israel's fall, and some of the reasons therefore, so this lesson, from the historical book of the Kings, gives a record of its fall and of its cause. In previous lessons we have seen Israel's tendency to copy after the nations round about. The people recognized the fact that God had chosen them to be his special and peculiar people: they were quite willing to be his special people, and to have his special favor, but seemingly they did not wish to be his *peculiar* people. They were willing to be peculiar, in the sense of having a peculiar deliverance from Egypt, and peculiar manifestations of divine favor, subduing their enemies before them, and bringing them into the land of promise, and dividing the land amongst them tribally, and so long as they were inspired with the hope that God would continue thus marvelously and miraculously to lead them, as his people, so long they were satisfied with their condition. They did not realize that the people who would be *fit* to be used of the Lord as his kingdom, and through whom he would operate to bring the blessings of the Abrahamic Covenant to all the families of the earth, must be not only peculiarly dealt with by divine Providence, but must also be peculiarly responsive to those providences.

When, therefore, they came to find that as God's people they were restricted and restrained, and that deviation from the divine program was punished, this *peculiarity*, this difference from the world, they did not relish. They rebelled against it; and in their desire for an excuse for rebellion they became skeptical, doubting that their experiences were in any sense or degree of or from the Lord. Their evil hearts of unbelief looked out upon the nations around them, and beheld greater national prosperity than their own amongst those who worshiped other gods, and for whom Jehovah had not declared special care. They came to feel that there were different gods, and that the God who had charge of them as a people or nation, and who commanded their obedience, and who punished them for disobedience, must indeed be respected and placated; nevertheless, they hoped, evidently, to gain something of national greatness by the worship of the heathen deities, which they believed blessed other nations, with Jehovah, whose blessings upon their nation were thus far largely promises, yet to be fulfilled.

First they were dissatisfied with the divine arrangement respecting their government. True, they had liberty, more than the other nations surrounding them, but the very fact that this liberty was not common or general, but rather unusual, caused them to desire that they might have a king like the nations round about them. (1 Sam. 8:5) God pointed out to them the advantages of their *peculiar* condition, under which he had placed them, yet nevertheless granted their request, and gave them kings, and with the kings, as we have seen, came in a spirit of "broadmindedness," or "public policy," on the part of King Solomon. And his desire to be popular with neighboring kings, and to be considered broadminded in a religious way, led him first to establish, for the benefit of the foreigners at his court, and for his foreign wives, the religious customs and ceremonies common to foreign nations. This, as we have seen, spread amongst the people, and led to a laxity of views respecting the worship of the true God: it led to the thought that everyone should have some kind of a religion, but that each should be at liberty to choose for himself, or to blend elements of the various religions. We saw how, for political reasons, Jeroboam (after the ten tribes had split off from Judah, the kingly tribe, and had chosen Jeroboam to be its king, and form a new dynasty) took advantage of the "liberal" religious views to thoroughly engraft upon the people a false worship. And this false worship is stated by the Lord in the lesson before us to have been the cause of Israel's further decline, and ultimate fall, as a nation.

The lesson states (vs. 9) that Israel favored the false religions, and practiced them secretly: by that we understand that they hypocritically built the altars of sacrifice to the false gods, and established the false worship in all their cities and villages, under the pretence that they were doing this in the service of the true God. They were claiming, and probably to some extent deceiving themselves with the thought, that they were becoming more religious, more zealous, more holy, and that the evidences of this increase of religious zeal were to be found in these various altars of worship in every city, whereas formerly only the one city of Jerusalem had been the place set apart for divine worship, where the sin offerings and sacrifices for sin should be made, and to which they were to come at least once a year.

How this suggestion of Israel's secretly or hypocritically introducing a false worship corresponds with the tendency of the human heart today! How many there are today in Christendom who persuade themselves that in multiplying forms and ceremonies, in building of elegant churches, and in the engagement of finer choirs, and grander organs, and in the multiplying of meetings, and in publicly showing an outward display, they are increasing in godliness, holiness, and becoming more religious. How important that we should learn the lesson that "*obedience* is better than sacrifice"—that not by multiplying forms and ceremonies and emblems of holy things are we brought near to the Lord our God, but by taking strict heed unto his Word. Indeed, all these various efforts on the part of humanity to add to the divine plan are so many blemishes, so many injuries, so many things that are an offence to the Lord, instead of a thing of sweet odor. Moreover, every step taken contrary to the divine leading is a step away from the Lord, no matter how we may deceive ourselves or others with reference to the matter by sophistical arguments.

Israel's service of idols finds its counterpart at the present time, too, for altho we are not sunken to that degree of ignorance that would lead us to worship images, Christendom nevertheless is full of idols—every city, every village. The idols of the present time are known by different names, also, from those of olden times. One of the idols most worshiped today is "popularity," another is "wealth," another "fame," another "self," another "our denomination." Few, very few indeed, have no other gods than the one true God.

As the Lord dealt with Israel, sending them repeated warnings and reproofs, through Elijah, Elisha, Amos and others, so to us he has spoken by a still higher authority, and in still more forceful language, "For God hath in these last days spoken unto us by his Son." Nevertheless, just as many who heard the prophets of old were careless, so today many are careless of the voice of the Son of God, and of his special messengers, the Apostles, and are failing to receive the blessing now due, failing to make their calling and election sure, as Israelites indeed, called under the New Covenant.

The particular seductions which hindered natural Israel from receiving the divine instructions are enumerated in verses 15-17. They sold themselves to do evil, that is to say, they loved the reward of unrighteousness, held out in the immediate present, more than they loved the reward of righteousness held out as a promise for the future. They sold themselves to do evil, in the sense of seeking and accepting the rewards of evil doing; as for instance, king Ahab was pleased to receive the vineyard of Naboth, altho it came to him as the result of dishonesty and murder. To him the Prophet Elijah said, "Thou hast sold thyself to do evil." He got temporarily the thing he desired, but it brought with it a curse which rested not only upon himself but upon his throne. And so with the humbler Israelites, there seems to have been a general desire to gratify self—self-will; and this self-gratification, with its unsatisfactory fruits, caused them the loss of divine favor. Further, they used divination and enchantments, we are told: they held intercourse with the fallen angels, operating through mediums, witches, wizards, necromancers, who affected to personate the dead, and to reveal the secrets of the future.

A disposition of wilfulness and dissatisfaction with the divine arrangements naturally leads people into these delusions—to seek to know of the future from some other quarter, to the intent that they might *frustrate, if possible, the operations of divine Providence*, so as to the more thoroughly accomplish their own self-will. This same spirit is not lacking today, and in many instances is leading people in the same direction, to consult the same fallen angels, demons, who now, as then, attempt to personate the dead, through

Spiritualist mediums. The result now, as then, is that those who are thus seeking in a wrong direction for light and leading, and because *discontented with divine Providence* and arrangements, are in danger of being led further and further away from the only true revelation, and the true prophets thereof.

In the fervency of their religious zeal, the Israelites, we are informed (vs. 17) caused their sons and daughters to pass through the fire of Moloch—as sacrifices. Not that they were devoid of parental love, but that they esteemed it a part of duty to make such "religious sacrifices." And so today, many, misled by false teachings, and by mixtures of paganism with the divine revelation, have gotten to the place where they have similarly perverted ideas respecting the Lord and the sacrifice which would be pleasing to him. They have come to think of the Almighty as a ferocious deity, who would take pleasure in the everlasting torture of mankind.

The modern Moloch, ignorantly worshiped by many professed spiritual Israelites today, is far more terrible than was the Moloch of olden times, for the children who were then burned did have an end of tortures, while, according to the theories now advocated by many in spiritual Israel, they worship a Moloch who will hopelessly torture his victims to all eternity. As such a worship of Moloch in olden times tended to degradation of the feelings and conduct—tended toward brutality and heartlessness, so the tendency of the modern Moloch worship is in the same direction. He whose idea of God is that of injustice and terrible ferocity cannot well have a life and feelings of his own directly the opposite of this. The tendency of all is to copy after the character and disposition of their ideal God. Hence, the fact that people of civilized lands are becoming more and more tender-hearted and merciful can only be accounted for by supposing that the Moloch-teaching called "Orthodoxy" is losing its power—superstition and priest-craft are losing their power. And altho the Bible is losing its power also, with many, under the influence of Satanic "higher criticism," nevertheless, the spirit of its teachings—mercy, forgiveness, love—is recognized by its foes as well as by its friends.

The statement of verse 15 is particularly noteworthy, as indicating how Israel got into all these other extremes; *viz.*, (1) they rejected God's statutes—God's law, God's Word; (2) they lost sight of and neglected the covenant which he made with their fathers—they lost faith in the promises of God; (3) they lost sight of the testimony which he gave them respecting what would be the result of forsaking his counsel; (4) they followed vanity (foolishness,—they did not take the wise course) and became vain (foolish) and went after the heathen that were round them (copied after others, desiring to be not peculiar, but popular) concerning whom the Lord had charged them that they should not do like them.

Applying these various points to antitypical nominal Israel of today, we find that to the extent she has gone from the Lord, in theory and in practice, it has been very generally as the result of (1) not heeding the Lord's Word; (2) of being negligent of the promises which were set before spiritual Israel, the high calling, etc.; (3) of becoming foolish, in attempting to serve God, and to be his "peculiar people," and at the same time attempting to please and to copy the world, and to be popular therewith. The disposition to "do like them," to do like the world in general, is the seductive point at which the great adversary would switch us off from being the Lord's peculiar people, Israelites indeed, heirs of the promises. Let us remember, in this connection, the Master's words, "If ye were of the world, the world would love its own, but now ye are not of the world, for I have chosen you out of the world; therefore the world hateth you." Our course in life, as new creatures in Christ Jesus, is to be along wholly different lines from the course of the world, and we must be prepared from the outstart to know that the world's pathway and the pathway of elect Israel are different paths, as surely as they have different terminations.

The fall of the Ten Tribes of Israel for the above reasons reminds us of the fall of Papacy for similar reasons. As the faithful Israelites were sifted out and gathered into Judah, so the faithful of God's people were very generally gathered out of Papacy into Protestantism. But as Judah subsequently became similarly idolatrous and instituted Moloch worship, so Protestantism has failed of faithfulness to God and is to fall as Judah fell. The testing and sifting will go on to the full end of this age, for the Lord seeks individually the Israelites indeed and not by nations nor by denominations. Eventually he will gather in glory the "elect" out of all nations, peoples and tongues to be his glorious Israel—his holy nation, his peculiar people, his royal priesthood—to bless all the families of the earth as the true Seed of Abraham.—Gal. 3:16, 29.

"PILGRIMS" IN THE FAR EAST AND SOUTH

Brother Draper's proposed route lies to the North West. He is going by rail. Brother Ransom's route is South West, through Indian Territory, Oklahoma and Texas. He is traveling *via* wagonette, Sister Ransom with him. So far as possible all points where there are five or more WATCH TOWER subscribers will be visited. Others of the preaching brethren "Pilgrims" are in central and Eastern states, and one will (D. V.) make a Southern tour during the Winter. If these children of the great King come to you, give them a hearty welcome, remembering the Master's word, "He that receiveth you receiveth me, ... and him that sent me."

Remember that none of these "Pilgrims" either take up collections or ask for money: all their expenses are provided for, out of your special fund, from this office. Neither do these "Pilgrims" come to "devour widow's houses" by a prolonged stay. They will remain only two or three days, and will be disappointed if there are not arrangements for at least two meetings each day of their stay. Have all arrangements made for the exact day mentioned on the notification postal cards sent in advance of them, as they must be punctual, and their routes are all arranged weeks in advance. Do your part in gathering in the "hearing ears." This service and the Colporteur service are both being greatly blessed of the Lord.

VOL. XIX ALLEGHENY, PA., OCTOBER 1, 1898 No. 19

VIEWS FROM THE WATCH TOWER

Czar Nicholas, Emperor of Russia, has startled the world with a proposition looking toward universal peace—"a durable peace"—by the disarmament of the larger proportion of the armies of Europe. He asks a conference of representative men of all nations to consider the subject; and all the leading nations, including the United States, have responded favorably, promising to send delegates to the Peace Conference. The London *Chronicle* considers the Czar's note the most striking document of the century, and the London *Telegraph* says, "Rarely, if ever, was there a more important document in the history of the world." *The Press* (New York) says, "The document is epochal. . . . . The millennium of European disarmament is brought within the range of profitable discussion." *The Public Ledger* (Philadelphia) says, "It may not lead at once to a national disarmament and an agreement to refer all matters in dispute to arbitration, but it will *pave the way* for this desirable result." *The Times* (New York) says, "It may be the beginning of the most momentous and beneficent movement of modern history, indeed of all history."

Among other reasons prompting to the humane course suggested, the Czar calls attention to the fact that present vast armaments were prompted by a desire for peace, but have proved ineffectual and instead are increasing financial burdens. He says:—

"All these efforts have not yet been able to bring about the beneficent result desired—pacification. The financial charges following the upward march strike at the very root of public prosperity. The intellectual and physical strength of the nations' labor and capital are mostly diverted from their natural application and are unproductively consumed. Hundreds of millions are devoted to acquiring terrible engines of destruction, which, tho today regarded as the last work of science, are destined tomorrow to lose all their value in consequence of some fresh discovery in the same field. National culture, economic progress and the production of wealth are either paralyzed or checked in development.

"The economic crisis due in great part to the system of armaments *a l' outrance*, and the continual danger which lies in this massing of war material, are transforming the armed

peace of our day into a crushing burden which the people have more and more difficulty in bearing.

"It appears evident that if this state of things were to be prolonged it would inevitably lead to the very cataclysm it is desired to avert, and the horrors whereof make every thinking being shudder in advance.

"To put an end to these incessant armaments and to seek the means of warding off the calamities which are threatening the whole world—such is the supreme duty imposed upon all states.

"This conference will be, by the help of God, a happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all states sincerely seeking to make the great conception of universal peace triumph."

* * *

Right glad would we be to hope just such a universal peace and maintenance of the present order of things, "the present evil world," if we had no better hope, no better prospect. But as Watchers we have been "taught of God" through his Word to expect no permanent peace from even the best intentioned monarchs and governments during these "times of the Gentiles." (Dan 2:34, 35, 44, 45; 7:4-13, 14, 27; Luke 21:24) Not until Immanuel shall, in Jehovah's appointed times and seasons, take his great power and reign and bind Satan, "the prince of this world," who now "worketh in the hearts of the children of disobedience," can we look for the golden age of prophecy. Then humbled under the mighty hand of God, the world will "seek peace and ensue it."

But, notwithstanding the welcome given the Czar's suggestion, few on sober second thought see reasons to hope for practical results: it is accepted rather as a benevolent *wish* rather than even the Czar's *hope*. Our own expectation is that such a disarmament as is proposed will come within about six years: whether or not it will be preceded by a great general European war, only the Lord knows, but we incline to think it will not. We expect such a disarmament surely within the next ten years for several reasons:—

(1) Because within that time commercial competition will make merchandise of all kinds very cheap, and debts, interest charges and government expenses proportionately the more burdensome. To reduce the burden upon the masses it will by that time be necessary to force it disproportionately upon the wealthy, or else reduce the burden; and disarmament will probably result.

(2) Humanity will delude itself with the thought that such disarmament is the prelude to the Millennium: and so it will be, but in an opposite sense from what they expect. "The *wisdom* of their wise men shall perish and the understanding of their prudent men shall not be manifested" (Isa. 29:14); and when thus they shall be disarming, saying, Peace and Safety! they will be very close to the great cataclysm of trouble, and doing the very thing to hasten the overthrow of the present social structure. Because

(3) The present glut of the labor markets of "Christendom" will be *intensified* by further application of machinery within the next ten years; and the tremendous effect of augmenting the supply of labor to the extent of from one to five millions of men in the prime of life would surely mean a financial depression and social upheaval which would shake the thrones of Europe and overthrow many of them.

(4) Such social upheavals, eventuating in world-wide anarchy, are what the Scripture prophecies lead us to expect as the precursor of the Millennium which God has promised, when our Redeemer and his glorified church shall intervene to deliver mankind from the oppression of its own selfishness, and to bless it with an enforced rule of righteousness along the lines of the heavenly law of love.

THE SECOND ZIONIST CONGRESS

The Second Congress of Israelites from all parts of the world, to consider the interests and welfare of the natural seed of Abraham, and especially looking to a reëstablishment of Israel as a nation in the old homestead, Palestine, has closed. Like the first it was held in the city of Basel, Switzerland. All reports indicate that the Zionist movement has gathered much momentum since the Congress of a year ago: about four hundred delegates were present—nearly seven times as many as at the first one.

Addresses were delivered by a number of prominent Israelites, setting forth the necessity and urgency of the movement, and pointing out that prophecy and the traditions of the nation as well as the growing hostility toward their race, everywhere, all urged forcefully in the direction toward which they were heading. In view of the fact that Palestine is under the control of Turkey, and that foreign Jews have been prohibited from emigrating thither for now seven years, suggested the idea that the duty of the hour would be to labor for the betterment of the conditions of Jews already there, and to wait and trust for the Providential opening of the "door" in the near future. To this end a Palestine Banking Company, "The Colonial Bank," of $10,000,000 capital was provided for—to promote and foster various enterprises in Palestine—all of which shall in every sense of the word be in Jewish hands and employ Jews only. An advance intimation of this matter had gotten abroad, and as a result it was announced that $1,000,000, one tenth of the capital, had already been subscribed, and over ninety-six per cent. of it in single shares of $5 each, by Jews in all parts of the world. This indicates that the movement is taking hold of the hopes of the race. A new flag was raised;—a white six-pointed star on a blue ground—and it served to add to the patriotic fervor. Even the populace of Basel caught the inspiration seemingly and cheered—"Hoch die Juden!" *i. e.*, Hurrah for the Jews! Has this occurred before for over eighteen hundred years? Not that we know of. God's time has come for regathering Israel, and those who lend a hand will receive encouragement.

For twenty-three years past we have been calling attention to Isaiah 40:1, 2,—showing that it became applicable in April, 1878, and that within forty years (before 1915) the prophecied divine favor beginning by regathering Israel from all lands "into their own land," would be an accomplished fact. "Adventists" ridiculed, declaring that much sooner than that this earth would be in cinders; "orthodoxy" sneered that Israel's regathering and the Millennium were thousands of years off and that first the gentiles must all be converted; Jews themselves were of two opinions—one class declaring that they and the leaders of Jewish thought and the rising generation had abandoned all hope of a Palestine home and ignored the prophecies relating to the regathering, or else applied them to the United States—the "*new* Promised Land;" the other class expressing hope and faith in the prophecies, declared that according to Jewish chronology (not the Bible chronology which we follow) over three hundred and fifty years yet remained before the completion of six thousand years from Adam and that nothing could be hoped for sooner.

Only one-half of the forty years have passed, and what do we see! Palestine is rejuvenating: not only has it been connected with civilization by railroads, telegraphs and telephones, but the seasons are becoming more regular as respects rain, and the thousands of Jews driven thither by Russian persecution some ten years ago are taking root and are now to be helped with money, in a practical way, and the eyes of Israel and the world are opening to the fact that "The testimonies of the Lord are sure, making wise the *simple*," and that prophecies over two thousand years old are being fulfilled before us.

But the "Watchers" should not for a moment lose sight of the chief lesson which Israel's revival teaches us, namely that every evidence of the return of divine favor to fleshly Israel is an evidence that divine favor to spiritual Israel is gradually drawing to a close, because the divine purpose respecting this Gospel age has about reached fulfilment—in the selection of the Gospel church, spiritual Israel, the bride, the Lamb's wife.—See Rom. 11:25-33.

We add a few extracts from a Jewish journal, interesting and corroborative:—

ZIONISTS AND THE PEACE PROPOSAL

"On Monday, Aug. 29th, the ordinary business proceedings were stopped in order to discuss the Czar's message, the most remarkable document of the century. Dr. Herzl said, amid tremendous applause:

" 'Since Israel's mission in the world is peace, anyone who labors to attain this end is ideally a brother in Israel! The universal peace manifestation of Czar Nicholas is now in order!'

"After a lengthy discussion of its various political and national aspects a congratulatory resolution was adopted and a telegram was sent to His Majesty the Czar, who, with the stroke of his pen, has conquered the world and is destined to become the Cyrus of the nineteenth century.

"There was a large attendance of delegates, the most numerous and most widely representative of Israelites that the world has seen for centuries, if ever before. The enthusiasm was unbounded, the confidence manifested, while too exuberant, running over into acts of aggression against anti-Zionists, yet sufficiently proved the ardor of the leaders; the harmony was unshattered, the deliberations were dignified and at times inspiring.

"It was officially reported that there are nine hundred and thirteen associations now identified with this movement. From the half shekel subscriptions received it would seem to be certain that the number of Zionist adherents already largely exceeds two hundred thousand, compared to which all other organizations in Israel, local, national or international, dwindle into insignificance. . . . . The wide-spread character of the movement was not due to any propaganda carried on from any particular centre, but to the natural force and intrinsic attractiveness of the movement itself all over the world.

"The one great instrument that has been constructed by the Congress for the execution of its purposes is the Colonial Bank. An institution like this may become a powerful means for the accomplishment of great and definite results. These, it will be observed, are to be secured in Palestine, and nowhere else. That the construction of such an institution is practical with so numerous a constituency, there would seem to be no inherent reasons to doubt, and sufficient material evidences are at hand to fully substantiate. There is every prospect that those placed in charge will be both responsible and able to honestly and efficiently carry out the important trust that will be reposed in them.

"As to colonization itself, the present activities of the movement seem necessarily limited to the advancement of those interests which are already located in Palestine. The Sultan's prohibition of further Jewish immigration may not work inharmoniously with the best interests of Zionism if it shall result in first securing the welfare of the Jews now inhabiting that country before being burdened with new and large accessions from without. When this has been done the Sultan's fears may be dissipated, or the new arrangements in the European kaleidescope may have placed this territory under more favorable conditions than at present.

"Perhaps the most remarkable achievement of the Congress was to dispel the doubts that existed as to the true relation of Zionism to Judaism. Dr. Gaster, the haham of London, in his masterly address, declared: 'It is this religious element which knits us together much more strongly, tho often unconsciously, than mere principles of a political or racial unity. . . . . Whatever the difference between individuals may be, the unity of religious sentiment remains with us; it is the abiding factor in our whole movement; it may lie deep down, hidden away in the breast of our people; it is there incontestably. It blends itself, here in our Zionist movement, into one harmonious whole. . . . . I, therefore, propose, for your adoption, the following resolutions: Zionism aims not only at the economical and political, but also at the spiritual regeneration of the Jewish people; it thus rests upon the foundation of modern culture and adheres to its achievements. Zionism will not undertake anything which would be contrary to Jewish religious law.'"

"WE DO NOT WORSHIP THE PAST"

Said another speaker at the Congress:—

"We do not worship the past, we alone hold that the future is better than the past, we are known as optimists, and whenever any wrong is done to us or we are exposed to hardships, we are comforted by the thoughts that must be better, and it will be better. We do not commence with an age of gold that deteriorates in time to a silver and then an iron age. We, on the contrary, look to the continued improvement and progress of mankind, and that is what we understand under the Messianic age, and that hope has been the solace of our race in its wanderings through the world. The light of culture and education has never been extinguished in our midst."

THE ZIONIST CONGRESS-MEDAL

"On a large, peaceful landscape bordering on the seashore, at a well, shaded by a very old tree of Southern type, there rests a Jewish family composed of father, mother and three children, with eyes turned upon the ocean, where the sun is mirrored in myriads of waves. The father, in the prime of life, leans on his travel-staff, the tragic symbol of the lot of his race on earth. The mother nurses the infant at her breast. A little child is seated on the floor; an older boy, stronger and determined, stands erect and already holds the travel-staff in his hand, which is to become the symbol of his destiny, as it is that of his father.

"A supernatural vision appears to these exhausted and aimless wanderers: it is the personification of the Jewish ideal —the ideal of Zionism. Her left hand she lays on the shoulder of the father and points with her right hand in the distance to that land across the sea where he shall secure at last a home. Her expression is full of sympathy and love. Her arm and the movement of the hand illustrate destiny. The father gazes with a heart overwhelmed with emotion at the golden hope of the future which this genius has awakened in his soul. He resolves at once to follow his guide. The mother, half doubtful and half relying, grasps the strong hand of her husband,—she is the typical Jewish wife, that loyally speaks to her husband: 'I follow thee to the end of the world; where thou art there is my home; thy destiny is mine.' The little child is only curious, it does not comprehend yet the great event that is happening before his eyes. Not so the boy. The 'Arba Kanfoth'—the religious 'garb of fringes'—on his naked breast, teaches him symbolically that his race will eventually be 'gathered from the four corners of the earth.' He turns, therefore, with keen earnestness and profound determination to the destiny foretold by the heraldress, drinking in her words and impressed by her sympathetic features; he is ready to go with her, no matter what sacrifices this may require, what battles he will have to wage, nor in what struggles to endure.

"This is the explanation of the symbolic figures on the Congress medal, translated from the official Zionist organ, *Die Welt*, of Vienna, while the reverse side of the medal contains the Hebrew letters, of which the following is the translation:—

"'Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they have gone, and will gather them on every side and bring them into their own land.'—Ezek. 37:21.

"Who of those that read the signs of the times can shut their eyes to the important part that the restoration of Israel to Palestine is destined to play in the progress of humanity?

"In reviewing the events of the year, none appears to me so great, none so significant, none so fraught with incalculable blessings for the future of our people as the awakening of Israel, manifested by over 400 delegates hailing from every country and clime to the Second Congress at Basel."

THE KINGDOM OF JUDAH MORE FAITHFUL THAN ISRAEL

OCT. 2.—2 CHRON. 14:2-12.

"Help us, O Lord our God: for we rest in thee."—2 Chron. 14:11.

With this lesson commences a series of studies in the history of the kingdom of Judah—the two-tribe kingdom, as distinguished from the ten-tribe kingdom, which, because of its greater area and numbers, held the name of Israel. In our studies of the course of the ten tribes, we intimated that the division of the kingdom had worked to the advantage of the two tribes, Judah and Benjamin, known as the kingdom of Judah, in that it had humbled them, drawn them nearer to the Lord, and made them more zealous of his worship, and more faithful in resisting idolatry of the surrounding nations: much of this, no doubt, resulted from the division of the empire, and the very wrong idolatrous course taken by the ten tribes.

The inspired record indicates that King Rehoboam, the son of Solomon, after he was deserted by the ten tribes, was considerably affected thereby, so that he and the people of Judah experienced a sort of religious reformation, as a result of which we are informed that not only the priests and Levites, but also the more religious of the people, Israelites indeed, deserted the ten-tribe kingdom, and allied and associated themselves with and made their home in Judah. "So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, for three years: for three years they walked in the way of David and Solomon."—2 Chron. 11:13-17.

Before long, however, Rehoboam, finding himself strong in the kingdom, became lax in respect to its religious conditions, so that he and the people became negligent of the divine law. (2 Chron. 12:1) As a rebuke for this, and as a lesson, the Lord permitted the army of Egypt to come up against Judah, "because they had transgressed against the Lord." The victories of the Egyptian army under Shishak brought Rehoboam and the rulers of the people to their senses, and caused them to seek unto the Lord for help. "The princes of Israel and the king humbled themselves, and they said, The Lord is righteous." Wherefore the Lord stayed the Egyptians, and did not allow them to overwhelm the kingdom, saying, "My wrath shall not be poured out upon Jerusalem, by the hand of Shishak; nevertheless, they shall be his servants: that they may know my service, and the service of the kingdoms of the countries. So Shishak, king of Egypt, came up against Jeru-

salem, and took away the treasures from the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made." Thus Rehoboam for a time was reduced to a subservient position. His kingdom had lost much of its wealth, accumulated under the reigns of Solomon and David, and all this was intended of the Lord to teach them an important lesson—that if the Lord let go of them they would be swallowed up of their enemies, and that the Lord, while demanding their obedience, always made that obedience profitable to them in their temporal welfare.

All this is very contrary to the Lord's present dealing with the house of sons—the Gospel church. God's covenant with the twelve tribes of Israel was that he would give them earthly (temporal) blessings, as a reward for their faithfulness to him, and that he would give them temporal adversities as punishments for unfaithfulness to him. That was under the covenant made at Sinai. (See Lev. 26) It is well that we should note that that covenant, with all of its arrangements, was confined to the natural seed of Abraham—to typical Israel (divided into Israel and Judah) and that a wholly different arrangement and covenant has been made by the Lord with the spiritual Israelites of this Gospel age, under the terms of the New Covenant.* The New Covenant does not promise earthly blessings, nor freedom from earthly tribulations, but it does promise to the faithful spiritual Israelite that all the tribulations permitted of the Lord shall work out some good, some blessing, as respects his new nature and his preparation for future good things in the life to come, which God hath in reservation for them that love him. Natural Israel's promises were *all earthly*, while spiritual Israel's promises are *all heavenly*.

The lesson learned from Shishak's invasion seems to have profited Rehoboam and the people of Judah throughout the remainder of his reign of seventeen years, and it does not surprise us that his son and successor, Abijah, was a king who acknowledged the Lord. This is particularly shown in the war with the ten tribes of Israel, which speedily followed Abijah's succession to the throne of Judah. Addressing the ten tribes, drawn up in battle array, he sends them a message: "And now ye think to withstand the kingdom of Jehovah, in the hands of the sons of David; and ye be a great multitude, and there are with you golden calves which Jereboam made you for gods. Have ye not cast out the priests of Jehovah, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? . . . . But as for us, Jehovah is our God, and we have not forsaken him; and the priests which minister unto Jehovah are the sons of Aaron, and the Levites. . . . . And behold, God himself is with us for our Captain, and his priests, with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers, for ye shall not prosper."—2 Chron. 13:8-18.

Thus the three years reign of Abijah, altho a very short one, seems to have been a good reign in many respects. Nevertheless, his loyalty to the Lord did not lead him to make a thorough reformation, and to utterly put away the groves and high places devoted to improper worship, which began to be established in Solomon's day, and consequently he failed to have the Lord's approval, as it was subsequently pronounced upon his son, Asa. "Asa did that which was good and right in the eyes of the Lord his God." "The heart of Asa was perfect all his days."—2 Chron. 15:17.

Likewise today there are those who are on the Lord's side, and get a blessing as a result, who, nevertheless, fail to have the Lord's hearty approval. It is not sufficient that we outwardly acknowledge the Lord to be our God: if we would have the fulness of the divine approval we must be zealous, not only in having the Lord on our side, but zealous also and faithful in serving his cause. Such faithfulness means activity in the cause of truth, and effort to bring others into full accord with the divine law.

Asa's course was approved more than that of his father, Abijah, because, as it is stated, *his heart was perfect:* he was not serving the Lord because it would be the most profitable course for himself and for the nation—not merely to obtain divine blessing—but he served from a heart that was in harmony with God, and which wished to accomplished the divine will. So a right heart made of Asa a great reformer: he destroyed the idols out of the land, and the groves and high altars, some of which were dedicated to false gods, and some to Jehovah,—the latter being, nevertheless, contrary to the divine instruction, which was that no other place of sacrifice should be recognized than the one—the Temple. Asa's fidelity to God laid him open to the charge of narrowness and bigotry on the part of those who at that day considered themselves broad-minded, liberal. Asa even destroyed the idol which his mother had set up; and because she was using her influence in favor of idolatry he removed from her the dignities of her position as a queen. All this showed a great loyalty to the Lord, and indicated that Asa's zeal for the Lord was a zeal from the heart, and not caprice, nor from a selfish motive.

In harmony with the divine covenant, a great blessing rested upon Asa and upon his kingdom, and during the first ten years of absolute peace he fortified his country, and strengthened the kingdom. It was now twenty-five years since Shishak had his victory over Rehoboam, and carried away the gold and treasures of the kingdom: and now another Egyptian army came against Asa, probably intent upon getting more booty. But as God, according to his covenant with Israel, had prospered the Egyptians because of unfaithfulness on the part of Rehoboam and his people, so now the Lord, under the same covenant, prospered Asa and his army, because of their faithfulness to him, and gave them a great victory over the Egyptians.

That Asa and the people might know assuredly that their victory was of the Lord, a prophet was sent to them, saying: "Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you while ye be with him; and if ye seek him he will be found of you; but if ye forsake him he will forsake you. . . . . Be ye strong, therefore, and let not your hands be weak." This message, we are informed, encouraged Asa to still further prosecute the warfare he had been waging for some time against idols: the result was the utter abolishment of idols "out of all the land of Judah and Benjamin, and out of the cities which he had taken." More than this, as his zeal, and the zeal of his people increased, a great convention was held—a holiness convention—and "they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul, resolving that whosoever should not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman; and they sware unto the Lord [to this effect] with a loud voice, and with shouting, and with trumpets and with cornets, and all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire, and he was found of them; and the Lord gave them rest round about . . . . and there was no more war unto the five and thirtieth year of the reign of Asa."—2 Chron. 15:12-15, 19.

TWO DIFFERENT COVENANTS

Many Christian people, making the very serious mistake of not noticing the difference between the covenant which God made with fleshly Israel, and the different covenant and different regulations with spiritual Israel, have naturally fallen into the mistake of seeking to follow after the course of natural Israel, improperly. For instance, while it was perfectly right for Asa to interfere with the other religions in the land under his control, and to overthrow the false worship, and to burn the idols, and to destroy the altars and groves, it would be entirely wrong for any Christian king, president, governor, mayor, or one of any other position, to attempt to do similarly with the religious arrangements of others of today, either in Christendom or in heathen lands. The duty of the spiritual Israelite is to worship the Lord according to the dictates of his own conscience, and to leave everybody else free to do the same—not molesting him, his institutions or arrangements in any manner whatever.

The only way in which he would be permitted to interfere with others would be by preaching, by making known to them the true God and the true worship;—and even in this he would have no privilege to intrude upon others contrary to their wishes, but may merely make known the good tidings to those who have "ears to hear"—to those willing to be taught. It was a wrong view of this matter, and a copying of Israel's doings, and of the things which God approved in Israel, which, misunderstood and misapplied, undoubtedly led to many of the religious excesses and violations of justice, as well as of love and mercy, during the dark ages. It was a failure to recognize the *different* law of this Gospel age, over spiritual Israel, that led to much of the religious persecution of the dark ages, the burning of church edifices of so-called heretics, the burning of the heretics themselves, and of their Bibles, their persecution by Inquisitions, etc., etc. Christendom in general is outgrowing these false ideas, especially in Great Britain and the United States, where religious liberty for all denominations, all religions, and toleration for all creeds is recognized, demanded and enjoyed, in harmony with the enlightened judgment of their peoples. But those who

* See June 15, 1919, issue for critical examination of Covenant articles.

thus recognize religious liberty as the proper thing now, very generally fail to see how or why anything else than religious liberty could have been proper at any other time. Such are inclined to look upon the Bible as not up to date—as countenancing bigotry, persecution, etc., and so long as they regard the matter from this standpoint they are in great danger of a growing agnosticism and infidelity. Let us understand clearly, therefore, why the course of Asa was approved of God, and blessed, while a similar course today, in any nation of Christendom, would be disapproved of the Lord, and of those who have his spirit.

The explanation of the difference is that Israel, as a nation, took upon itself a special covenant with God at Mount Sinai, by which every individual of that nation, including the children, became bounden nationally and individually, to God, to be his people; while God bound himself to them to be their God, their king, their protector. In the compact or covenant the people further guaranteed that they would neither have, nor make images of, nor worship any other god. That covenant constituted Israel God's peculiar people; they became his typical kingdom; he was the recognized King amongst them, and so it is written, "Solomon sat on the *throne of the Lord*, as King, instead of David his father." (1 Chron. 29:23) It was God's throne all along, and earthly representatives sat upon it. Hence, so long as that nation was preserved as a kingdom amongst the nations, it was bound by the will or law of its King, the Lord, which specifically demanded that all idolatry should be put away. And as we have previously seen, God separated this one nation from all the other nations of the earth, in order that he might make of them a typical nation or kingdom, foreshadowing in them the "holy nation" of spiritual Israelites which he is now gathering out of every kingdom, people, nation and tongue, and which shortly he will organize under Immanuel, to be the kingdom of heaven, and to rule and bless all the families of the earth.—1 Pet. 2:9, 10; Luke 12:32.

KINGDOMS OF THIS WORLD

It would be wholly improper, now, for the people of the United States, for instance, to attempt to decide what is false worship and to abolish it; or to interfere in any manner or degree with absolute religious liberty; *because* the people of the United States are not God's Kingdom, as Israel was God's kingdom. God never did recognize any other nation than Israel (Amos 3:2); nor did he ever make covenants with other nations. On the contrary, the present governments of earth are all of them reckoned as "kingdoms of this world," in contradistinction to the kingdom of our Lord and of his Anointed,—the "holy nation" now being prepared. While the heavenly kingdom, the antitype of Israel's kingdom, is not yet set up in glory, as the holy nation, the peculiar people, the royal priesthood, nevertheless, in each individual heart of this "elect" class this principle applies: each Israelite indeed has entered into a covenant with the Lord that he will have no other gods, and that he will render worship to no other, but will serve the Lord with all his heart, with all his mind, with all his being, with all his strength. And as the nation of Israel was obligated, by its covenant, to abolish all idols, so each individual Christian, of this new holy nation, is obligated, by his covenant, to destroy every idol from his heart, and to worship the Lord only, and in the beauty of holiness.

Altho Asa's heart was loyal to the Lord, his judgment was not always sound: for instance, when toward the close of his reign the king of Israel (the ten tribes) manifested some hostility, Asa sent a present of gold and silver to the King of Syria to obtain his aid against Israel. This ordinarily would be termed shrewd statesmanship, and would be a wise enough and proper enough course to take, as between nations —viz., the use of a little money as a peace agent, to thus avert war. Asa's statesmanship was successful, and did prevent the war and no doubt he congratulated himself on his wisdom; but it was an error on his part, as the Lord pointed out to him, through the Prophet Hanani, who, after upbraiding Asa for his insufficiency of faith, and his forgetfulness of divine deliverances in the past, said to him, "The eyes of the Lord run to and fro throughout the earth, to show himself strong in the behalf of those whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." Asa even resented this criticism of his policy and thrust the prophet into prison. Thus we see that the statement that his heart was right before God does not at all signify that he was right in the sense that we would use the word in connection with the Lord's people of Spiritual Israel, during this Gospel age. The expression that his heart was right evidently signifies merely that he honestly, conscientiously, sought to do the Lord's will, as the king of Judah, in the putting away of idolatry, and in the enforcement of the Mosaic law. The use of the same expression in respect to the Lord's consecrated people of this Gospel age would mean a great deal more—a full consecration in thought, and, so far as possible, of word and deed.

Much ado is made by some out of the statement that when Asa was subsequently diseased in his feet, "In his disease he sought not to the Lord but to the physicians. And Asa slept with his fathers." From this it is argued that it is a sin for anyone to make use of medical assistance, and that God's displeasure was manifested in Asa's death as a lesson to his people then and now. We will not attempt to controvert the claim that much of the medicine given by physicians does more harm than good, but we deny that there is any ground for using this case as a basis for such an argument as the foregoing suggested. We must not forget that God's covenant with fleshly Israel, made at Sinai, implied that he not only would be their Captain, and give them deliverance in the time of war, and that he would be their Law-Giver and King, to rule them for their best welfare, but also that observance of his laws would, under his providence, protect them from pestilences and the common diseases of life, so that, as expressed in one of the commandments, their "days should be long in the land" which the Lord their God gave them. This being the case, it is understood amongst scholars that the physicians here referred to were enchanters and magicians who affected to heal diseases, and who undoubtedly performed some cures, after the manner of clairvoyant physicians and Voodoo and black-art doctors of today, by Satanic power. Hence, altho it was a mistake on Asa's part to seek to the physicians of his day, and to neglect the divine covenant with his people, we see no intimation here that it would be wrong for mankind in general to make use of bona-fide medical skill and aid today.

PHYSICAL DEALINGS NOT FOR THE NEW CREATION

We are permitted to select from nature's provisions such foods as we find to be most suited to our health and occupation; so also we may reasonably use anything from nature's laboratory which ourselves or others may be able to compound which would serve to correct or tone up our physical systems for greater usefulness in life. It is a mistake of some to suppose that God has promised to keep spiritual Israel free from sickness, pain and trouble. On the contrary, we know that he permits the difficulties of life to afflict some of his most loyal children. What he does promise is that whatever he may permit to his people will work out something for their good, for their blessing, if they will be rightly exercised thereby, and seek for the blessings.

True, as we have frequently pointed out, those who live near to the Lord, and who are guided by his counsel respecting moderation in word, in thought, in act, are better prepared than others to withstand disease, or if attacked by disease are better prepared to recover from it, and on the whole we believe that the Lord's consecrated people enjoy much better health after than before giving themselves fully to the Lord, seeking to live according to his standard. But this, we take it, is generally the result of a better course of living, rather than the interposition of divine providence. Looking back to the days of the Apostles, we find that there is no record that the Lord or the Apostles ever healed the infirmities of the consecrated ones. Our Lord and also the Apostles healed the multitudes, but not the disciples. And the Apostle Paul, who sent handkerchiefs and napkins to the sick, far and near (Acts 19:12), sent no napkin or handkerchief or anointing oil to Timothy when he was sick. On the contrary, he advised the use of wine medicinally, and remarked that Timothy's ailment was not a trifling nor a temporary one, but rather a chronic disorder—"thine *often infirmities*." (1 Tim. 5:23) We note the same thing in respect to Epaphroditus (Phil. 2:20) and Trophimus. (2 Tim. 4:20) And the Apostle Paul had the same experience himself, and says, "Most gladly, therefore, will I rather glory in my *infirmity*, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then I am strong." (2 Cor. 12:7-10) Our sicknesses and diseases from which we are wholly relieved by the value of the precious blood administered by the Good Physician are *soul*-sicknesses. We are now *justified* freely, made every whit whole, and shall shortly be saved from (out of) death by him, through resurrection.

JEHOSHAPHAT'S GOOD REIGN

"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:6.

Jehoshaphat succeeded his father, Asa, as King of Judah, following well in his footsteps and "in the first ways of his father David," copying after David's earliest course of devotion to the Lord. He sought not unto Baalim (plural of Baal), the various forms of Baal-worship which, as we have seen, had become the worship of the ten tribes, as it was the worship also of the various nations about them. The spectacular features of Baal-worship and the licentious orgies connected therewith were evidently strong attractions to the depraved heart, and must therefore have exercised continually a seductive influence upon the people of Judah, who worshiped the unseen God, of whom no images or idols or sensual worship were permitted.

The result of this course on the part of the king and the kingdom was the divine blessing, according to the covenant, resulting in peace with the nations round about and prosperity in temporal things—"riches and honor in abundance." Rightly exercised by these blessings, the king's heart was "lifted up," not in pride and self-adulation, but with encouragement, as recognizing the fulfilment of the divine promises in the blessings enjoyed. This stimulated the king to still further energy in the Lord's service, and to a still further movement in the putting away of the "groves and high places." These had been prohibited and destroyed by his father Asa, but apparently some had still been preserved by the people in a kind of secret way, or had sprung up again, like thrifty weeds, so as to need continual attention and removal. We may suppose that these were not all high places and groves of Baal, but that some of them were attempted modifications or "improvements" in the worship of Jehovah. So amongst Christians, there are some who are continually seeking innovations, variations from and additions to what the Lord instituted, in which they take pleasure, to the neglect of the Lord's wishes and regulations. It is hard for such to learn that "obedience is better than sacrifice," that the following of the Lord's will is far better and more acceptable in his sight than any amount of unauthorized denominational contrivance and "machinery." Every alteration of the divine arrangement must eventually prove injurious.

Perceiving the necessity of knowledge, as a basis for faith and obedience, the King Jehoshaphat very wisely instituted a general system of instruction throughout his kingdom, so that the people in general might become intimately acquainted with the Word of the Lord. Thus he was laying the ax of truth at the root of the evil tree of idolatry and disobedience, and preparing the people for a more hearty obedience to the demands of the Lord and the worship of the one God, Jehovah, with all their heart.

GOD'S WORD THE LAMP OF LIBERTY

Christian experiences are in full accord with the course which Jehoshaphat followed. We find that in proportion as the Word of the Lord has free course amongst his people, in proportion as they are intimately acquainted with it—its instructions, its promises and its threatenings—in that proportion are they made free indeed, as respects earthly affairs, and in like proportion do they realize their obligations to the King of kings and Lord of lords. The "Dark Ages" was the period in which the Bible was hidden from the people, under a foreign language, and the Reformation movement started with and accompanied the translation of the Scriptures into the living languages of the people, and the progress of the Reformation and of civilization has kept pace with the study of the Scriptures. As the influence of the Lord's Word in Israel's day extended doubtless far beyond those who heard it taught, so likewise the influence of the Scriptures extends far beyond those who study the Scriptures: the spirit of the truth is a spirit of liberty and of civilization, even amongst those who receive it not in the love of it, and who do not obey it, nor walk according to its spirit of love.

The question may arise, Why is it that with the greatly increased circulation of the Scriptures in civilized lands—millions of copies every year—that a still greater blessing does not go with it, to lead all mankind into the right ways of the Lord, into appreciation of his grace and truth, and to obedience to his requirements, instead of bringing, as we see it is bringing, and as the Scriptures forewarn us, a time of trouble such as was not since there was a nation? We answer that this can be accounted for in two ways:—

(1) The *study* of the Scriptures is handicapped by the many and variously conflicting false theories, human traditions, creeds, which, handed down from the dark ages, still fetter the minds of the vast majority, and are an agency in the adversary's hands of blinding the eyes of many, hindering them from seeing the grand simplicity and beauty of the divine plan of the ages. Many who are helping along the circulation of the Scriptures, are likewise helping along the misunderstanding of them, and thus hindering the truth of the Lord's Word from having its full and designed effect. As our Lord said at the first advent, so it might be truly said now of the majority of religious teachers, "Ye do make void the law of God through your traditions"—the traditions of the ancients, the creeds and dogmas of the dark ages.

(2) Many of those who "seem to be religious" to the extent of attaining religious meetings and having Bibles in their homes, are not religious at heart, but the contrary—are seeking not to know and to do the will of God, but selfishly seeking to do their own wills, and merely using the cloak of religion hypocritically to further their selfish schemes and purposes in life. Upon such the influence of the Bible, with the liberty which it inculcates, and the release of superstition which it gives, is really injurious in one sense of the word: release from the bondage of fear and superstition by the light of divine truth reflected from those whom Christ has made free indeed, merely makes them the more free to do evil, and hardens their hearts. They use the liberty for an occasion of the flesh (along lines of selfishness); and it is along these lines, which are the prevailing ones, that the great time of trouble is approaching, in which liberty will run riot in those who have received from the divine Word merely the breaking of the shackles of superstition, and whose hearts are not thereby brought into captivity to the will of God in Christ.

The result of Jehoshaphat's course in increasing intelligence amongst the people led to a greater respect for Jehovah, not only amongst the people of Judah, but also amongst the nations surrounding. The nations in the vicinity of Palestine evidently considered that each nation had its own God; but apparently they knew that Israel's God, Jehovah, was a God of gods, the Almighty God, superior to their own. Some of the heathen kings even seemed to grasp the situation so clearly as to say to themselves, If we can cause the people of Israel to reject Jehovah, and to commit idolatry, then Jehovah, their God, who has hitherto given them marvelous success, will work against them, and we shall have victory over them in battle. We remember that this was exactly the course of Balak, who tempted Israel to sin in order that he might defeat them in battle. Thus it was that when the nations round about saw the growing devotion to Jehovah amongst the people of Judea, they correspondingly feared them, and the power of the Lord amongst them, as it is written, "The fear of the Lord fell on all the kingdoms of the lands that were round about Judah, so that they made no war with Jehoshaphat."

So it is often with the world in respect to spiritual Israel: the world recognizes in a general way that there is some truth in Christianity, and the worldly fear to do injury to those whom it recognizes as humble, faithful, true and obedient children of God. They know, and so does the great adversary, Satan, "the god of this world," that greater is he that is on our part, than all that be against us. Hence his effort and that of his willing servants is to lead us into temptations of pride and fond desire, selfishness, and thus to raise earth-born clouds between us and our Lord, as the beginnings of a course of evil.

EVIL COMPANIONSHIP BANEFUL

The record of Jehoshaphat's reign seems to show only three serious mistakes, and the implication is that none of these was recognized by the Lord as being wholly intentional, but as being partly errors of judgment.

(1) His prosperity brought to him the friendship of the king of Israel, the weak and wicked Ahab, and with a desire to seem courteous, and possibly with the thought of re-uniting the separated ten tribes at some future time, Jehoshaphat accepted the friendly advances of Ahab, and visited him, with some of his troops, and out of courtesy, and with a desire to cement the friendship, he joined with Ahab in battle against the Syrians. And notwithstanding the fact that he suggested inquiry of one of the prophets of Jehovah what would be the Lord's will respecting the battle, yet when the one prophet of the Lord, Micaiah, foretold the disaster of the battle, in opposition to the testimony of four-hundred false prophets, Jehoshaphat nevertheless yielded, and went with Ahab to battle. In the defeat which followed the declaration of the Scriptures is that the Lord spared the life of Jehoshaphat, while Ahab was killed. On his return home the Lord

sent to him one of the prophets, saying, "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." (2 Chron. 19:2, 3, 7) That the lesson was not lost upon Jehoshaphat is evidenced by the fact that shortly after this, when appointing judges throughout Judah, he instructed them, saying, "Take heed what ye do: for ye judge not for man but for the Lord, who is with you in judgment. Wherefore now let the fear of Jehovah be upon you; take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

Jehoshaphat's desire to be upon friendly terms with Ahab, and the wrong course to which this led him, contains a lesson for spiritual Israelites who are seeking to follow the Lord's counsel. If it was improper for the king to "help the ungodly and to love them that hate the Lord" it would be still more improper for spiritual Israelites to follow such a course. How many have been led into disobedience and various improprieties by neglect of the admonition that "evil companionship corrupts good conduct!" Let us learn the lesson of keeping company with those that love the Lord, so that all of our special friends and companions, in business or in pleasure, shall, so far as we are able to control the matter, be the Lord's friends who honor him with their lips and serve him from the heart. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psa. 1:1-3.

(2) Subsequently, Jehoshaphat joined in partnership with Ahaziah, the son of Ahab, in the construction of a fleet of vessels, to trade as Solomon had done, in the gold of Ophir; but the Lord sent a rebuke to him, through the prophet, saying, "Because thou hast joined thyself with Ahaziah the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." (2 Chron. 20:37) Here is another lesson for Lord's people not to choose for their associates those upon whom the Lord's blessing might not reasonably be expected, especially not to make such an alliance with those who are the *enemies* of the Lord.

(3) Jehoshaphat's third mistake was in arranging a marriage between his son and the daughter of Ahab and Jezebel. No doubt his thought was to thus possibly re-unite, in the hands of his son, the divided kingdom. He seemed to forget that the Lord was abundantly able to re-unite the kingdom, if he saw fit, and that any union not of the Lord's approval would be a disadvantageous one. The wickedness of the daughter of Jezebel, who subsequently became the queen of Judah, rivaled her mother's and is a further illustration of how baneful an influence may be exercised by an ambitious and bad woman, as we have many instances of how good an influence may be exercised by a humble and godly woman.

There is a lesson in this for all of the spiritual Israelites, that they should not seek advancement of the interests of their children through ungodly alliance, marriage. How many Christian parents allow the lessons of their own experience to go for naught and allow pride and ambition and selfishness to influence their counsel of their children so that they consent to and aid their marriage with the unconsecrated. How often these find subsequently that they have some thorns in their pillows and in the pillows of their children. The difficulty is one or both of two: (*a*) Either they are not fully and faithfully consecrated to the Lord, and possessed of faith in his wisdom and power to guide their affairs, and hence attempt to shape their own affairs; or (*b*) they have not learned that the Lord's will by which we are to regulate our course in life on every subject, is found in his Word, and is to be followed implicitly, leaving all results to his providence, and trusting absolutely to his wisdom, love and power. With the Lord's people the rule of life in everything should be to seek first the kingdom of heaven and its righteousness, trusting that under divine providence all things will work together for good to those who love God.

REPAIRING SOLOMON'S TEMPLE

OCT. 16.—2 CHRON. 24:4-13.

"And the men did the work faithfully."—2 Kings 12:15.

The error of Jehoshaphat in seeking an alliance with ungodly Ahab, king of Israel, through the marriage of his son to the daughter of Ahab and Jezebel, was a serious one. The daughter seems to have inherited all the evil nature of her mother, and as soon as her husband came to the throne of Judah, she seduced him, and through him the nation of Judah, from the worship of Jehovah to the worship of Baal, with its sensual orgies, attractive to the grossly depraved. And this evil influence continued during the reign of her husband, eight years, during the reign of her son, one year, and during her own reign (after murdering all but one of her grandchildren), six years, when she was killed, in a revolt of the people against her evil course: at which time her grandson, Joash, then seven years of age, was anointed king.

His grandmother evidently supposed that she had destroyed all of the royal family, but the infant Joash had been secreted by his aunt, the wife of the Lord's high priest, Jehoiada, who hid and cared for him in one of the rooms connected with Solomon's temple. During the period of the reign of the wicked queen the temple of the Lord had been suffered to go to decay, while an imposing temple of Baal had been erected, and thither the worship and wealth of the people had been directed. Consequently the rooms of the priests, in connection with the temple of Jehovah, being generally neglected, were a very safe place for the rearing of the young king.

The lessons we might draw from this are numerous. (1) The error of seeking worldly alliances, political or social. (2) The error of being unequally yoked with unbelievers in marriage, and the fallacy of relying upon good influences to overcome the evil. A careful mother, watching out for the youthful companions of her son, forbade him to make companions and playfellows of certain boys whose influence she perceived would be impure and injurious. Her son urged, on the contrary, that his influence upon the bad companions should be greater than their influence upon him, and that thus he should be able, by keeping their company, to do them good. The mother sent her son for a glass of water and a bottle of ink. When they were brought she instructed him to put a drop of water into the bottle of ink, and see whether it would clarify it. Of course it made no visible impression. She then instructed him to put a drop of ink into the water, and the result was that the entire glass of water was beclouded. This furnished her a suitable illustration of how the good intentions and purity of her son would have practically a very small influence upon the companions already corrupted under evil influences, and the deleterious influence upon a pure heart of even the smallest amount of impurity. None can be too careful in this direction; evil in every form should be shunned, especially little evils and impurities, which constitute the entering wedge for greater ones.

In olden times, before the art of soap-making was learned, it was the custom to use a sort of clay, called fuller's earth, after the manner in which we now use soap, and based upon this is an ancient Persian fable, which runs thus: "One day, as I was in the bath, a friend of mine put into my hand a piece of *scented clay*. I took it and said to it, 'Art thou musk or ambergris? For I am charmed with thy perfume.' It answered, 'I was a despicable piece of clay, but I was some time in the company of the rose, and the sweet quality of my companion was communicated to me.'" This well illustrates the fact that every Christian, as a member of the body of Christ, must of necessity have more or less of his sweet spirit, meekness, patience, gentleness, brotherly-kindness, love, and that worldly people thrown into the association of such should absorb from them much of this spirit of gentleness and kindness. And as the spirit of Christianity is received in turn from the Lord, so it is necessary that all the members of the church should be much in the company of their Head and Lord, that they might be thoroughly filled with his spirit. Let us remember, however, that as the clay was susceptible to the delicate and sweet odor of the rose, it would have been equally or more susceptible to stronger vile odors, had it been in the company of that which is vile; and that if it had been thrown simultaneously equally near to the influence of the rose perfume and to the thing of vile odor, the latter would have been the stronger, and the result would have been an offensive odor. So with the Lord's people. It is as necessary that we shun the evil as that we cleave to that which is good.

The young King Joash, under the tutelage of his foster-father, Jehoiada, the chief priest, walked faithfully in harmony with the law of the Lord, as long as his foster-father lived. He even seems to have been deeply imbued with a

heart desire to serve the Lord, for it would appear that the repairing of the temple was of his own thought, and not suggested by his adviser, the priest. The command first given by the king, for a collection of money throughout all Israel, to repair the Temple, seems to have been comparatively neglected, probably because the people of Judah had very generally come to doubt the priesthood, and query how much of the money that would be collected would ever be directly applied to Temple repairs. But the king was in earnest and, seeing that this method failed, he adopted a new one, of placing a large contribution box at the entrance of the Temple, and then all Israel was exhorted by the priests to remember the commandment of Moses in respect to their giving.

The Mosaic Law called for a tax of half a shekel (about 33 cents) on each male of twenty years old and upward, for the service of the Tabernacle, now the Temple (Exod. 30:11-16), besides which they might freely offer as much as they chose. It would appear also (2 Kings 12:13-16) that a regular accounting and division of the money was made, so that the people knew how their contributions were now being used, and could give directly to the Temple repairs. The result was a spontaneous giving of money enough for the work and to spare: and the awakening of the people to their sense of duty and obligation, and additionally their benevolence in the Lord's cause seems to have been generally profitable, arousing fresh interest in the proper worship of the true God.

We may draw some profitable lessons from all this, altho the Temple did not typify our church edifices, and its gorgeous adornment and costly furnishments do not convey a lesson favoring extravagance in church building today. Quite to the contrary, the plain synagogues of the Jews corresponded to church buildings, while the Temple typified the true church, the glorified Ecclesia. (1) We may remember the Apostolic statement that as Christians our mortal bodies are individually and severally temples of the holy spirit, if so be that the Lord's spirit dwells in us (1 Cor. 3:16, 17), and consequently it is our duty not only to keep our bodies pure and undefiled as possible, in thought, word and act, outwardly and inwardly, but it is a part of our duty also to take reasonable care of our physical systems to the intent that they may be the better exponents and channels through which the spirit of the truth in us may glorify God and bless those with whom we come in contact. This does not imply excessive carefulness or pampering, nor hesitation to use our strength to the very last in the service of our Lord, and in faithfulness unto death; but it does imply that we should seek to regulate our lives and so restrain our appetites that our eating and drinking and general course in life may be such as will fit us for usefulness in divine service. The Lord's people are not to live to eat, in self-gratification, but to eat to live, that they may be the better qualified to render service to him to whom they have consecrated themselves living sacrifices.

(2) The Apostle refers to the church as a whole as the antitypical temple of God, in which each individual Christian is a member in particular: our Lord spoke of his Church from this standpoint when he said, "Destroy this temple, and in three days I will raise it up"—he spoke of the temple of his body, and the glorification of that body on the third thousand-year day, namely, at the beginning of the Millennium. In respect to this Temple of the Lord, each one of his people is to be very zealous that the Temple be kept in good condition, in good repair. To this end we are exhorted by the Apostle to *build one another* up in the most holy faith, to help one another, to encourage one another, to "restore one another," "if any be overtaken in a fault."

During the "Dark Ages" the nominal temple of God, the nominal church, fell into great disorder through false doctrines, false practices, priestcraft, superstition and general defilement. The Reformation movement of the sixteenth century did much to cleanse and renovate this nominal temple, but those who see in the divine Word the clearly drawn outlines of the true Temple of God, realize that the nominal temple is still in a deplorable condition. Our King enlightens us through his Word that the nominal temple is not the real temple, and is shortly to be abandoned, with the close of this age. He shows us that the real temple is yet to be built, and that the work of this Gospel age has been to quarry, then chisel and fit and shape, and then polish, the "living stones" for places in the true temple of God, which is not yet completed.

He thus shows us that it is still our privilege to be coworkers together with God, and to help forward in this great work of preparing the great temple, the spiritual, of which he is the foundation and capstone, and of which his faithful followers shall be living members and pillars. (Rev. 3:12; 1 Pet. 2:5) Our great work, therefore, is in connection with this future glorified temple of God, (*a*) to co-operate with God in his work of grace in our own hearts, by which we are being fitted and prepared for a place in the temple of his glory, and (*b*) to assist others, both by precept and example, for places in the same. Like Solomon's typical temple, this great temple will shortly come together "without the sound of a hammer," every part fitting to its place perfectly. Then, shortly, the glory of the Lord will fill the temple; "then the righteous shall shine forth as the sun in the kingdom of their Father;" then in and through this glorious temple all the world of mankind shall be privileged to draw near to God, for forgiveness of sins and for reconciliation through the precious blood of Christ, and the great work of the Millennium will begin—the blessing of all the families of the earth through the "elect," the "royal priesthood."

AN INTERESTING LETTER

Chicago.

Dear Brother Russell:—Yesterday (Sunday) I found my way out to the foot of Wilson Av., where our "brethren" gathered on the Lake front for a symbolic baptism service. We had our morning service in a fishing tent, seated around upon boards, caring little indeed for our surroundings, feeding upon the Word of life as set before us by Bro. M. L. McPhail, and showing forth God's praises in hymns and prayers from full hearts. Then followed eleven baptisms, six men and five women. Then we spread lunch under the trees on a pretty little hillock, and afterward held an open air meeting on the same spot. Bro. McPhail discoursed by request upon Paul's "absent from the body, present with the Lord" and context, answering questions and inviting them. He had a very quiet and earnest little flock of listeners—of several nationalities, American, Scotch, Irish, Swedish, Norwegian, Danish, German and Polish, certainly and possibly others. About fifty in all, men, women and children.

Before the morning service I looked in some wonder at the unattractive faces of some of the women, evidently used to continuous hard work and weariness. When I talked to them my wonder changed to another sort: the heavy faces lighted, and I discovered that their owners were not so dull as they had appeared; they seemed to know just where they stood, and were able to give a reason for the hope that is in them. And then I realized that even the plainest countenances were free from all hardness and bitterness, and I praised God for his great power unto salvation, and his sweet and wonderful ways.

The Lord's poor,—how different from the rest of the poor! And the quiet ways of these people, how different from some of less understanding in the divine Word! "The grave in front, a hating world in rear" seemed only to make them earnest, sober, patient, but not to have any terrors for them. "We must suffer with Christ before we can reign with him," a Danish Sister said, quite understandingly setting "Christian Science" aside. I am told that some of these people have scarcely missed a Sunday meeting in five and six years. Praying ever the Lord's blessing upon you all at the Bible House, with much Christian love.

Your Sister, Alice L. Darlington.

"GOOD FOR THOSE WHO LOVE GOD"

"They tell us that in Pisa's old cathedral
All noises, harsh and loud—
Grating of ponderous doors, shrill tones, the tramping
And murmur of the crowd—
Are caught up, softened, harmonized and blended
Within the lofty dome;
Then echoed back in one great wave of music,
Sweet as a dream of home.

"So all the harsh notes in life's mingled music:
The burden and the woe;
The stroke that almost snaps the quivering heartstrings,
The loss that grieves us so;
In heaven's o'er-arching dome of perfect wisdom,
Power and love, shall be
Gathered and blended in divinest marvel
Of matchless melody. —M. L. Upton.

VIEWS FROM THE WATCH TOWER

Council Bluff's convention is a thing of the past; but it will never be forgotten by those who participated. The attendance was much larger than we had expected—175 from abroad, and at the principal sessions about the same number from Omaha and Council Bluffs, friends of the truth and their friends. The visitors were chiefly from Iowa, Nebraska and Kansas; but other States were fairly represented—Michigan, Wisconsin, Minnesota, Dakota, Missouri, Illinois, Ohio, Pennsylvania, Maryland, Georgia, Oklahoma, Colorado, Kentucky, California and Washington.

The four days were a season of blessed refreshing to all, and were faithfully spent from 9 A. M. to 9 and sometimes 10 P. M., with intermission for meals; and another day was spent in private conferences with colporteuring brethren and sisters, some of them beginners. It was remarked by many that they had never seen a convention so free from jar and friction, nor one exhibiting the spirit of meekness, patience, forbearance and brotherly love in so marked a degree. Neither the Chicago Convention of 1893, nor the previous ones at Allegheny (precious as they all were) were better than this one, if they equalled it.

The public speakers were Brothers M. L. McPhail, F. Draper and the Editor of this journal; but nearly all took part in the prayers, praises and testimonies. Testimony meetings preceded the regular meetings and were extremely profitable—not a moment was lost, sometimes two or three being on their feet to speak at one time. And such testimonies—such beaming faces—such gratitude to God for the light of present truth—such love for the brethren—were the general comments. Visitors wondered that no collections were taken, no appeals made for money, but on the contrary, offers were made to assist any attending the meeting short of funds,—tho evidently none were wealthy. During the session a discourse was preached on the real baptism and its water symbol, after which twenty-one brethren and twenty sisters were symbolically baptized. The youngest of these was about thirty years of age and the eldest two, Bro. Gephart and wife, looked to be over seventy years old. Altogether, we all rejoiced in the divine favor enjoyed, and quite a number expressed the hope that another Convention might be held ere long.

The convention spirit was contagious, and many who could not attend at Council Bluffs, because of the distance and expense, urged sub-conventions which we might attend enroute to Council Bluffs. We were obliged to decline most of these, for lack of time—the general work being retarded by every day's absence from Allegheny. We did, however, engage to meet with the Chicago church on Sunday, the 10th, and found that notice of the meetings had brought friends from nearby points in Illinois, Indiana and Michigan. These, with the friends of the four Chicago meetings, the friends of these and others, aggregated three to four hundred. The meetings were held in the Masonic Temple and lasted from 3 P. M. until 9:30 P. M., with an intermission for luncheon, which the Chicago friends provided free, and which was shared by about one hundred and fifty, with zest and appreciation, and every way all the friends of the truth had a most enjoyable time, judging from their words and faces and hearty greetings and farewells, and assurances that the work centered at Allegheny has their heart-felt sympathy and prayers.

Meantime the friends at Sippo, Ohio, concluded that they, too, must have a sub-convention, and Brother Henninges of the Watch Tower force went to assist. He reports a most enjoyable time—the attendance running as high as one hundred and fifty. This meeting lasted three days. About the same time, also, Brother Koetitz of the Watch Tower force answered a similar call from Eastern Pennsylvania. It is a good sign of the spiritual condition, when there is so burning a desire to commune together respecting the exceeding great and precious promises of our Father's Word. And "love of the brethren" is one of the strong impelling promptings to these meetings, as it should be in all our assemblings, and so much the more, as we see the day drawing on, with its increase of light and blessing to the "wise" in heavenly wisdom, and its increase of opposition to the light by the prince of darkness and his deluded servants.

* * *

We arrived home on the 11th, to find Allegheny and Pittsburgh in gala dress, festooned with bunting, interspersed with cross and crown emblems. The streets are crowded with thousands of citizens and visitors decorated with the same sacred emblems of our faith, and each bears a sword whose hilt is a cross. What does it mean? Has "the offense of the cross" ceased?—are these all true knights and soldiers of the cross?—and are they on some heavenly errand bent?

Alas no! they are merely one of the sects of our time which have "a form of godliness" and use the emblems of the true church and her Lord, because nominally they have become popular. The Sir Knights are parading as we write, and, as we look at so fine a body of men, we wish indeed that they were *all* soldiers of the cross in the true sense: and we know not but that some of these, as well as some in all the various divisions of the nominal church, belong indeed to the Lord our King and will yet be amongst those gathered as the "elect," the "jewels," for the Kingdom.

We see by the press reports that Rev. C. I. Twing, of New York City, Grand Prelate of the Grand Encampment, preached a discourse in Trinity church (Episcopal), opening the conclave, on Sunday, the 9th inst. In that discourse, as an officer of the order, he made an announcement, and presumably not without authority, which, if lived up to, would imply that this ancient order will in the near future cease its opposition to Romanism and become her ally. The Grand Prelate in his discourse said of the order:—

"We have enlisted in a glorious warfare, and we have vowed to wield our swords, not to rescue the sepulcher, or any part of the holy land from the hand of the Saracen, but in defense of the Christian religion. It is assailed not by the followers of Islam, but by those who would supplant its teachings by a system of materialism, and a denial of the doctrine of the immortality of the soul."

"MAN PROPOSES, GOD DISPOSES"

"The world by wisdom knows not God." "Going about to establish a righteousness of their own they have not submitted themselves to the righteousness of God."—1 Cor. 1:21; Rom. 10:3.

Men of energy and ambition are, more frequently than others, used of the Lord; because they are instruments *ready* for service. If the energy and ambition be thoroughly subjected to the Lord,—controlled by a high spirituality, humility and veneration toward the Creator, and with large individuality and independence of character and firmness toward men,—it will lead to reverent and careful study of the divine will and to persistence and assiduity in its prosecution. Such characters God is pleased to use for the great things of his service. Next to our Lord Jesus, the Apostle Paul is an ideal illustration of such a character: God was pleased to use him largely as a mouth-piece and as a servant of the truth—in proportion to his humility, loyalty and energy.

And likewise, but in an opposite direction, God has been pleased to use the energetic and ambitious among the worldly—whose motive power was not love, loyalty and humility, but to the contrary—selfish pride, vain-glory. God often uses such characters in another kind of service—causing their ambitious energies ("wrath") to praise him, and the remainder (beyond what suits his purposes) he restrains. Illustrations of this stamp of character are seen in Satan, in Judas, and in persons in less prominent positions in the church,—even today. These are active in planting "roots of bitterness, by which many are defiled" and sifted out, stumbled—leaving the remainder stronger and purer. See the inspired Word on this subject,—"I hear that there be divisions among you; and as to a certain part I believe it: and there must needs be also partyism among you [permitted of the Lord], *that they that are approved may be made manifest* among you." "Brethren, mark them which *cause divisions* and offenses, in violation of the doctrine which ye have learned [—the royal law of love]; and avoid them." "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out *that they might be made manifest that they were not all of us.*" (1 Cor. 11:18; Rom. 16:17; 1 John 2:19) It is doubtless as necessary that the Church be sifted, purged, tested, as that it be "built up;" and for either work God uses the ready and willing.

But our thoughts run specially in the channel of God's

supervision of earthly affairs and his use of worldly ambitions in world-affairs. In this direction Pharaoh, Nebuchadnezzar, Cyrus, Alexander and Napoleon I. are notable examples of the past,—men of destiny, over whose affairs Providence had a supervision. God utilized the energies and ambitions of these men in the forwarding of his plans and the fulfilment of his predictions—and their further ambitious efforts he restrained by his superior power, as it pleased him. Our thoughts pursue this course, because we perceive such a worldly ambition to do something notable, to achieve a world-wide fame, possessing a man of opportunity today—the German Emperor: and we regard him as likely to be to some extent another "man of destiny."

EMPEROR WILLIAM'S AMBITION

As Lord Hershel was guided by his science to search for a new planet and thus discovered one, so the students of the greatest of all sciences—the divine revelation, the Bible—are guided thereby to search for its promised "things to come" (John 16:13), and, as was promised, they find them and thus are permitted to anticipate history. For instance, the "watchers" know, from the unfolding of the Scriptures which God has provided them, that astounding changes, social, religious and political, are just before us—to be accomplished within the next sixteen years: we note the Scripture testimony that just prior to the great collapse in anarchy there is to be a revival of Papal influence in the world, and that Protestantism, considerably unified or federated, will be in practical sympathy and co-operation with Papacy: and that in fact (tho not in theory) Catholicism and Protestantism will for a short time jointly rule the civilized world (through the civil powers) and appear to have begun a *human* Millennium; but while the cries of Peace! Peace! are still heard, will come the great cataclysm of social revolution which shall demolish all present institutions and demonstrate the futility of all selfish human schemes, and by heart-broken discouragements prepare mankind for the great blessing which God has in store—the kingdom of God.

Naturally, the "watchers" are on the lookout for every sign of the times seeming to harmonize with the known coming events. Indeed, our interest in the "news of the day" is chiefly with the fragments which seem to have a connection with or a bearing upon the fulfilments of prophecy. And knowing that God generally uses "a man of opportunity" for his work, we are struck with the fact that the German Emperor, who evidently is seeking a notable destiny, has lately been giving expression to ambitions that seem closely related to Scriptural predictions. And his determination and pride will impel him so far as possible to make good his boasts: added to which he freely and repeatedly declares that he feels himself led and impelled in this direction by an unseen power, or "voice," which spurs him on to success. And a success on one point or issue would surely lead such a man to larger schemes in the same direction. God "raised him up" to the throne of the German Empire (in probably the same way that he raised Pharaoh up to the throne of Egypt at the time of Israel's deliverance) by taking out of the way, by death, his father—a man of very different temperament and ambitions. What would be more reasonable than to suppose of William III. that (as it is written of one brought miraculously to the throne of old) God brought him "to the throne, *for such a time as this*," and for the work he is ambitious to accomplish.

The Emperor's ambition is to restore to "religion" some of its former power by which it co-operated with the civil rulers in the control of the world. Not that he would desire to reproduce "the dark ages" of priestcraft and superstition, and of inquisition, the stake and the rack; but that he considers those evils not in the light of the Scriptures, but in the light of today's world-wisdom, attributing those evils to the ignorance of the times and not to the false teachings of Anti-Christ.

He reasons that Romanism is rejuvenating and adapting itself to twentieth century conditions and can be trusted as much as Protestantism, so far as the maintenance of present governments is concerned;—and that, after all, is to him the all-important matter. Indeed, he seems to feel that the revival of Papal influence is a necessity anyway on the ground that of two evils the least should be chosen to avert the greater. Therefore he proposes to be the *mediator* between King Humbert of Italy and the Pope, and to endeavor to bring about a reconciliation of interests. His thought apparently is that after some parley both will consent to modifications of their claims in the interest of harmony. The pope will probably be asked to waive all claim of civil power over the provinces once known as the states of the church, and the King be asked to grant the pope civil control of Rome. It is barely possible that this will succeed on the basis of Rome or some portion of the claimed papal territory being placed under papal control or princedom by popular vote—which would make of the pope a sort of President rather than a prince. Such a reconciliation would reconcile the Catholic party throughout Italy and establish Humbert's shaky throne: and it would reinstate the pope amongst the "sovereigns" of earth. Additionally it would bring the blessing of the pope and of all the Catholics upon the German Emperor and establish his throne more securely. Finally—the governments of earth being then all at harmony with Papacy, its representative could *pose* as arbiter of disputes of national and international importance,—his old role.

The German Emperor's scheme is even broader than this; for, while yet his name is popular amongst Romanists, he will attempt to exalt it amongst Protestants by assuming the part of defender, father, pope to the Lutherans of all nations. It is in this role that he has planned a visit to Jerusalem ere long—to preside with great display at the formal opening and consecration of a Protestant Cathedral (under construction twenty years), which he has about finished. This is to be specially German, but also international—for Lutheran churches of all lands have been invited to send representatives to take part in the ceremonies (and incidentally to admire and bless and honor the Emperor—who will be the center of interest and the recognized head and front of Lutheranism).

From the Emperor's own statement of his ambitious designs (published in the public prints) as related to General Hoffmann Scholz, and doubtless designed for publication, we furnish an extract. After telling of his various past efforts to bring about a reconciliation between the Papacy and the monarchy of Italy, he said:—

"But the good that was to be done is still to do, and I am resolved to go on with my undertaking. The entire world will gain if I can bring about the rapprochement of Leo XIII. and Humbert I. No one will doubt the sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the power and influence of the Papacy.

"At the present day two great evils threaten humanity. They are Socialism and Atheism. Against each of these the pope is a bulwark. In fighting infidelity no aid should be neglected. Socialism is infidelity to the monarch or the State, and Atheism is infidelity to God.

"The Pope is the spiritual ruler of the largest communion on earth, and he is by far the most powerful and authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: These are your religious tenets: those must be your social sentiments; and suddenly he is obeyed. His power therefore for good is immeasurable.

"Kings and emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as kings and emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

"The pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching. I think it imperative *therefore* that he put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, Socialism and irreligion. And he will be in a position to make his voice heard in the interests of peace, when nations go to war without just motive, and in the interest of humanity, when acts of cruelty or injustice are being anywhere committed.

"I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that *I am inspired to take action in the matter.* It is like one of the voices that Socrates had about with him which whispers in my ear that this also is my mission to remedy the pope's position and open up the field for his range of well-doing. It daily urges me to act. Whether I shall succeed or not it is beyond my power to foretell. Judging from the circumstances there is every evidence that success should not be outside the bounds of possibility. I am going to do my utmost, and more than this no man can do.

"I feel for the moment that I have no other concrete and

practical mission before me. To succeed in such an undertaking would be a climax and a crowning worthy of any man's life. As I say, I will energetically attempt it. The small *preternatural voice* unmistakably spurs me on, and I think than this no better augury of success could be desired.

"For this moment I can say no more, and it does not behoove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events.

"I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence; and *I feel within me* that I have not been born in vain."

ANOTHER MOTIVE BACK OF THE AMBITION

Doubtless the Emperor thinks most, and would have others think most, of his disinterested benevolence, in the matter of the proposed peacemaking. Nevertheless, every thoughtful observer can read between the lines another motive. It is not because William loves Catholicism *more* or Protestantism *less*, that he thus exerts himself; but because he loves both Protestantism and Catholicism in proportion as they make his own imperial power secure: and he sees correctly, and so do other potentates, that all monarchs stand or fall together. The wealthy class sees also, as well as the royal class, that growth of general intelligence amongst the masses leads to broader views and greater demands on their part, based on new views respecting human equality, rights and privileges, incompatible with the principles of monarchy and the exploded theory of "the divine right of kings" to rule and of others to unquestioningly obey their behests.

This disposition of the people to claim and so far as possible grasp all that they consider to be their rights (sometimes unjustly and unwisely making extreme claims) is creating a reaction against liberty, not only on the part of rulers, who are put on the *defensive* as to every feature of law and order, but they have with them an increasing number of those who love peace and order, and who realize that *too much power* in the hands of the officers of the law is preferable to *too much liberty* in the hands of rash, inexperienced and irresponsible people, whose well-meant panaceas for the ills of human society are at very most experiments, whose success (if successful) would mean momentous changes, unfavorable to royal and financial princes and incidentally also for all either directly or indirectly associated with or dependent upon these. For instance, the ministers and churches of all denominations in Germany are supported by the Government at public expense, and would not be sure of an equivalent support if the Government were in any manner changed.

Emperor William views with alarm the condition of things prevailing in Italy, considerable districts of which have lately been placed under martial law to prevent bread-riots. The government claims that these were incited by Roman Catholic priests, who, it claims, are continually intriguing and endeavoring to prejudice the populace against the monarchy, in hope that the latter will yield to the Pope's demands and restore his sovereignty over the "Papal States," or that, failing in this, a revolution will overthrow the present kingdom and establish a republic under which the pope could fare no worse. Already the Socialists and Radicals hold the balance of power in the Parliament of Italy, and hence the government greatly desires the aid of the Papal influence to maintain order, but it cannot do otherwise than meet Papal *intrigue* with *force*, to preserve the trembling monarchy. On this subject a well informed writer says:—

ITALY'S INTERNECINE WAR

"The scarcity of news from Italy at the present time is indicative of the policy of suppression begun by the new Premier, General Pelloux. He has begun his career by stifling the newspaper press of that country in a manner that has no equal in Europe. Not even Russia is under such stringent rule regarding her press as is Italy.

"Italy's new Prime Minister has declared war upon the Vatican. Every step that his Cabinet takes is with a view to curtail the power of the pope. . . . . One feature of his program is the suppression of all societies that have or are suspected to have religious affiliations. The laws of Italy prohibit clerical ownership of property. This law was passed years ago, and was thought to be a death-blow to religious corporations. Since that time a large number of lay societies have sprung into existence, and, acting as agents for the clericals, have secured the ownership of vast and important properties. During the past five years no less than 1200 rural banks have been established, the religious character of which is shown by their being under the absolute control of the local ecclesiastics. A circular is now being drafted by the government to be sent to the local authorities, ordering the beginning of the campaign against the societies.

"With the growing dissatisfaction over high taxes on wheat, which has raised bread to famine prices, and the large internal taxation, the Vatican has forced the Quirinal to rule by the force of arms. Two generals and two admirals hold seats in the Ministry, and they hope to retain them by a policy of suppression.

"What is to be the end of all this? Already there is a cry throughout Italy that the monarchy is doomed and that the best thing that could happen would be for it to split up into a number of small republics under the general temporal control of the pope. Certainly, as matters stand now, the State can expect no aid from the clergy. The latter, as a matter of fact, are the most tireless agents in spreading the crusade against the King."

This is the spectre that is haunting Emperor William: he fears that the trouble of a brother sovereign may result in trouble within his own empire. He realizes that one or many republics in Italy would be much more dangerous than a visit from the cholera and the bubonic plague together. Royalty is in dread of the spread of popular government. Besides, he is kept busy at home, watching and circumventing the rapidly growing numbers and influence of Socialists and Radicals in the German Reichstag. If we digest the following facts we will see the mainspring of the German Emperor's efforts as a peacemaker. He realizes that he *must* have aid of the Romanists, or else destroy the present form of his own government and proclaim himself an Autocrat, a Dictator, a Czar,—too dangerous an experiment to be entertained, unless all else fails. The facts referred to are these:—

Twenty-eight years ago, in the first imperial election the Socialists polled only 102,000 votes, and elected but one Deputy to the Reichstag or Parliament. In 1890 they elected thirty-five Deputies, in 1893 the number of Deputies was increased to forty-five, and this year polling a vote of over two million ballots they have increased their representatives to fifty-seven. There are four parties in Germany—(1) The "Centrists" or Roman Catholic party (professedly under the guidance of Papal influences) has 102 Deputies, (2) The Conservatives, 80 Deputies, (3) The Socialists, 57 Deputies, (4) The National Liberals, 47 Deputies. From this it is evident that the Socialists are already quite a factor throwing their influence with one or another of the larger parties and bartering for their support in return; but the most striking thing is their rapid growth. They are conducting their efforts wisely and making no end of trouble for the Kaiser. To add to this trouble, the largest party, the "Centrists" (the Papal party) has recently started on an aggressive campaign of co-operation with the Socialists and thus will put it within the power of both of these parties to enact laws which each has coveted for years, but been unable to attain for lack of numbers in co-operation. All this seems to imply considerable and speedy trouble to Emperor William, unless he can gain the co-operation of this "Clerical" or Centrist party by good offices toward the pope in his dispute with the Italian government.

The pope is a very shrewd man: he sees the trend of events too, and is working every lever that will help his cause: undoubtedly the proposed move of the Centrists of Germany was ordered from Rome and will continue to be manipulated in the interest of Papacy. The whole civilized world is to be made to feel, as far as possible, that its only bulwark against Socialism is Romanism. It is because Protestants everywhere are catching this thought that so many advances are being made Romeward by all denominations.

THE PROPHET ISAIAH'S VISION

OCT. 23.—ISA. 6:1-13.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6:8.

Preceding lessons have traced for us the history of the ten tribes, Israel, and afterward the two tribes, Judah, down to about the time of Isaiah the prophet. We have noted the truthfulness of the Lord's expression respecting Israel, that they were a "crooked and perverse generation," according to their own history. They were continually gravitating toward

idolatry, and even when corrected and brought back, through divine judgments at the hands of their enemies, their prosperity lasted but a brief season, until they were delving again in idolatry, and required fresh chastisements. The first five chapters of the prophecy of Isaiah are denunciations against Israel and Judah, mingled with exhortations to reformation, in which the Lord calls to them, saying:—

"The ox knoweth his owner and the ass his master's crib, but Israel does not know, my people doth not consider. . . . . Wash you, make you clean: put away the evil of your doings from before your eyes; cease to do evil, learn to do well. . . . . Come now and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword."

But these divine offers of mercy fell upon heedless ears, and consequently the Lord sent a different message, to which this lesson specially relates. And since the new message would be a difficult one to proclaim, a vision was given to Isaiah to encourage him, and to lead him to *volunteer* to be the bearer of that message. The vision represented the majesty of God, his greatness and glory: and his holiness is markedly brought to attention by the acclaim of the seraphim, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." In this vision Jehovah presents himself to the attention of Isaiah as a King above all kings, as tho to suggest to the prophet, and to all to whom the vision would be related, the thought of divine majesty, which ultimately shall be revealed to the whole world of mankind, in the light of whose glory the majesty and tinsel-grandeur of earthly kings will be the veriest dross. The vision is a prophecy of the future, when the "glory of the Lord shall be revealed, and all flesh shall see it together" in the establishment of the kingdom of God during the Millennium.—Isa. 40:5.

Only from this prophetic standpoint would the words of the seraphim be true, for the whole earth has never yet been filled with the Lord's glory. Quite to the contrary, the earth is full of sin and violence, and every evil work prospers under the dominion of the great adversary of God and righteousness, "the prince of this world." But God would have Isaiah, and especially the spiritual "sons" of this Gospel age, for whose benefit the prophet specially wrote (1 Pet. 1:12), know that evil shall not always prevail, but that, as expressed in our dear Redeemer's model prayer, eventually God's kingdom shall come, and his will shall be done on earth as it is in heaven. Then, with evil and evil-doers destroyed, and the knowledge of the Lord filling the earth, this prophecy will be fulfilled, and the whole earth shall be full of the Lord's glory. But meantime the Lord's people are to wait patiently for him—for his time for the bringing in of everlasting righteousness. And meantime his servants are to serve him, and to endure opposition from the world, as seeing him who is invisible, and as recognizing the glory of the Lord, which is as yet only in vision and promise.

The repeating of the word "holy" has an intensifying effect, as signifying superlatively holy, most holy. Thus, in vision, did God impress upon his servant, Isaiah, his own holiness and indirectly as well his grace. All the surroundings of the vision were such as to support these thoughts, the very door-posts being seen to reverberate, and the prophet's own person thrilled with the sight and the message. Naturally and properly, his first thought was of his own unholiness, imperfection, as a member of the fallen race: he felt himself unworthy even to see so great a sight, or to be in the divine presence in vision, and immediately began to lament his own infirmity and his unworthiness, saying, Woe, I am a man whose lips are not clean enough to join with you seraphim in praising the Great King, much as I should like to do so.

Thus we ever find it: those who are brought closest to the divine presence, and who see the divine glories and majesty most distinctly, with the eyes of their understanding, and who realize most fully the holiness and perfection of our God—these feel, more than do others, their own blemishes and shortcomings and unworthiness, altho actually they are far superior to others of the human family, else they would never be granted such insights to the divine plan, character and coming glory. Humility is not only an appropriate grace for all who are blemished through the fall, but it is appropriate also to the angels, for is it not one of the fruits of the holy spirit, as pointed out by the Apostle? Whoever has a deep humility of heart, an intense appreciation of his own demerits, and of the divine perfection, is in a condition of heart ready for divine blessing and for usefulness in the divine service, while the pharisaical, who claim perfection for themselves in thought, word or deed, are in a condition of heart that is deplorable, and are wholly unfit to be used of the Lord as messengers of divine grace.

When Isaiah, in the vision, cried out lamenting his own imperfection, and that his lips were wholly inadequate to the telling of the divine glory, one of the seraphim brought a live coal from off the altar, and therewith touched the prophet's lips. Thus, in the symbolic language of the vision the Lord said to Isaiah: Since you have realized your own blemishes and divine goodness, you shall be granted powers of speech and eloquence and words that are not your own, but which are beyond your natural ability, and inspired by the Lord;—your lips shall be inspired with the message of the great salvation, the message of love, the fire, the zeal, which shall prompt and consume that sacrifice, and with the grand results which shall flow from it: you may, in your lips at least, be cleansed from all sin, even in advance of the great sacrifice of which you shall speak as my prophet and mouthpiece.

The vision had its designed effect upon Isaiah, establishing more firmly his faith, manifesting to him the divine greatness and power, to him the highest of holy things. Thus Isaiah's heart was quickened with a desire to further engage in the divine service, no matter what the message which the Lord would send. Consequently, when further on in the vision he heard the Lord inquire for a faithful servant, he immediately responded, offering himself, and was accepted, and the message given to him.

Thus it is also with those whom the Lord would specially use in his service during this Gospel age. None are forced into divine service: all soldiers of the cross must be *volunteers*—none will be drafted. The Lord does not even press us to become his servants, but, as was illustrated here with Isaiah, he shows to his faithful his character and plan, and lets them know that he is seeking such to worship and serve him, as worship and serve in spirit and in truth, and this knowledge is his "call." This is quite sufficient for all who have tasted of the Lord's grace appreciatively: for such to know that there is an opportunity of rendering service to the King of kings is to volunteer their services, to pray that the Lord will grant them a privilege of doing all their talents will fit them to do in his service. Only such are true mouthpieces of the Lord. The false prophets and teachers of error are those who affect to serve the Lord's cause, for hire of money or for praise of men, for self-adulation or aggrandizement.

The message of which Isaiah was thus made the channel or mouthpiece of the Lord, was, as already intimated, an unpleasant one. It was a message to the effect that the divine counsel had already foreseen that all the warnings, threatenings, chastisements, which had come upon Israel and Judah, and which would yet come upon them, would fail to reach their hearts and turn them to repentance; and that, as a consequence, the land would be made desolate, the people being carried away into captivity. Such a message would be difficult to deliver to any people, yet this was the message which the Lord sent, and for which he specially prepared his servant. We are not surprised to learn that the message was resented, and altho Isaiah lived to the good old age of seventy, there seems to be reasonable ground for the truth of the claim made by tradition that he eventually died a martyr's death, being sawn asunder. Even the ray of hope which his message contained, to the effect that *a remnant* of the people would be spared and returned to their land, and that the national hope would thus be revived, was no doubt considered to be the addition of insult to injury by the proud and self-willed people to whom the message was delivered.

It was not long after Isaiah had this vision that the ten tribes were carried away into captivity, and altho a reformation set in with Judah, it was but temporary, and Judah's share in the prophesied captivity occurred about one hundred and fifty years later.

This same message of the Lord was quoted by the Lord Jesus and the Apostle Paul, as further applicable to Israel, at the first advent, when, on their rejection of Messiah, the nation as a whole was rejected of the Lord and scattered amongst all the nations of the earth, and only a "remnant" of Israelites indeed, who accepted the Messiah, were received into the higher dispensation of divine favor of this Gospel age, as sons of God and joint-heirs with Jesus Christ our Lord. —Matt. 13:13-17; Jno. 1:12; Rom. 11:5-11.

Finding, as we do, in the Scriptures, that natural Israel was a type of nominal spiritual Israel, we are not surprised to find also that there is a somewhat similar message due to the spiritual house now, in the end of this age. The Lord's message now is that the harvest of the earth is ripe, that

the time of harvest has come, that he is seeking Israelites indeed, that he is gathering out his jewels, which, during the prevalence of evil in the past, have been undergoing polishing to fit and prepare them for coming glory, and to reflect the divine light and beauty. The message now is that nominal Christendom is hereafter to be known as "Babylon," confusion, and that all who are truly the Lord's people are now to hear his voice and to flee out of Mystic Babylon, that they be not partakers of her sins, and that they receive not a share of her plagues from the vials of wrath which shortly shall be poured out upon her.—Rev. 18:1-4.

While the Lord has indeed put into our mouths a new song, that we may show forth the praises of him who has called us out of darkness into his marvelous light, and that we may tell of his loving-kindness and his tender mercies over all his works, and that eventually all shall come to a knowledge of the Lord, that they may be saved, if they will, nevertheless, this particular feature of the message of present truth, which calls God's people out of Babylon, is, in many respects, like the message which Isaiah was bidden to deliver to the faithful of Israel in his day: it is a message that is not favorably received; a message that is resented, and that brings upon those who present it, even in the most gentle and loving manner, the maledictions and the scowls of those who love sectarianism and the worship of human theories and creeds better than they love the Lord and his message.

Those who would speak the message of present truth in love, and yet with courage and fearlessness of man, need just such an encouragement as the Lord granted to Isaiah. They need that the eyes of their understanding be granted a *vision* of the King in his beauty; and they need to hear distinctly uttered the fact that ultimately the Lord shall establish his kingdom, which shall fill the whole earth with his glory. And just such a view and such a message the Lord is now granting to those whom he would use as servants and mouthpieces. The present truth, the eating of the "meat in due season," now provided by our present Lord, affords his faithful a waking vision of the Lord's glory, never conceived of before, but now clearly recognized by the eye of faith, in the light of the clearer truth. In this light of the divine plan of the ages we indeed see the divine character as never before,—divine wisdom, divine justice, divine love and divine power, fully coördinated, operating in absolute accord in all the great work of our God, comprehending the past, the present and the future.

In this our vision there comes to us also the seraphic testimony, "Holy, holy, holy is the Lord of hosts. The whole earth is [to be] full of his glory." From this standpoint of the future work of our God, through the Millennial kingdom of the glorified Christ, Head and body, who shall bless all the families of the earth, we can see divine holiness, love, wisdom and justice, as it is not possible for them to be seen from any other. As it is, those who thus see divine grace in its effulgence, and who, nevertheless, realize their own imperfection and unworthiness, these it is who today have granted to them the opportunity of being mouthpieces of God by being touched with an antitypical coal from the antitypical altar,—touched with the consecration of the great sacrifice. And these are they who are anxious to render service to our Lord, and who are commissioned to bear the message of present truth to others.

MESSIAH'S KINGDOM FORETOLD

OCT. 30.—ISA. 11:1-10.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Only those who recognize the typical character of God's kingdom of old, and the typical character of the kingdom of Babylon which overthrew it, are prepared to understand the prophecies: because in the prophecies the affairs of Fleshly Israel and those of Spiritual Israel, and the affairs of literal Babylon and those of mystic Babylon, are so interwoven as to be unintelligible, absurd, from any other standpoint. There are some who fail to recognize antitypical Scriptural Israel, who, nevertheless, distinctly see that the Babylon of old, which perished more than two thousand years ago, was not the Babylon of Revelation—mystic Babylon,—whose surpassing power and greatness were not even dreamed of in the days of the type. Many who distinctly discern mystic Babylon, and her approaching fall, have failed to discern that the natural Israelites were broken off from the root of divine promise made to father Abraham, and that the spiritual Israelites were grafted into that root, and have become heirs of its chief promises and blessings, taking the chief place of the natural Israelites, so that when they are restored, it will be to a lower, an earthly favor. The proper standpoint of view from which the entire plan of God is clear and reasonable takes cognizance of both of these facts.

In our last lesson we considered the Prophet Isaiah at the time when he was commissioned to declare to his people their utter overthrow in captivity, and that but a remnant would remain. There were three distinct climaxes to the complete fulfilment of the message: (1) It was about one hundred and seventy years from the time of his vision and the last year of King Uzziah, before Judah was carried captive to Babylon, from which only a remnant returned seventy years later. (2) The vision and the message were about eight hundred years before the final rejection of Israel by Messiah at his first advent, when only a remnant was accepted into the Gospel age, the house of sons, and the people as a whole were scattered into every nation. (3) Isaiah's vision and message were about 2650 years before the rejection of nominal Spiritual Israel, preparatory to gathering out of the "Israelites indeed," the Royal Priesthood, the holy nation, which, with Messiah as its Head, is now shortly to be invested with divine power and majesty, as the kingdom of God which shall rule and bless all the families of the earth.

The remnant of natural Israel, delivered from literal Babylon, was but a type of the remnant of God's people now about to be delivered from symbolic Babylon, Christendom, and the fall of literal Babylon, at the hands of Cyrus, was but a reshadowing of the fall of mystic Babylon as a result of the tle of the great day of God Almighty under the antiual Cyrus, the Captain of our salvation. And the extravagant language used throughout the prophecies in respect to the fall of Babylon was made extravagant because the divine testimony had reference to mystic Babylon, more particularly than to literal Babylon. Thus have the divine purposes been hidden, and yet declared, throughout the ages.—Compare Isa. 13:1-15 with Rev. 17 and 18,—the latter part of Isa. 13 evidently referring only to literal Babylon.

In harmony with the above suggestions, it will be found that Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day—God's providences toward his people then, and his subsequent deliverance of them to Babylonian captivity, and his later judgments upon Babylon, all of which were accomplished literally within two hundred and fifty years of Isaiah's vision, are interspersed with declarations respecting Messiah and his everlasting kingdom, and the blessing of the remnant of Spiritual Israel, and the eventual healing and recovery of all Israel to divine favor. An illustration of this intruding of the Messianic Millennial kingdom into the prophecies which specially related to natural Israel and the condition of things present in the Prophet's day, is afforded in this lesson; also in chapters 2:2-4; 8:14-18; 9:1-7; 32:1-4; 33:5-24; 52:7-15; 60:1-5; 61:7-11; 65:17-25.

In the prophecy under consideration the Lord pictures natural Israel as entirely cut off, leaving nothing behind but the root of divine promise, and yet he shows that out of this root shall ultimately come all the blessings originally promised to Abraham, and confirmed unto Isaac, unto Jacob, and unto David, the last confirmation reading, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom forever. I will be his father and he shall be my son." (2 Sam 7:12, 13) This prophecy seems, indeed, to have a fulfilment in Solomon, but only because Solomon was a type of the greater son of David, who was also the son of God. Solomon indeed built the *typical* house of the Lord, but Christ, the antitypical son of David and Son of God is now building the true, the antitypical temple, the church which is his body, a temple of the holy Spirit, a house of sons. David himself prophetically grasps the truth of this promise, saying, "Jehovah hath sworn in truth unto David; he will not turn from him; Of the fruit of thy body will I set upon thy throne." (Psa. 132:11) The Apostle Peter, moved by the holy Spirit on Pentecost, refers to this same promise, and definitely applies it to our Lord Jesus.—Acts 2:30.

In the prophecy our Lord is not spoken of as the root out of David, but as the root out of Jesse, David's father; because David himself is a type of Christ, his name signifying *be-*

loved. Hence also the fact that in many prophecies our Lord's Millennial reign is spoken of as the reign of David, the reign of the Beloved.

It is worthy of note that the Scriptures, in speaking of the Gentile governments, symbolize them as trees, and their destruction as the cutting down of those trees. Many trees do not sprout again from their roots when once cut down, as for instance, the cedars of Lebanon to which great Babylon was likened. On the contrary, the Lord speaks of Israel as a vine of his own planting; and one peculiarity of the vine is that it seems to thrive the better in proportion as it is pruned. Thus our Lord also speaks of Spiritual Israel, as branches of himself, the true Vine, and declares that the Father prunes the vine to the intent that it may bring forth more fruit. It is said that amongst the vine-growers of Palestine it is customary to cut back the vine clear to the roots yearly, in order to get fresh sprouts therefrom. And so we find that the Lord, with Fleshly Israel, frequently pruned them by disciplines, captivities, etc., cutting off many of the branches, and preserving only a remnant. This process was followed at the first advent in the cutting off of Israel from all further share in the spiritual features of the Abrahamic promise,—except the remnant which received the Lord, and on this account were granted privileges to become members of the house of sons. (John 1:12) During this Gospel age the Lord deals with his people not collectively, not as a nation, but individually: each branch is pruned, and every branch is expected to bring forth fruit, or else it will be entirely lopped off.

Here, then, we have the thought of the Lord, expressed through the Prophet, respecting Christ Jesus, our Lord, that he from the time of his baptism and anointing with the holy spirit, became the new *spiritual shoot* out of the Abrahamic promise, and out of the roots of Jesse. But they greatly err who see in this study our Lord Jesus only, and who fail to recognize the fact that he is the Head of the church, which is his body. The true vine is therefore the entire body of Christ, as our Lord explains. (John 15) This stem or new Vine had its start in our Lord Jesus, and has grown and prospered and had branches which have borne their fruit under the great Husbandman's care in all these centuries of the Gospel age. But neither the Vine nor its fruitage have been specially delightsome either to the Fleshly Israelites or to nominal Spiritual Israelites: on the contrary, our Lord's prophetic declaration has been accurately fulfilled: "Ye shall be hated of all men for my name's sake." Our Lord and the Apostles were hated by the chief religionists of their day, not because they were evil, but because of their faithfulness to God; because that faithfulness, as a light, rebuked, as darkness, the unfaithfulness of those who hated them.

The prophecy does not touch upon our Lord's prehuman existence, nor upon his earliest experiences while coming to manhood, nor need we. It begins with our Lord at the time when he reached manhood's estate, at thirty years of age, when he made his consecration, and was accepted, and the acceptance was sealed by the impartation to him of the holy spirit, of which John bare record. (John 1:32) From that time onward the spirit of Jehovah rested upon him, and was in him a spirit of wisdom, understanding, counsel, strength, making him alert in the use of his knowledge in reverence and submission to the divine will. Thus it is written by the Prophet again, "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." (Isa. 53:11) While his perfection of being (in that he was holy, harmless, undefiled, separate from sinners) had undoubtedly much to do with our Lord's obedience to the divine will, yet his knowledge of God, based upon his prehuman existence, had also much to do with his implicit confidence and trust in Jehovah, that his every requirement and condition would be found eventually to be the embodiment of justice, wisdom and love—this knowledge undoubtedly was the main-spring of our dear Redeemer's implicit obedience in all points to the Father's will.

And the same observations are applicable in respect to the church of Christ—the members in particular of his body, of which he is the Head. Like their Master, each branch in the Vine is the recipient of the holy Spirit, through him—for the anointing oil (typical of the holy spirit) was *all* poured first upon the head of the high priest and subsequently flowed down over his person. Those who are made partakers of the Lord's spirit have that spirit as the beginning of their new life, for "if any man have not the spirit of Christ he is none of his." And this spirit of Christ and of Jehovah, coming upon the body of Christ, from the Head, is to each (as it was to the head) a spirit of wisdom and of understanding and of counsel and of power; and a spirit of obedience to the Father's will, in proportion as this spirit dwells in them. And herein we see the distinction that our Lord Jesus, being perfected, could receive of the Father's spirit unlimitedly, "without measure," while we who are imperfect, blemished through inherited weaknesses, can receive the spirit only limitedly, by measure—according to the capacity and condition of our "earthen vessel," into which we receive this new treasure. (2 Cor. 4:7) It is of course a part of our duty and privilege to do all in our power for the repair of the blemishes of the earthen vessels, to the intent that we may receive larger measures of the spirit of holiness, and may be the better able to retain the same.

Suddenly passing from the perfecting of Christ, Head and body, under the influence of the spirit of the Father, down to the time when these graces which are supplied in this present age (and under which the body of Christ growth unto a holy temple of the Lord, by the fitting, molding, polishing and fashioning, of each member), shall have been perfected, the next suggestion of the prophecy is the exercise of these graces of the divine spirit by the complete Christ in the Millennial kingdom—in judging, blessing, correcting and assisting the world of mankind, or so many as will avail themselves of their help, to return to divine favor. The thought is that, as soon as the entire Christ (Head and body) has been prepared for the work to be done, the work itself will be commenced. It is in full accord with this that the Apostle says that the prophets spake beforehand of the sufferings of Christ, and of the glory that should follow.

Not that the sufferings of Christ were completed more than eighteen centuries ago, and the glory failed to follow; but that the sufferings of Christ, which began in our Lord, the Head of the body, are being filled up or accomplished in all the members of his body, and, as soon as the last member of the body has been made perfect through suffering, and been fitted for his share in the glory, then at once the glory shall follow,—follow the completion of the sufferings. (Compare Col. 1:24) It is because there are some members of the body of Christ still lacking to make up the elect and predestinated number, foreknown of the Lord (Rom. 8:29), that the glory has not yet been ushered in. And fortunate this is for us who hence still have hopes of attaining to this high calling of God in Christ Jesus, to become heirs of God, joint-heirs with Jesus Christ our Lord, to an inheritance incorruptible and never-fading, reserved in heaven for those who shall make their calling and election sure.

The *glorified* church, Head and body, will be so filled with the spirit of Jehovah—his wisdom, his love, his power—that they will be fully qualified to do all the great work which divine love and wisdom has purposed and arranged for, since before the foundation of the world.

Accustomed to the misgovernment, as the Israelites were, and as all mankind since have experienced it, it was necessary that they and all who would appreciate the coming kingdom, should be given some assurance that the new ruling power would not only have good and wise motives and intentions, but also possess superior power of knowledge and judgment. And this is what is pointed out: that the new King would not need to rely upon the common channels of information in the giving of his blessings, and in administering of his reproofs and chastisements, but will have a superhuman endowment of power, by which he shall know the very thoughts and intents of the heart, and need not to judge either by the hearing of the ear nor by the sight of the eye, as must all earthly rulers, however well intentioned. It was proper also that the Israelites and others should know that the new kingdom would be an absolutely just and impartial one, for their experience had been that the very wisest and best of their kings had been governed largely by selfishness, so that they amassed wealth at the expense of their subjects, and made special friends of the wealthy, and granted them special privileges ofttimes at the expense of the poor, the helpless, the despised. Hence, the Lord, through the Prophet, assures us that the special care of the new King will be to administer his office with equity toward all, and that the meek, the backward, the modest, undisposed to press their claims and to assert their rights, will have his special care; likewise the poor, that in the present time find few to sympathize with or to encourage or to help them, shall find in the new King a friend.

The ordinary idea of the method by which the Lord will introduce the Millennium is wholly at variance with all the testimony of the divine Word, in that it presupposes that the world will be converted to the Lord through the efforts of the church along its present lines of progress, and that thus the world will get better and better, until the full noontide

of Millennial blessing is everywhere spread abroad. According to this idea, the Lord began setting up his kingdom eighteen centuries ago, and at the same rate of progress it may require, according to the most optimistic view, thousands of years to reach the Millennial degree of blessing. But, according to the facts of the case impartially considered, we can readily see that the kingdom, which God has promised, could never come as a result of efforts such as have been put forth during the past eighteen centuries. We mention but the one fact, known to all mankind from the published reports; *viz.*, that the increase of nominal Christian professors annually is small, out of all proportion to the natural increase of the human family annually, so that if every Christian *professor* of today were a very saint, and if the same ratio of conversions continued for a thousand years as at present, or if the number were doubled or trebled, the result, at the end of the thousand years would be a much smalled *percentage* of professing Christians than now. Those who cannot see so simple a proposition as this are evidently blinded by their love of error—their love of their own theory. Similarly blinded are those who cannot see that only a small percentage of the nominal Christians of today are true saints of God, and that, if the whole world were converted to the same degree as the best cities in the most civilized and Christianized countries in the world, it would still not be true that God's kingdom had come, in the sense that our Lord Jesus taught us to expect it: for in his model prayer he taught us to pray and to expect, not only that God's kingdom would come, and that it had not already come, but also to expect that, when it shall be fully established, God's will would be done on earth *even as* it is done in heaven—absolutely, perfectly.

Those who expect the Millennial kingdom to come as a result of present efforts along present lines, and who believe that the world is gradually approaching that condition by an evolutionary process, should consider the Word of the Lord through the prophet, to the effect that, when Messiah takes the reins of government, his first step will be to judge the poor, and to reprove the rich with equity, in the interests of the meek of the earth. How could this be possible, if equity had already prevailed by a gradual process, so that there were no poor, and no rich, and so that all were meek? Other Scriptures, in harmony with this, show that the very object of the beginning of our Lord's reign is to correct the wrongs that will then be prevailing, and he himself imples that the earth will not be in a faithful and blessed condition at his second advent, by asking the question, whose answer is implied—"When the Son of Man cometh, shall he find the faith on the earth?"

The Scriptural position throughout is harmonious and consistent. It describes the present time of evil as "the present evil world," in which "the prince of this world" rules, and in which the Lord's people, "the body of Christ," the heirs of the kingdom, "suffer violence," and that this violence, through suffering persecution, is working out for those who are rightly exercised thereby a preparation for the time when the entire body of Christ, having been thus purified and prepared, will be given the kingdom under the whole heavens, the said dominion of earth being wrested with force from the prince of this world, and the kingdoms of this world, and bestowed upon the Son by the Father's power, and through the great time of trouble with which this age shall end, and in which the prince of this world will be bound.

The Lord, through the Prophet, shows the means by which the righteous reign of the Messiah shall be inaugurated—the time of trouble such as was not since there was a nation, predicted by the Prophet Daniel,—saying, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." It is evident, then, that there will be not only poor, needing assistance and equity, but there will be wicked at the time the Kingdom is established. (Compare Mal. 4:1, 6; Rev. 19:15) The rod of Messiah's mouth signifies the judgments which he has already expressed, and which have very largely gone unheeded by Christendom. We remember his declaration, "He that rejecteth me and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Christendom in general has admitted the righteousness of the Lord's Word, but those who attempt to live according to that Word are remarkably few. Consequently, when the time shall come that judgment shall be laid to the line, and righteousness to the plummet, and when this judgment shall begin at the nominal house of God, the nominal system in general will fall—will fall condemned under that Word. Only the faithful few, the Lord's jewels, shall be "accounted worthy to escape those things coming upon the world," when the Lord shall smite the earth, Christendom, the present social order, with the rod of his mouth, when, as elsewhere described, "The Lord shall speak to them in his anger, and vex them in his sore displeasure"—when he shall render vengeance to his enemies, and recompense to those who have known the Master's will and have done it not. "Vengeance is mine; I will repay, saith the Lord." "Wait ye upon me saith the Lord, for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." And "*then* will I turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."*

"Righteousness shall be the girdle of his loins,
Faithfulness the girdle of his hips."

The girdle figuratively represents mercy, diligence, service, and the proclamation here is that the Messiah shall be a faithful, a diligent servant of Jehovah, in accomplishing all the work entrusted to his care.

The reference to the change of disposition in the animal kingdom, so that the wolf and the lamb, the leopard and the kid, the calf and the lion, will dwell in harmony, is in full accord with the general Scriptural outlines of the "times of restitution of all things." Not only is mankind to be restored, or brought back to his primeval condition of human perfection, and harmony with God, like Adam before the fall (tho with increased knowledge and experience), but the lower animals also, which have shared in the ruin and disorder resulting from the fall, will also share in the blessing and restoration of order to be accomplished by Messiah.

In the first account of the lower animals, furnished us in the Scriptures, there is nothing to imply that they were wild, vicious and at enmity with mankind; on the contrary, the implication is that they were all thoroughly in subjection to the perfect man. We may reasonably suppose that when, under the influence of the sentence of death, mankind gradually lost more and more of the image of God originally possessed, he at the same time lost his power over the lower animals. The nature of the power possessed by the perfect Adam may still be imperfectly traced in the superior powers of certain of the fallen race in controlling the brute creation. Thus we see that some men can exercise mental force and control, not only over wild horses, but also over the most ferocious beasts of the jungle, so that they are known as horse-tamers, lion-tamers, serpent-charmers, etc. Adam was declared by the Lord to be the king of the earth, and as such he was recognized by the brute creation. (Gen. 2:19, 20) After mankind had lost the original mental power to control the lower animals, a warfare sprang up between them, in which mankind has been obliged to pit force against force, having so largely lost the power of mental control. The restoration of mankind to that condition which was lost through sin implies naturally, therefore, a restoration of the brute creation to primeval conditions, such as are suggested in the prophecy before us. The same thought is conveyed in the statement that "A little child shall lead" or control the wild beasts when brought into their proper relationship with mankind.

All of the foregoing, and, indeed, the entire Scripture testimony, shows that the heavenly rest and blessing which God has in reservation for mankind in general is earthly. It would be utterly and wholly unnecessary to change the disposition of the brute creation, if mankind were to be changed to another nature, and to become as the angels. Other prophecies speak of mankind in the restitution condition as perfect human beings, of the earth and adapted to the earth, and tell us that in the perfect condition they shall sit every man under his own vine and fig-tree, with none to molest or make him afraid, and that they shall long enjoy the work of their hands. These promises, which are the lights of the world's hope during the Millennial age, have nothing whatever to do with the hope set before the Gospel church of this age—a heavenly hope, the realization of which, our Lord and the apostles assure us, will require that all who would attain to it must of necessity be changed from animal to spiritual bodies, from weakness to power, from human nature to spiritual nature; because flesh and blood cannot inherit the kingdom of God.

The difficulty with many is in the failure to discern that the kingdom of God per se consists of our Lord Jesus and

* See MILLENNIAL DAWN, VOL. IV, *"The Day of Vengeance."*

the Church—the little flock, to whom it is the Father's good pleasure to give the kingdom. These constitute the royal or reigning class or family of God. The world of mankind in general shall at first be the subjects of this spiritual kingdom, and afterwards become citizens or members of it, to the extent that they come into harmony with its rules and regulations, and are accepted back into reconciliation with God, and thus again become his children through Christ. Thus it is that the Scriptures declare that when this kingdom shall be set up it will be but a small stone, a little flock, which in the end of this age shall, with divine power, smite the dominion of earth, and crush it to dust in the great time of trouble. (See Dan. 2:34, 35, 44, 45) But after crushing present institutions under and connected with the prince of this world, God's kingdom will not remain small, but will gradually expand, until it shall fill the whole earth. This is the holy mountain mentioned in the prophecy under consideration, a mountain being a symbol of a kingdom. Nothing shall be permitted to do violence or work injury throughout all God's holy kingdom, as a result of its establishment. Love shall be the law, and divine power shall be the force which will enforce that law, and all who will not conform thereto shall be "*cut off from among the people*," as the Lord has declared through the Apostle. (Acts 3:23) How evident it is that this kingdom has not yet come, when we see that so far from love being the rule of mankind, selfishness is the rule, individually and nationally, and that there are many influences of evil, hurting and destroying throughout the world today. This is an evidence that God's kingdom is not yet set up, and hence we continue to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

The power by which the Lord shall accomplish the blessing of mankind, after he has crushed the power of evil and established the reign of righteousness is stated to us in this prophecy—it is to be by the spread of a knowledge of the Lord. The Apostle assures us (1 Tim. 2:4) that it is the will of God that all men shall come to a knowledge of the truth that they may be saved. He assures us that there can be no salvation without knowledge (Rom. 10:14, 15) consequently the knowledge of the Lord being very limited throughout this Gospel age, only comparatively few of earth's millions have come to such a knowledge of him as to permit them to exercise faith in God, and in the great sacrifice and pardon for sin which God has provided in Christ. But the fact that few in the present life have come to this knowledge shall not in any degree thwart the divine plan, nor make the death of Christ on their behalf of no avail, for the Lord assures us that in due time the true light of the world, Jesus, shall lighten every man that cometh into the world—this includes all the heathen, all those of imbecile mind, who could not grasp the truth, and all the infants who die without a knowledge of the only name under heaven whereby we must be saved. God has thus made ample provision, first, in the redemption which is in Christ Jesus, our Lord, and secondly, in the Millennial age which he has provided through him, in which the knowledge of the Lord shall be caused to fill the whole earth.

Nor are we to suppose that this will be merely a little sprinkling of knowledge, such as has come to a very limited portion of the world of mankind here and there in spots during this Gospel age. The Lord's people have received these showers of grace and truth, and sometimes appropriately sing and pray for more abundant showers for their refreshment, but the Lord's provision for the world of mankind in general, under the Messianic kingdom, during the Millennial age, is that this knowledge of him shall be world-wide, and ocean-deep, so that none shall thereafter be able to plead ignorance or any other excuse for failure to avail themselves of the grace of God in Christ. Hence again it is written by another prophet, that whosoever dies in that age will die not for Adam's sin, but for his own sin; because the death of Christ has cancelled the Adamic condemnation, and has thus secured to every member of the human family a full, impartial opportunity for eternal life through faith in the Redeemer and obedience to his requirements. The Apostle says of the Jews that they are blinded; that a vail is over their hearts, that they cannot see, and he points us to the fact that in God's due time this vail of ignorance shall be removed from Israel, and that they shall be saved from their blindness, and "shall obtain mercy through your mercy"—shall obtain mercy at the hands of elect spiritual Israel, the body of Christ, now being selected, which will then be in power, as the kings and priests to bless and judge the world in righteousness. (1 Cor. 6:2) Similarly, the same Apostle assures us that the god of this world is exercising a blinding influence upon the whole world of mankind (2 Cor. 4:4), and the prophets point us to the time when Satan shall be bound, and when all the blind eyes shall be opened, and when the vail of the covering of ignorance shall be destroyed from over the face of all the people, that all may look, with the eyes of their understanding, upon him who was pierced, and through whom all may have redemption, the forgiveness of sins.

The last verse of our lesson points us to the Millennial day, and seems to suggest another root of Jesse, as connected with the blessing of the Gentiles, and as an ensign or standard for all the people to pattern after. We understand this to signify that after the spiritual seed of Abraham and David has been exalted to the Kingdom glory, then an earthly seed, out of the same root, shall come into prominence in connection with the heavenly, and be the agent and representative of the heavenly kingdom in the blessing of the world of mankind. The Apostle Paul in Rom. 4:16, seems to imply that while Christ and his spiritual church of the Gospel age are *the* seed of the promise, nevertheless there is another subordinate seed, which shall be used of the Lord in the blessing of mankind. This latter seed seems to be referred to also in Heb. 11:39, 40, where the Apostle, after mentioning the faithful worthies of the past as approved unto God, most positively states that they are not of the Gospel church, not, therefore, of the kingdom class *per se*, but that they, nevertheless, having obtained a good report through faith, will receive a share in the original promise, and be participants in the work of blessing the Gentile world, but not with or as a part of the church, "God having provided some better thing for us [the Messianic body] that they without us should not be made perfect." Under the ministration of the spiritual kingdom, the ancient worthies, restored to human perfection, shall not only be the princes, the representatives of the spiritual, invisible, kingdom, but shall also be the grand ensigns or standards set up before mankind, as illustrations of what all mankind may attain unto, if they will render faithful obedience to the laws of the kingdom—the conditions of the New Covenant.

THE BIBLE

Whence but from heaven could men unskilled in arts,
In various ages born and various parts
Weave such agreeing truths? Or how or why
Should all conspire to cheat us with a lie?
Unasked their plans, ungrateful their advice.
Starving their gains and martyrdom their price.
—*Dryden.*

It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven: but this opinion has not the least foundation in the oracles of God. —*John Wesley.*

There is not one place of Scripture that occurs to me, where the word death, as it was first threatened in the law of innocency, necessarily signifies a miserable immortality of the soul, either to Adam, the actual sinner, or his posterity. —*Dr. Watts.*

Vol. XIX ALLEGHENY, PA., NOVEMBER 1, 1898 No. 21

"IF GOD BE FOR US, WHO CAN BE AGAINST US?"*

Romans 8:31.

What wonderful thoughts these words arouse! God *for* us! God on *our* side! It means almighty wisdom enlisted in our interest, almighty power to be exerted on our behalf, almighty love and infinite goodness watching over us and caring for and helping us. What immeasurable lengths and breadths, heights and depths of infinite grace are here so forcibly and so concisely set before the mind!

But we notice a limitation: The Apostle's suggestion is not that God is for every one, but for "*us*." To whom does he refer by this word "us?" Is it possible that divine love and energy, wisdom and power are not being exerted on behalf of the world, but only on behalf of the church in this present time?

Christian people are divided in their opinion respecting this matter. Our Methodist friends and generally Univer-

* See article, same caption, issue July 1, 1908.

salists and Unitarians hold that God is not for *us*, the church specially; but that he is for everybody, everywhere. They hold that he is today trying to save everybody, and that he has been so trying for the past six thousand years. They must of course admit, when making such a claim, that thus far the divine plan has failed of success for six thousand years; because men are not saved, and only a small proportion have yet had the necessary opportunity for salvation; namely, a knowledge of the only "name given under heaven or amongst men whereby we must be saved." They must realize that the logic of facts is against their contention, and against all hope that by present methods and arrangements the world would ever be converted; for they are aware that while it is claimed in a general way that nearly a million heathen have been converted during the last century (and it is safe to say that a very large proportion of these are not as thoroughly converted as might be desired—that comparatively few of them could be termed "saints"), yet during the same time it is estimated that the numbers of the heathen have increased, in a natural way, to the enormous sum of two hundred millions. How long would it require at this rate, at this ratio of conversion, one million converts to two hundred million births, to convert the world? All can see that such hopes are quite illogical. Nevertheless, we can sympathize with and greatly appreciate the warmth of heart on the part of many of these whose theology we now criticise. Many of them—at least the founders of the systems—were forced to such conclusions (namely, that God is doing the best he can do for the world), in opposition to the doctrine of election and foreordination, as it has heretofore been misunderstood.

On the other hand, the great majority of Christian people, namely, the various branches of the Presbyterian, the Episcopal, the Lutheran, the Baptist and the Congregational churches *deny the theory* that God has been trying to save the world for the past six thousand years and has failed of his purpose. They hold, to the contrary, that his purpose has been to select or elect out of the world a church, and that this work of election has been progressing and will finally be consummated; and that thus God's Word through the prophets shall be fulfilled, "My Word that goeth forth out of my mouth shall not return unto me void; but it shall *accomplish that which I please*, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) They hold that since all of God's purposes shall be accomplished, it cannot have been his purpose either to have converted the world, or to have brought every creature to a knowledge of Christ during the past six thousand years; because neither thing has been accomplished, therefore neither thing could have been purposed.

We were about to say that we agree with the last mentioned numerous families of Christians in reference to the doctrine of election; but we cannot make so broad a statement. While we find in the Scriptures the declaration that an election is in progress during this age especially, and to some extent during all the past, yet it is not the *kind of election* to which such large numbers of our Christian friends hold. Their view of divine foreordination implies not only the election of a church, but the damnation of all who are not elected; and here we must differ; for we find nothing of this kind in the Word of the Lord. We find nothing in it to imply that all the non-elect are hopelessly lost; but, on the contrary, the teaching that the election of the church (Christ the head, the church his body), during this Gospel age, is for the very purpose that they as the "seed of Abraham" may fulfill the divine plan as expressed in God's promise to Abraham, namely, that in this seed (Christ and the church—Gal. 3:16, 29), as the heirs of the divine promise and benevolent intention, "all the families of the earth shall be blessed." Not only is the *character* of the Scriptural election a very different one from that which has generally been held by Calvinism, but the *object* of the election is as widely as possible different from their conception. We would use the same language as our Calvinistic friends in speaking of the "*us*" of our text, in that we would say that it refers to the elect church, but we deny that the damnation of all others is either stated or implied.

In the preceding verses (29, 30) the Apostle explains the character and methods of the divine selection of the elect church; and we cannot do better than notice its details, because so much depends upon this point. If we can find in the Apostle's description good and sufficient evidence to assure us that we are of this elect church, then we shall have great cause for thankfulness, confidence and joy in realizing that God with all his almighty power, and wisdom and love, is enlisted on our behalf. A great difficulty with many seems to be, not that they doubt that there is such an election in progress, nor that they doubt that God is *for* some, but that they doubt that they belong to that elect class—doubt, therefore, that they are of the "us," and that God is for them; and that he is causing all things to work together for good to them.

By reason of their natural constitution some of the humble-minded of the Lord's people lack the confidence which they should have, while in some instances others who have such confidence have no real basis for it. Knowledge, therefore, clear knowledge of the Apostle's argument, is essential to proper faith respecting this subject, and proper confidence in God's care over those who have been adopted into his family and are seeking to make their calling and election sure. Our faith is made necessarily dependent to a large extent upon our understanding of the divine revelation on these subjects. Let us therefore critically examine the Apostle's statement with reference to the various steps in this election, and note our own connection with the same, step by step, that we may know to a certainty whether or not we are of the "*us*" class which he mentions, on behalf of whom the Lord's power and wisdom are and will be exerted.

The Apostle begins by asserting divine foreknowledge; a divine attribute which will not be questioned by any Christian. God not only foreknew the sin that would enter into the world through the liberty given to father Adam and mother Eve, but he also foresaw the fall that would take place as the result of his own sentence, and the mental, moral and physical degradation which have resulted. Moreover, he foreknew that in due time he would send his "Only Begotten Son," our Lord, to ransom all from sin and its penalty, so that ultimately he might be the Deliverer of all who desire to return to harmony with their Creator. He not only foreknew the humiliation of our Lord, his First Begotten Son, from his condition of glory and spiritual nature to the lower conditions of human nature, but he foreknew his trials, and his faithfulness through them, even unto death, even the death of the cross. In all this he foresaw our redemption sacrifice. He foresaw also the glory which he designed to bestow upon our Lord Jesus following his obedience, as expressed by the Apostle Paul, saying, "Him hath God highly exalted, and given him a name [title, honor, etc.] above every name."

But our Heavenly Father foreknew and foreordained still more than all this—the selection of the church to be the "body" of Christ, the "bride" of Christ, his associate, not only in the sufferings and trials of the present life, but also in the subsequent glory, and great work of "blessing all the families of the earth." This is distinctly stated by the same Apostle in his letter to the Ephesians (1:4), where he declares that "God hath chosen us in him [Christ] before the foundation of the world." The same foreordination is distinctly stated by the Apostle Peter, who writes to consecrated believers, addressing them, "elect according to the foreknowledge of God, the Father, through sanctification of the spirit," etc.—1 Pet. 1:2.

But the *predestination* of this verse (Rom. 8:29) is not at all what has generally been understood: it is not said that God predestinates that some should go to heaven and others to eternal torment. That is where false human reasoning has corrupted the testimony of God's Word and made it of none effect, or worse—of bad effect. The Apostle's statement is very clear, that God predestinated that all who shall be of this elect foreknown and foreordained church in glory must first be "*conformed to the image of his Son*"—or, as the literal reading would give it, "copies of his Son." How reasonable this predestination, how unreasonable the false view! God is calling a number of sons to "glory, honor and immortality," and has made Christ Jesus the Only Begotten, faithful in every trial, the Head or Captain of this foreordained company, whom he has since been calling, testing and preparing for the foreordained glory. And as it was but a reasonable thing that God should determine that if our Lord Jesus would be faithful he should receive the highest exaltation, so it was equally right and proper that the divine will should be forcibly asserted and that he should *predestinate* that none could be of that glorified "body of Christ," except as they would become imitators of Jesus, who is the first-born among these his "brethren."

Having thus stated the matter concisely, the Apostle proceeds to apply it to the church individually, and to show the steps which God is taking during this Gospel age for the purpose of finding amongst men this class which he has foreordained shall be found. The Apostle gives the particulars in the following verse (30); and although it is simply stated, it has very generally been stumbled over, not only by believers in general, but also by theologians, because of two

things: (1) The last word of this verse translated "glorified" should be translated "honored;" and should be understood to refer to the honor conferred upon all who, during this age, are brought to any knowledge of Christ—the true light. This *honor* went first to the Jews and selected a "remnant," but when that nation proved unworthy of this "*honor*" it was turned to the Gentiles, to gather out of them a peculiar people, a holy nation, to bear the name of Christ. (Acts 15:14) (2) The reader naturally expects the Apostle to begin with present conditions and trace them up to the grand result—the glorified church, while on the contrary the Apostle very properly begins at the other end, and traces the results downward. He does not begin, as is generally supposed, by saying, God honored you with the knowledge of the Gospel of Christ, and when you believed he justified you, and after you were justified he called you, and if you are faithful to your calling he will by and by exalt you to the condition which he foreknew. Indeed, it would not be possible to state the matter truthfully from that side; because many are honored with a knowledge of the Gospel of Christ who are never justified (because they do not accept the knowledge—do not accept Christ), and of those who do accept Christ and who are thus justified, it would not be true to say that they will all be sanctified; nor would it be correct to say that all who once are sanctified will reach the condition of glory; for "many are called but few chosen:" few "make their calling and election sure."

But the Apostle argues the matter from the only proper and logical standpoint: having stated that God has foreknown or fore-intended the election of the church, he steps forward to the time when God's purpose and intention will have been completed, accomplished—the time when the election will be finished and the church accepted to glory. From that future standpoint he indicates the various steps *which led up to it*, saying: All those of the foreknown ones, glorified, will previously have been called; because it is a matter of grace, and no man taketh this honor unto himself, but "he that is called of God;" as the "Head of the body," so each member of the body. And, says the Apostle, every one thus "called" will previously have been "justified;" because God calls no enemies, no unreconciled sinners, to this high position. It was for this reason that Christ died, that through faith in his blood repentant believers might be "*justified*" and might be thus *prepared* to be "called." It is thus evident that the high calling to this glorious position of joint-heirship with Christ is a very different thing, indeed, from the calling of sinners to repentance. Sinners are called to repentance anywhere and everywhere and at any time. And when they repent, the Lord engages that in due time he will point them to

> "The fountain filled with blood,
> Drawn from Immanuel's veins;
> Where sinners plunged beneath that flood
> Lose all their guilty stains."

When they have lost their guilty stains, through repentance and faith in the Redeemer, they have reached the condition of *justification*, and are ready to be "called" to sonship and joint-heirship. But the Apostle is still going backward in the argument and, having told that the foreordained class would all be "called," and that they would all previously have been "justified," he declares that the justified ones would all previously have been favored or "honored" (not glorified): honored or favored with a *knowledge of the truth*, a knowledge of the Gospel.

Perhaps only a comparatively small number of Christians have realized what a great honor was conferred upon them in the first knowledge brought to them of the Lamb of God that taketh away the sin of the world. This "*honor*" has been so widely dispensed that many forget that it is a special honor, a special favor, just as they forget to recognize as special blessings the sunshine and the rain. But this "honor" is not yet as common as some other of God's blessings. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," throughout the whole world; but not so the gospel sunlight and the spiritual showers. These blessings have been general only in certain quarters.

"THE LIGHT OF THE WORLD IS JESUS"

When Christ as the "Great Light" arose in Palestine, and when on the day of Pentecost the church was illuminated by him, as a light for the world—that light was not sent Southward into the darkness of Africa: the Africans were not "honored" with having the gospel of Christ. Neither was it sent Eastward through India to its hundred of millions: India was not "honored" with the Gospel of Christ. Neither was it sent still farther East to the hundreds of millions of China: China was not "honored" with the Gospel of Christ. But it was sent Northward and Westward through and to Europe and America. These lands were "honored," these peoples "have seen a great light," and with that light have received a great blessing. But how comparatively *few* have really seen this light, even when it shone around them on every hand. Alas! like the partly cured blind man of old they see a brightness and can discern something, but see nothing clearly. The Apostle explains their case, saying, "The god of this world hath blinded the eyes of them that believe not."—2 Cor. 4:4.

Having followed the Apostle's reasoning, we are enabled to see clearly each step of divine providence taken in connection with the divine purpose and foreordination.

(1) We see that first of all, to a certain extent, God was "*for* us, *for* the people of Europe and North America: he was for them or *favorable* to them to the extent of "honoring" or favoring them with the light of grace "as it shines in the face of Jesus Christ, our Lord."

(2) In a still fuller sense God was "*for*" or favorable towards those who accept the light of truth, those who through repentance and faith in the precious blood are "justified" from sin, through his grace.

(3) He was yet more "*for*" these justified ones, to the extent that he "called" them—to suffer with Christ during this Gospel age, and by and by to share his glory.

(4) In a still fuller sense he is "*for*" all those who accept the call and who are seeking to "make their calling and election sure." God is in an especial sense "*for*" all these who are so running as to obtain the prize which he offers. "They shall be *mine*, in that day when I make up *my jewels*."

It is to this called and faithfully running class that the Apostle speaks as "us." He and those whom he addressed ("called to be saints"—Rom. 1:6, 7) had first been "honored" with the light; second, they, by repentance and faith, had accepted it and been justified; third, they had been "called;" fourth, they had accepted the calling and given themselves wholly to the Lord. And with the Apostle and the early church all who today can recognize themselves in this same position, as having taken these same steps, may properly apply to themselves the Apostle's words and say, God is *for us*. Who can be against us!

All the "saints" throughout the whole world, who have taken the afore-mentioned steps, are probably altogether not a great multitude; but rather, comparatively, a "little flock:" yet each one of these may say to himself, and realize to the very bottom of his heart as applicable to himself, these wonderful words, God is *for us*. He may endeavor to grasp the significance of these words, but he will surely fail of getting all of their wonderful meaning. It is not possible for the human mind to grasp the riches of divine grace and love and power. We cannot comprehend them, we can merely apprehend them. If God be *for us*, with all of his infinite wisdom and power, it implies also that Christ is for us, for he is one with the Father; it implies also that all the angels, Cherubim and Seraphim, and all the heavenly powers of our knowledge and beyond our knowledge are *for us;* all enlisted upon our side, to do us good, to help us, to succor us in time of need, to uphold us in time of temptation, to strengthen us to do the Father's will. "All things are yours, for ye are Christ's and Christ is God's."

The view granted to Elisha's servant, of countless horses, chariots and horsemen of fire or like fire, was of course merely a *vision*, nevertheless it represented a truth—that divine power is round about God's people on every hand for their protection and their deliverance. "The angel of the Lord encampeth round about them that are his and delivereth them." "Are they [the angels] not all ministering spirits sent forth to minister for those who shall be heirs of salvation?" (Heb. 1:14) Our Lord expressed the same thing, saying, of his faithful followers: "Their angels [messengers] do always behold the face of my Father." It matters not whether we shall understand this to signify that spirit beings continually surround those called to be the "elect" of the Lord, to guide and shape their interests for their highest good, or whether we shall understand it to be merely a figure of speech, signifying that divine power surrounds God's people; for the results would be the same, it matters not by which means the Lord would deliver them from the evil and help them in trial and adversity. The fact that God is "*for us*," and that he is making all things to work together for good to those who love him, is the central thought, the essence, the strength of this message to "us."

How wonderful is all this! Let us cast our minds for a moment over the world with its fifteen hundred millions of

inhabitants. Let us remember that they are all under the "curse," under the sentence of divine displeasure, except the few who have heard of the redemption—of the Way, the Truth and the Life—and who have by faith and obedience "escaped the condemnation that is on the world" and come back into harmony with the Father and into fellowship with his Son. Let us imagine, if we can, this "little flock" of the "honored," "justified" and "called," heaven-led and heaven-blessed, scattered here and there amongst the fifteen hundred million fellow-creatures. O, what joy, what comfort, what peace, what strength the thought must bring to each one who can realize that he has taken all of these steps thus far, and that he is still pressing along the same line "for the mark of the prize of our high calling!" And this joy is not dimmed, but is greatly enhanced by the thought that soon, in conformity with God's gracious foreordination, all the "elect" may have a share in the great work of blessing, with the knowledge of the true light, the masses who are yet in darkness, "without God and having no hope" in him. For although a redemption has been provided for all, the knowledge of God's grace has not yet reached any but the favored or "honored" minority.

As the Apostle declares in this very same chapter (Rom. 8:22), it is indeed a groaning creation; it has been groaning ever since the sentence of divine wrath was expressed in Eden, and it must continue to groan until the great Deliverer shall have established his kingdom, and shall have rolled back the "curse" of death and depravity. Oh, what riches of grace have come to "*us*" through Jesus Christ, our Lord! And yet, as the Apostle says, although we have all this blessing and favor, we have also with it certain trials, difficulties and painful experiences, which the Father sees necessary for our development in order that we may come up to the terms of his predestination, "copies of his Son." And in consequence of this, as the Apostle declares, "We ourselves also [as well as the whole creation] groan within ourselves [while suffering *with* the world we suppress the groan—"We lay our burdens at his feet and bear a song away"] waiting for the adoption, to-wit, the redemption of our body"—"the body of Christ," the elect church.

The word *if* in this text does not signify a doubt or question on the subject; but quite the reverse. The Apostle has given the evidence that God is for "*us*," in the preceding verses, and now uses *if* as though he said, If I have proved that God is for us, then who can be against us?

"WHO CAN BE AGAINST US?"

Who can be against us if God is for us? The Apostle does not mean that, having God on our side, none would dare to oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. Who are against us?—Their name is legion. The devil is against us, as the Apostle declares, Our adversary, the devil, goeth about as a roaring lion, seeking whom he may devour. The same Apostle assures us that we must contend against "the wiles of the devil." Our Lord declares that we must "resist the devil." The Apostle informs us that Satan is cunning and deceitful, as well as desperately wicked; and says that therefore we must have a battle, and as good soldiers we must have on the armor of God, and use it faithfully. Thus we are to resist the devil, and he will flee from us. We are to "quench all the fiery darts of the adversary" in open attacks, and yet to remember that we battle not with flesh and blood, but with a demon host; with "principalities and powers and spiritual wickedness in high places."—Eph. 6:12.

Nor is this all: we have a great enemy in ourselves—the "carnal mind," "the old man," *reckoned* dead, which must be kept in subjection. Perhaps the greatest battles and the greatest trials, which we are called upon as "new creatures" to endure, are these battles of the new self, the mind of Christ, against the old fallen self, the mind of the flesh.

Furthermore, we have the "world" as "children of darkness" arrayed in opposition to us. They love the darkness and consequently hate not only the light, but also the "children of the light." This our Master declared, saying, "Ye are not of the world, for I have chosen you out of the world." "Marvel not if the world hate you; you know it hated me before it hated you." "If ye were of the world, the world would love its own; but now ye are not of the world, therefore the world hateth you." And the world's hatred is not conducted along honorable lines of warfare. It would be ashamed to declare that it loved darkness, and ashamed to declare that it hated us because of the light. Its policy, rather, guided by the great adversary, is, to "put light for darkness, and darkness for light:" to misrepresent our best efforts to be evil and selfish, and to misrepresent its own selfish efforts as being honorable and good. "Marvel not, if the world hate you." "The darkness hateth the light."

Nor are these great adversaries the only ones to oppose us: we must expect to endure from still another quarter. As our Lord declared, "A man's foes shall be they of his own household." Those whom you have dearly loved of your own family circle, and with whom you have had Christian fellowship, may turn against you and hate you for the truth's sake. Nor will this always be because of wickedness of intention: sometimes at least the persecutions will come conscientiously; as for instance, Saul of Tarsus (who afterward became the great Apostle Paul) was once a persecutor of "this way," and ignorantly did many things against Jesus and those who loved him. He himself tells us that he obtained mercy because he did it ignorantly, thinking that he did God service. And so doubtless it has been with much of the persecution that has come to the Lord's faithful ones in every age. Much of it has been inflicted conscientiously. It is quite remarkable, too, how the adversary succeeds sometimes in deceiving those, who once knew better, into thinking that anger, malice, hatred, strife, bitter words and slander ("works of the flesh and the devil") are "*duty*." Alas, how blinding is the spirit of the adversary!

All these adversaries must be resisted, unto blood, unto death, if need be—must not be permitted to hinder our walking in the footsteps of him who set us an example—must not be permitted to prevent us from becoming copies of our Lord and thus making our calling and election sure. But while resisting them with all our might, we must avoid carnal weapons and not render railing for railing; rather, so far as possible, we should use the sword of the spirit, the Word of God, and Michael-like say, "The Lord rebuke thee." God is "*for us*," and declares that in his due time he will right present wrongs and falsehoods, saying, "Vengeance is mine, I will render recompenses." Indeed, toward the class who war against us ignorantly and conscientiously we should feel no bitterness, but rather sympathy, love and an earnest desire and effort for an opening of the eyes of their understanding.

The Apostle was not ignoring all of these great adversaries which, like "roaring lions," would terrify us, and if possible arrest our progress in the path of consecration and sacrifice, which leads on to glory. This is not his thought when he says, "If God be for us, who can be against us?" Quite to the contrary, his thought is, that *notwithstanding* all these things which are against us, we may realize that God is *for us*, that he has predestinated a church in glory and has justified and called us to be members of it, and brought us on the jonrney thus far, through all of these various steps. And if we can realize that God has thus been leading us up to the present time, to bring us to share his glory, and that all things thus far have been working for our good, this is our assurance that *all* wisdom, power and love shall be exerted on our behalf down to the very end of the race course, if we continue to abide in Christ, faithfully.

What shall we fear? What could oppose our way so as to hinder it, if God be on our side? This reminds us of the adage, "God with one is a majority." So, God with us, and for us, and leading us, makes us mighty indeed, stronger than all these adversaries with all their arts and wiles and perversity, and able through his grace to come off conquerors, yea, more than conquerors through him who loved us and bought us with his own precious blood.

We urge that each reader mark the various steps of progress through which divine grace has already led him, and that, whatever he finds to be his present standpoint, he go on as the Lord leads—not content with anything short of "the whole counsel of God." The reader has been "honored" with a knowledge of the grace of God in Christ: if he has not yet accepted, let him quickly accept this grace by repentance for sin and with faith in the *ransom*. If he has done this and has received the grace of justification, and, as the Apostle expresses it, has "joy and peace through believing," then let him remember that still there's more to follow, and that the justified are "called." Not called to glory merely, but called to *obedience*, called to present their bodies living sacrifices to God in his service, holy and acceptable through Christ.

Alas! how many who have received the grace of justification stop there: they hear the call to suffer with Christ for the truth's sake, they hear the invitation to stand up for Jesus, in their thoughts and words and deeds, but heed not. They perceive that such a full consecration would necessarily mean not only the giving up of sinful pleasures, but also the giving up of some not sinful, that they might devote their words and thoughts and deeds as far as possible as he did, doing good to others. But of those who hear the call to present themselves, how few obey it, how few surrender them-

selves to him who bought them with his own precious blood! Yes, many are called, though few are chosen. All the justified are called to self-surrender, full obedience, full trust in the Lord and full submission to his will. And of those who do accept the call and who have made the covenant, and who are therefore of the "us" class mentioned by the Apostle, how many become "overcharged with the cares of this life, or the deceitfulness of riches," or the perplexities of poverty, and so fail to obtain the fulness of heart-obedience, and consequently will fail to make their calling and election sure.

We are not now discussing what will be the *fate* of those who fail to be victors and to gain a crown and to sit with Christ in his throne; we are considering, rather, the *privileges* of those who have been "honored" of the Lord and led step by step up to present attainments of knowledge and privilege. We are seeking to bring before our minds at least a faint conception of the wonderful provisions of divine grace, and the full ability of every one so called to make his calling and election sure by laying hold of this grace of God, provided in Christ, by which, to them, all things shall work together for good, because they love God and are the called ones according to his purpose.

THE COLPORTEUR WORK

God has been pleased to specially use and bless the colporteur branch of the service. Very largely through this instrumentality nearly a million copies of the various volumes of Millennial Dawn series are now scattered throughout this land of freedom and intelligence; and these are constantly coming to the attention of new readers, here and abroad.

"THE HARVEST IS GREAT, BUT THE LABORERS ARE FEW"
"HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT UNTO ETERNAL LIFE"

This testimony is true now, as it was in the Jewish "harvest;" and hence we urge all who are so situated that they can engage in this work, to do so. It is one of the best opportunities we know of for preaching the true Gospel: going from house to house all are reached—not only those who attend church services, but also those who do not; the latter class including some of the true "wheat" who absent themselves because they cannot there obtain the spiritual nourishment for which they hunger and thirst.

Do not think of this as a "book business;" for it is no such thing. It is "preaching," "evangelizing," "teaching" in the truest and best sense of those terms. The Colporteur is one with the books and tracts which he circulates, and their teaching is associately *his* teaching.

This work is open to both brethren and sisters who are not hampered by family obligations. It is not merely for those who are *out of employment and know of nothing more profitable;* it is specially for those who have talents and employment and who desire to *sacrifice something* for the privilege of being co-workers with God in the greatest and grandest work men or angels were ever privileged to engage in. "He that is ashamed of me and my word, of him will I also be ashamed," said our Saviour.

Write to us for "Hints to Colporteurs."

HEZEKIAH'S GREAT PASSOVER

Nov. 6.—2 Chron. 30:1-13.

"Yield yourselves unto the Lord, and enter into his sanctuary."

Our last lesson respecting Isaiah's vision and his commission, to announce the fall of Israel, was "in the year that King Uzziah died." (Isa. 6:1) The wicked king, Ahaz, succeeded Uzziah in the throne of Judah, and reigned wickedly, in neglect of God and his law, for sixteen years. It would appear, however, that he had an excellent wife, Abijah, under whose careful training their son, Hezekiah, was prepared for the kingdom, and became in many respects a model ruler, and a faithful servant of God. It is even supposed that the Prophet Isaiah, who was related to the royal family, was Hezekiah's tutor, and helped to guide him into right ways of thinking and doing. The fact that so good a son could come of so evil a father is an evidence to us that under divine providence it is not necessary that we should inherit all the evil traits of our ancestors. Although we cannot overcome them completely, so that none of the fallen race of Adam can ever hope to regain perfection as a result of personal effort and of training, nevertheless, we see that favorable conditions, religious training, etc., lead to a vast improvement in those who are rightly exercised thereby.

And here we get a suggestive hint of the methods which the Lord will employ in the world's blessing and uplifting during the Millennium. The human family is unable to lift itself out of the degraded condition in which it is, because of shortness of life, and because of the general prevalence of evil; hence the power that will lift mankind must be a power from the outside, uncontaminated by the fall. Moreover, under the terms of the divine sentence, the penalty of man's sin must be canceled, his penalty must be paid for him, before he can be fully released from its condemnation and weaknesses. It is this redemption or purchase which has already been accomplished for mankind: the deliverance out of sin and its consequences, mental, moral and physical depravity, is a future work, made possible by Christ's great sacrifice. And, gracious thought, it is he who redeemed mankind, and who has been highly exalted to power and great glory, who is shortly to use this power on man's behalf, in uplifting to righteousness and perfection whosoever will accept his grace, of all the families of the earth. The uplifting, nevertheless, will be along lines of instruction, chastisement and correction in righteousness, in which the individual will be obliged to coöperate in order to the attainment of full "restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

That Hezekiah was already well instructed, and thoroughly consecrated to the Lord, at the time of his father's death and his own entrance to kingship, is evidenced by the fact that he immediately began, in the first month of his reign, to inaugurate reforms of the character noted in our lesson—the restoration of the worship of Jehovah, as divinely appointed. Had he not been consecrated to the Lord, and thus in the proper attitude of heart, his accession to power would have had an influence the very opposite of this: it would have led to self-gratification and personal vanity.

His first public work was to open and prepare the Temple of the Lord, which had been closed and out of repair for years, and in which had been permitted to accumulate a vast amount of rubbish, etc. The king called to his aid the proper assistants for this work—the divinely appointed tribe of Levi. The cleansing of the Temple proceeded according to the law of Moses, and when completed the first thing in order was a great sin-offering. King Hezekiah was broad-minded, and gave special instructions that the offering was to be, not only on behalf of the people of Judah, the two tribes, but on behalf also of their separated brethren—"for all Israel." He recognized properly that the nations were still in some respects one, in the sense that the divine promises were made to all the seed of Abraham: whoever, therefore, of all the tribes would recognize the Lord God and seek his face was properly to be esteemed a brother-Israelite.

It was the time for the Passover Feast, in commemoration of the Lord's deliverance of Israel from Egypt; typical of the deliverance of Spiritual Israel from the bondage of sin and Satan; and typical also of the ultimate deliverance of those who love righteousness, and desire to serve the Lord, from Satan's bondage, by his complete overthrow during the Millennium. It was determined that this Passover Feast should be properly observed that year, for, although, from the account, it had evidently been kept by a few Israelites, yet the general religious disorder was such that apparently it was not observed by the nation, nor with all its appointed particularity by any. This time the king determined that its proper observance should be reinaugurated, preceded by all the proper arrangements of the law respecting the cleansing of the people (Exod. 12:15-20) and the putting away from their houses of leaven, a symbol of sin: thus, in figure at least, typically the people were sanctified, in order that they might properly keep the feast. But all this required time—to issue the decrees, to succeed in stimulating the zeal of the people, and on their part to perform these works, symbolizing holiness to the Lord and separation from sin. The nation being thus defiled, the time was too short to be ready to observe the Passover on its appointed day, the 14th day of the first month, and hence the 14th day of the second month was observed instead—as the Lord had given permission.—Num. 9:10, 11.

The same breadth of mind and heart which characterized

Hezekiah's instructions that the sin-offering should be on behalf of all Israel, still controlled him, and led him to desire not only a reformation of "Judah," but also amongst their separated brethren, known as "Israel." Accordingly, special messengers were sent from Beer-Sheba, the most southern town of the land of Israel, to publicly invite all Israelites of every tribe to return to the worship of Jehovah, and to specially come up on the occasion of this feast. The postal system of the present day was not in vogue, and hence a special postal arrangement was made for the carrying of these letters.

The time for such an invitation was most favorable, for the prophecy of Isaiah respecting the carrying away of Israel into captivity was already in progress: the ten tribes were at this date paying tribute to Assyria, and the carrying away of many of the people had already actually begun. Thus the Lord's arrangement served to draw attention of any who might be "Israelites indeed" to the fact that their captivity was a punishment for their rejection of the Lord, and thus to incite those who had any faith and zeal to return to the Lord's worship. King Hezekiah's letters, briefly summed up, were an exhortation to remember the past and to return to Jehovah: "Be not ye like your fathers and like your brethren, which trespass against the Lord God of your fathers, who therefore gave them up to desolation, as ye see. . . . Yield yourself unto the Lord, and enter into his sanctuary, . . . that the fierceness of his wrath may turn away from you."

The exhortation held out the suggestion, not only of present deliverance, but also of the return of their brethren already deported. But the postmen who bore these messages were laughed at in the northern kingdom. In proportion as the people were far from the Lord they were proud and vain, as is always the case; and it was in large measure, no doubt, their pride that was leading them on to destruction as a nation. All who are in harmony with the Lord are humble-minded, and only such receive the Lord's gracious messages with appreciation or love and well entreat the servants who bear the messages. We may note also that their obedience under such circumstances would imply considerable faith and devotion to Jehovah, for they would be the subjects of the scoffs and scorns from the unbelieving masses, as well as the messengers who invited them. Some, but not many, we are told, yet in all a fair number, humbled themselves and came, from the tribes of Asher, Manasseh and Zebulon, and of course got the blessing which God always grants to those who humble themselves and are obedient. In addition to this mention in verse 11, we find another, that "many" came also from the tribes of Ephraim and Manasseh, Issachar and Zebulon. (Verse 18) Thus at least five of the ten tribes were represented more or less numerously, and of the remainder two were already in captivity—Reuben and Gad. We are to remember, furthermore, that some from the ten tribes had already allied themselves with the kingdom of Judah, because of the idolatry prevalent in their own land and of the better religious opportunities in Judah.—2 Chron. 15:9.

Throughout Judah the invitation to the Feast of the Passover seems to have been well received: "The hand of God was to give them one heart to do the commandment of the king and of the princes by the Word of the Lord." In consequence there was an unusually large assemblage of the people at Jerusalem that year. The record is, that no such Passover had been observed since the days of Solomon—over two hundred and fifty years. The Feast was observed with great joy and gladness, singing and praising God; and so imbued did the people become with religious fervor that it was by their own proposition that the Passover week of praise and sanctity to holy things was prolonged for an additional week.—Verses 21-26.

We break from our topic here, to call attention to the fact that the true faithful Israelites were gathered out of the ten tribe kingdom into the two tribe kingdom at that early day. After the later captivity of Judah the *division* of Israel was lost sight of. The decree of Cyrus permitting return from captivity ignored any division and was to *all Israel:* and the faithful of all the tribes who returned were unitedly recognized as Israel, and are subsequently so referred to in the Bible. Use a concordance and note the New Testament references to Israel. It was the *remnant* of Israel and not merely of Judah that was gathered into the Gospel age, while the remainder were "blinded" and broken off from the covenant promises, until after the Gospel age shall have selected the "elect," Spiritual Israel.—See Rom. 11:7, 25-32.

Nor did the revival of true religion inaugurated by Hezekiah stop with that Passover. While it filled the people with zeal for the true worship of the Lord, to give liberally for the support of the priests and Levites, the maintenance of the sacrifices, etc., it led also to a strong movement against every form of idolatry throughout Judah, extending even throughout the land of the ten tribes: as a consequence, there was a general destruction of idols out of the land, a cutting down of the obscene high places, devoted to the licentious worship of Baal, etc. The result of this proper turning of the people to the Lord brought to them and to their king great earthly blessings, in harmony with God's covenant made with that nation. The king became very rich, and the people also, so that their tithes and offerings to the Lord were not only sufficient for the supply of the priests and Levites, but far in excess of this, so that store-houses had to be built to receive them.

Looking for analogies in Spiritual Israel, we find several. (1) All true religion is identical with order and cleanliness, as the Apostle intimates, saying, If any man defile the temple of God, him God will destroy, and correspondingly we may say that whoever attempts to cleanse the temple of God, and to bring it into accord with the divine arrangement, will be blessed now, as were Hezekiah and his kingdom, only we should remember that the rewards promised to Spiritual Israel are spiritual and not temporal blessings. As heretofore noticed, the congregation of the Lord in the present time may be considered nominally his temple, though the real temple is the church triumphant, not yet completed. Nevertheless, it is proper also to apply this lesson to our own individual hearts; for, as the Apostle also points out, each Christian is a temple of the holy Spirit, and the church in general, therefore, may be properly considered, even in its present imperfect condition, a temple of the holy Spirit, devoted, consecrated, to the Lord. So then each individual Christian, justified and sanctified by the great atonement of our High Priest, should seek to keep himself (and, so far as possible, all others associated with him, and imbued by the same spirit) free from all worldly contamination, if they would have the Lord's blessing in spiritual things. All of the Lord's people need to remember the necessity for cleansing from worldly defilements, not only those of the past, but also those which are ever present in the world. We remember the Apostle's words, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

Not only should the cleansing be done, but it should be done according to the divine arrangement. As Hezekiah and the priests and Levites cleansed and sanctified "according to the law of Moses," the mediator of Israel's covenant, so we, who belong to the house of sons, are to seek cleansing and sanctification in strict accordance with the law of Christ, the Mediator of the New Covenant, under which "we are accepted in the beloved." As there was a formal ritual to be observed under the law, so there is a form of faith, of sound words and of obedience, to be observed under the Gospel. Our cleansing is not with the blood of bulls and goats, but through the merit of the more precious blood of Christ, which does not call for vengeance upon us because of his death, but on the contrary calls for mercy, pardon, grace, to all those who come unto the Father by him.

(2) There is a lesson for us also in Hezekiah's broad conception that all Israelites who were willing to join in the worship of the Lord were to be esteemed as brethren, and to be invited so to do. Nor would it have been sufficient that he should have broad and liberal and Scriptural ideas on this subject: it was his duty, as well as his privilege, to make sure that there were no fences of separation between any of the Lord's people, and the arrangement for the Lord's worship in the Lord's house, the temple. So with Spiritual Israelites there should be a realization that all "Israelites indeed" are one in Christ Jesus, and all are to be esteemed and treated as Israelites indeed who trust in the precious blood of Christ, as the great sin-offering of atonement, and are consecrated to the service of the Lord. Such a general recognition of Christian character is, we are glad to believe, greatly on the increase during the last half century. But more is still to be done along proper lines: sectarian fences should all be pulled down and sectarian names and creeds all be abolished, and true Christians (all who trust in the precious blood, and are fully consecrated to the Lord, to obey the instructions of his Word as best they can understand them) should mingle together, and be one people, without other distinctions than that some may have attained to greater knowledge and sanctification than others—all, however, seeking to "come to the full stature of manhood in Christ Jesus."

(3) There is a lesson for us also in the fact that such a message of true fellowship to the true Israel, and in the

promises of God, made alike to all, and ignoring all creeds and parties, would not be popular today, as it was not popular with many at that time. Now, as then, the majority are disposed to "laugh with scorn," and to mark as visionary enthusiasts those who advocate the simplicity which is in Christ Jesus, as taught in the Scriptures, and practiced in the early church. Nevertheless, now as then, some are attracted by what they realize to be the proper message, the truth. Many will hear the message, no doubt, who will not have sufficient courage to act upon it, as no doubt there were some in Israel. A few, nevertheless, from almost all sects and parties and creeds will be attracted; and they will be found to be the meek, those ready and willing to humble themselves. The proud will stand up for sectarianism and for the honors and dignities which go therewith, and will fail to get the divine blessing, "Blessed are the meek."

(4) A true revival of religious sentiment toward God, and his worship in the beauty of holiness and in accordance with the directions of his Word, will imply now, as well as in Hezekiah's day, a general breaking up of idols. And Oh! how many idols there are which the Lord's people should be zealous in overthrowing. They are many in form and feature, but one in general character. One of these idols, before which thousands upon thousands prostrate themselves in the dust, is sectarianism; another is money; another is lust; another, selfish ambition; another, pride; another, ease, and on the whole, they are legion, with the one family name, selfishness. Whoever has come into a conditon of full consecration to the Lord through the redemption that is in Christ Jesus, whoever has come to worship the Lord in the beauty of holiness, will readily realize the abominable character of these idols which the great adversary has induced him, through sin, to bow down to and worship. And in proportion to our zeal for the Lord, in proportion to the measure of his spirit in our hearts, will we be zealous in putting down all these idols, and bringing not only the words of our mouths and the acts of life, but also our very thoughts, into subjection to the will of God in Christ.—2 Cor. 10:5.

TWO PRAYERS AND THEIR ANSWERS

Nov. 13.—2 Kings 19:20-22, 28-37.

"God is our refuge and strength; a very present help in trouble."—Psa. 46:1.

Hezekiah, king of Judah, is one of the most notable characters of Old Testament history, and our present lesson relates to him. The preceding lesson showed us the beginning of his reign, accompanied by a great religious reformation and revival amongst the people. The present lesson shows him under severe trials, and how they developed and manifested his faith in the Lord, and the Lord's responses to his trust and prayers.

The Assyrian king, Sennacherib, had invaded the northern or ten-tribe kingdom, and carried its people captive, and had placed peoples of other nationalities in the land in their stead; and eight years after that conquest he determined upon an invasion of the kingdom of Judah. Already, one after the other, the Assyrians had conquered various nations, and were now evidently bent upon conquering Egypt, but first were disposing of the intermediate kingdoms, and Judah was the last of these which lay on the route between Assyria and Egypt. Bent upon conquest and mastery, rather than upon destruction, Sennacherib, while laying siege to some of the intermediate countries, first sent letters and subsequently his representative and general, Rabshakeh, with an armed host to Jerusalem, demanding the full surrender of the kingdom, that the people might be deported to other lands, as the people of the ten tribes had been.

These letters and the message were full of boastings of the power of Assyria, and the conquests already made, and promised the people of Judah homes and circumstances similar to those then enjoyed, the object apparently being to establish the Assyrian empire on a firm basis by obliterating as far as possible the feelings of patriotism in the various peoples conquered. Not only did these messages boast of the power of Sennacherib, as exemplified in other wars, but taking cognizance of the fact that Israel trusted in Jehovah, they first declared that the Assyrians were sent there by Jehovah for the very purpose of overthrowing the kingdom, and taking the people captive, and secondly declared that their trust in Jehovah was vain, because the various nations which had been conquered trusted severally to their own gods, and yet all alike failed; and that Israel's God, Jehovah, could do nothing more for them than could the other gods for the other peoples, against the mighty power of Assyria, which was rapidly becoming a world-empire.

Hezekiah's first move was to placate his adversary by becoming his vassal and paying annual tribute, and as a preliminary step in this direction he sent Sennacherib a present of great value, gold and silver, ivory couches, etc., even stripping the gold and silver ornaments from the Temple for this purpose. Herein we believe he greatly erred, and it would appear to have been as a consequence of this failure to at once recognize Jehovah as the almighty ruler and preserver of his people and typical kingdom, that the Assyrians were permitted to assail them, and to destroy many of the outlying smaller cities, and to besiege Jerusalem, the capital city, with fortresses, etc. Nevertheless, when it came to the extremity, Hezekiah's faith in the Lord increased in proportion as the power of the Assyrians was manifested, and the condition of his own city and people became the more critical. Then it was that he did what he should have done at the very beginning—he, with Isaiah, the prophet (his faithful friend and adviser and supposed tutor in earlier years), joined together in prayer to the Lord (2 Kings 19:1, 2, 14-19), in the Temple, laying before the Lord the letters received from the haughty Sennacherib, and recounting his boastful words, beseeching the Lord to have mercy upon his covenanted people, who now, more than for centuries, were seeking to please and serve him, and to grant them deliverance from their enemies, when there seemed no hope from any other quarter.

It was in answer to this prayer that Isaiah sent to Hezekiah the message of our lesson: "Thus saith the Lord God of Israel, that which thou hast prayed to me against Sennacherib, king of Assyria, I have heard," etc. The remainder of Isaiah's message was evidently intended to be the answer which Hezekiah should send to Sennacherib, through Rabshakeh, that the people of Jehovah laughed to scorn his boastful message and ultimatum. The answer calls attention to Sennacherib's boastful pride and his blasphemy of the only true God, the God of Israel. The threat of the hook in the nose and the bridle in the mouth is figurative, representing the manner in which bullocks and horses are controlled—thus would the Lord control the Assyrian army. "Isaiah said unto him, Thus shall ye say to your master [Hezekiah], Thus saith the Lord, be not afraid of the words which thou hast heard, with which the servants of the king of Assyria has blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land." (2 Kings 19:6, 7) The message calls attention to the success of the Assyrian monarch previously, and points out that it was because the Lord had so permitted, designed and foretold, but points out also that Sennacherib is equally under the divine power, and on the present occasion, having blasphemed Jehovah, would be unsuccessful, would be turned back, while his people, Israel, and their king Hezekiah, would be heard and succored.

Spiritual Israelites may draw valuable lessons from the foregoing. We should beware how at any time we lose sight of the Lord's power on our behalf, no matter how threatening or great or dark the evil which assails us. A proper faith will look up to God, under such circumstances, and relying upon his promises will seek his aid, rather than seek to purchase deliverance from the great adversary, Satan, by any compromises. But how many, on the contrary, are disposed to do as Hezekiah did, purchase peace with things consecrated to the Lord—to compromise the truth: for instance, if threatened with the disfavor of friends or neighbors or employers, how many are willing to conciliate such adversaries by a more worldly course, by subtracting from the time, influence, means, etc., consecrated to the Lord, considerable portions to be given to worldly service, or to secure domestic peace or social advancement, or commercial prosperity. So surely as the Lord's consecrated people do this, we may expect that the Lord will permit to come upon them the very difficulties which they dread and seek to avert by unholy compromise.

They need just such a lesson; and as a faithful father will give needed chastisements and corrections to his son, so the Lord deals with those who have been adopted into his family. But with the world in general matters are different; God's special dealings and special corrections are the manifestations of his special care for those whom he is now selecting from amongst mankind for a great future work, for which they need to be prepared, and for which unlimited

faith and trust in the Almighty are absolutely essential. As David expressed it, "Before I was afflicted I went astray:" in other words, it was because he went astray, and because he was a consecrated servant of God, therefore, instead of permitting him to go far astray he was corrected in order to bring him back. So with all who have entered into the New Covenant, and accepted the call to joint-heirship with Christ; they are not permitted to go astray and make compromises whose tendency would be to lead them further and further astray from faith and trust in the Lord. Therefore they are chastened, and happy it is for all of Spiritual Israel who, like Hezekiah, permit the divine chastisements to develop more and more of faith and obedience.

It required great faith and courage on the part of Hezekiah and his princes, and the people of Judah in general, to resist the great power of Assyria, and to send to Sennacherib such a reply as the Lord had indicated, yet evidently their faith and trust were developed in proportion to the difficulty; and shortly they beheld the fulfillment of the Lord's declaration respecting the Assyrians. Rabshakeh returned to meet Sennacherib, and to give him Hezekiah's answer, and then, apparently was fulfilled the catastrophe upon Sennacherib's army, referred to in our lesson.

In one place this is called "the blast of the Lord," from which some have supposed that it was a simoon, or sandstorm, not uncommon in the vicinity of the Arabian desert. In the lesson it is spoken of as the smiting of the angel of the Lord, and others have assumed from this that it was a pestilence which broke out in Sennacherib's army and destroyed in one night one hundred and eighty-five thousand of his warriors; because elsewhere pestilence is spoken of as being the work of a destroying angel or messenger. (See 2 Sam. 24:16, 17) Jewish tradition ascribes the destruction to a pestilence. The word "angel" here, as often elsewhere in the Scriptures, does not necessarily refer to a member of the angelic order of beings, but simply signifies "messenger;" and God is as able to use winds or waves, lightnings or sandstorms, or pestilence, as any other agency in the execution of his will. "Who maketh the winds his angels, and flaming fire his servants."—Psa. 104:4.

Egyptian history contains an account of the remarkable departure of Sennacherib's army, and ascribes its retreat to an invasion of field mice, which gnawed the quivers and bowstrings and the thongs by which their shields were managed. But some have suggested that this is the Egyptian figurative way of speaking of a pestilence, because with them the mouse was a symbol representing pestilence. There are many other notable instances in history in which, apparently, divine providence has similarly intervened and protected those whom it was not the divine will should be further injured. For instance, the notable case of the Spanish Armada, designed to work great havoc upon the people of Great Britain, and apparently well qualified to do the work, was destroyed by a remarkable storm. Similarly, Napoleon's army, which had invaded Russia, and was encamped at Moscow, was, it is said, forced to retreat because of a heavy fall of snow, which is said to have caused the death of 20,000 of Napoleon's horses, and compelled the retreat which involved the almost complete destruction of his army, numbering over a quarter of a million. In the churches of Moscow the narrative of the destruction of Sennacherib's army is read on the anniversary of the retreat of the French from their city, as marking a similar interposition of divine providence.

As the Israelites accepted the overthrow and turning back of Sennacherib's forces as of divine interposition, altho the sceptically inclined might view it differently, and ascribe it to natural causes, so Spiritual Israelites often find that God's answers to their prayers, and fulfillments of his promises are of such a kind that the trustful may see in them the hand of God, while those living less near to the Almighty will see in them nothing but the casualties of nature. Thus it is that our own spiritual condition has much to do with our joy in the Lord, and our appreciation of his care over us, and of the fulfillment of his promises. All of the divine leadings are along this line, namely, "According to thy faith be it unto thee." He who will not exercise faith in God cannot have the joy and peace which come to and are intended for believers only. It is the proper thing that as the Lord's people we should not only trust him for his goodness and providential care, and call to mind his promises, and plead them before him in our supplications, but it is also equally proper that we should seek to see at every step of life's journey how divine providence is directing our way, and causing all of life's affairs to work together for good to those who love God. Such expectations of divine care, and such waiting for it and looking for it, are evidences of true faith, and pleasing to the Lord. Accordingly, he assures us that without faith it is impossible to please him, and again he assures us, "This is the victory that overcometh the world, even your faith."

In those days wars were not accomplished so quickly as at the present time, and the Israelites might well have been fearful that the retreat of Sennacherib's army was only temporary, and that he would come upon them again, and hence the Lord gave them a sign; *viz.*, that altho they had been hindered from planting their crops that year they should have a sufficiency of food from that which would spring up of itself, and likewise the year following. The sign was fulfilled, and the people understood that they were effectually delivered: and altho Sennacherib lived for some twenty years after his retreat, he did not again attempt to conquer the land of Judah, and subsequently was assassinated by his own sons, as was set forth in the Lord's prophecy.—Verse 7.

Assyrian history records, on tablets and cylinders of baked clay (the books of those days), Sennacherib's many victories, but they make no mention of this disaster which the Lord brought upon him, just as upon Napoleon's tomb in Paris are inscribed the various battles of his wars, but Waterloo is omitted. The first features of Sennacherib's victory over Judah are described in these words, on what is known as the "Taylor cylinder," now in the British Museum: "Because Hezekiah, king of Judah, would not submit to my yoke I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns, which were scattered about, with the march of a host and surrounding of a multitude, with attack of ranks, and force of battering-rams, and mines and missiles, I besieged, and captured a countless number. From these places I took and carried off 200,150 persons, old and young, male and female, together with horses and mules, asses and goats, sheep and oxen, a countless multitude, and Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city, to hem him in, and raising banks of earth against the gates, so as to prevent his escape. . . . . Then upon this Hezekiah there fell the fear of the might of my arms, and he sent out to me the chiefs and the elders of Jerusalem, with thirty talents of gold, and eight hundred talents of silver, precious stones, of large size, couches of ivory . . . . woods of every kind—an abundant treasure . . . . all these were brought to me at Nineveh, the city of my dominion, Hezekiah having sent them by way of tribute as a token of submission to my power." Thus Sennacherib boasts of Hezekiah's mistake, but wholly omits Hezekiah's subsequent victory, through prayer and the manifestation of divine power.

ANOTHER DEFEAT AND ANOTHER VICTORY

In consequence of this marked deliverance of Judah from the superior power of Assyria, we read, "And many brought gifts unto the Lord at Jerusalem, and presents to Hezekiah, King of Judah; so that he was magnified in the sight of all nations from henceforth. . . . And Hezekiah had exceeding much riches and honor, and he made himself treasuries for silver and gold, and for precious stones, and for spices, and shields, and for all manner of desirable instruments," etc. (2 Chron. 32:22, 27, 30) But prosperity is often a severer test of character than adversity, and hence we read, "But Hezekiah rendered not again, according to the benefit done unto him, for his heart was lifted up. Therefore there was wrath upon him and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants in Judah, so that the wrath of the Lord came not upon them in the days of Hezekiah."—2 Chron. 32:25, 26.

"*In those days* Hezekiah was sick unto death." It was somewhere in this period of time, we may not be certain exactly when, but evidently the sickness had somewhat to do with Hezekiah's prosperity and consequent pride; but his sickness, in the midst of various great projects for the advancement of his country, and the welfare of his people, was a sore disappointment to Hezekiah, and led him to the Lord in prayer. Doubtless he realized from the nature of the message delivered to him by Isaiah, that his sickness and premature death were penalties for his failure to render unto the Lord according to the multitude of his blessings. And so realizing, the king prayed most earnestly for forgiveness and help, promising that henceforth "I shall go softly all my years. . . . . We will sing my songs to the stringed instruments all the days of our life in the house of the Lord." Isa. 38:9-22 records, in poetic form, Hezekiah's resolves, and is evidently the embodiment of his previous prayer, with thanksgiving for his deliverance: for the Lord was gracious to him, accepted his prayer, covered his sins, and healed him.

The prophet was sent back to him with the message of his recovery.

The king, anxious to assure himself that he was indeed the subject of a divine miracle, requested a proof of the increase of his life fifteen years. Isaiah proposed that the proof should be that the sun's record on the sun-dial should be suddenly advanced ten degrees, but Hezekiah thought it would be a still greater miracle if it should be turned back ten degrees, and his request was granted. The possibility of such a miracle has been questioned by many, who have insisted that it could in no way be possible, that it would involve not only stoppage of the motion of the earth upon its axis, but an impossible retrograde movement, to be accomplished in a moment of time. However, Professor Barbett, writing for a magazine called *Knowledge*, declares that he knew of an afternoon some years ago when, on many sun-dials in Southern England, there occurred exactly the wonder described in the book of Kings.

RECORD OF A SIMILAR OCCURRENCE

Asked by Astronomer R. A. Proctor to describe it, he writes as follows.—"The shiftings of the shadows on the dial, that Isaiah predicted to sick Hezekiah, are liable to occur at any place, when these two circumstances occur: (1) That the upper atmosphere is in that condition which causes two bright parhelia or mock suns to appear on opposite sides of the sun; and (2) that the lower air contains drfting clouds, massive enough to hide often two of the three [apparent] suns. When the real sun and eastern mock sun are hidden, there is only the western [mock sun] to cast shadows, which then coincide with what the sun would cast an hour and a half later; but if the cloud shift so as to hide the west parhelion, and disclose the eastern, the shadows instantly become such as the sun cast an hour and a half earlier. . . . . On March 29, 1858, these effects occurred, had any one been looking, on every dial of Portsea, and very probably of much of Hampshire besides. The parhelia were present and bright enough at about 11 A. M. and still better at 1 P. M."

But the fact that Joshua's long day can be accounted for by the reflected light of the sun in clouds of a peculiar kind, and the fact that the turning back of the shadow for Hezekiah can be accounted for somewhat similarly, as above, by no means lessens either of these as miracles; because they were not accidental, but specially given as proofs of divine power. The fact that we may learn *how* the divine power acted in the fulfilment of the divine prediction subtracts nothing from the miracle, just as in the case of Hezekiah's recovery the fact that a fig poultice was applied, and that God thus made use of a means to an end, detracted nothing from the miraculousness of his recovery. As children of God, this is an important lesson for us to have deeply engraven upon our memories: God still uses natural means for the accomplishment of the exceeding great and precious promises of a spiritual kind, which he has bestowed upon us. Has he not promised us grace to help in every time of need? It is not necessary that we should suppose that this grace will come to us without a channel; it probably will come through a human channel. Has God promised to us meat in due season to the household of faith? It is reasonable for us to expect that it will come to us, as his other mercies and blessings have come, from his Word, and through the helpfulness of the fellow-members of the body of Christ, whom the Lord will make use of in serving the meat to the household of faith.—Matt. 24:45.

Hezekiah's experiences in respect to the Lord's remarkable answers to his two prayers seem to have wrought in him a commendable faith and trust, so that subsequently, when servants of the king of Babylon visited him with a present, and to congratulate him upon his recovery from sickness, and to view the wonderful aqueducts and evidences of engineering skill which he had accomplished, and when Hezekiah unwisely had shown these foreigners the great wealth of his treasuries, etc., and Isaiah was sent to reprove him for this, and to tell him that the king of Babylon would ultimately come and despoil the city of its treasures, etc., but not in Hezekiah's day, he said, with prompt resignation to the divine will, "Good is the word of the Lord, which thou hast spoken." He said, moreover, "For there shall be peace and truth in my day."—Isa. 39:3, 8.

Similarly all who are learning to trust the Lord, or who have tasted that he is gracious, should more and more be coming to this attitude of heart and mind: to a recognition of the fact that all God's ways are perfect, so that they can say, "Tho he slay me, yet will I trust him." "I will rejoice in the God of my salvation."

A QUESTION IN REJUSTIFICATION

Rhode Island.

Dear Brother Russell:—There is some difference of opinion amongst the friends here respecting a point of Scripture teaching, and we request your aid in its solution at your earliest convenience and, if you think proper, in the columns of the Watch Tower. Briefly stated, it is this: What is the faith taught in God's Word by which the sinner is *justified* in God's sight?

With Christian love, Yours in our Lord,

G. W. A.——— and J. B.———

In Reply:—It is faith in "the redemption which is in Christ Jesus" that justifies the sinner. But this implies much more than appears on the surface—much more than many suppose. It implies:

(1) That the sinner recognizes his own condition of imperfection, sin, separation from God, and his sentence, even if he does not understand fully and correctly what the penalty for sin is—death, destruction. It implies this, because to admit that God has provided a redemption implies that there was need for redemption on the part of the sinner, and that a condemnation rested upon the sinner justly because of sin.

(2) Faith in this redemption implies that the sinner discerns at least something of the sinfulness of sin; and that he desires to escape, not only from the extreme penalty of sin (death, destruction), but also from the other features: *viz.*, his own imperfections and his alienation from the divine mind. Such a faith, therefore, implies repentance—a desire to return unto God and to righteousness. It means, therefore, dissatisfaction with sin, and a longing desire for righteousness, which is willing, yea, glad, to avail itself of the divine provision in Christ. This faith, therefore, implies not only a desire for the forgiveness of "the sins that are past through the forebearance of God," but also a desire to live godly, righteously, soberly, and to henceforth avoid all sin, so far as possible.

(3) This faith is said to *justify* us in the divine sight: that is, God, through the merit of the great sacrifice, can be just in recognizing those who, although still blemished by sin, and unworthy actually of his notice, have thus, by his appointed way, through the merit of the redemption, come back to a condition of mind, of heart, which he can thoroughly approve.

(4) It is called justification by *faith*, because it is not an actual justification. An actual justification would mean that the sinner was made absolutely perfect or correct, but a justification by faith signifies that, although actually imperfect, still he is now accepted of the Lord, and treated by him as though he were perfect, because his heart or intentions are now perfect, and the sacrifice for sins, in which by faith he has shared, is reckoned as covering past shortcomings.

(5) This new condition of justification, having been entered upon, implies, therefore, as we have seen, a determination upon the part of the justified one to live in thought, word and deed righteously, to the extent of his ability. At first this may seem to him to be a comparatively easy thing—simply to do right, and to avoid doing wrong. But whoever tries to do this will shortly find that it is no easy task, that the weaknesses and tendencies of his own fallen nature, and similar weaknesses in those with whom he daily and hourly comes in contact, have a tendency to oppose his resolves for a life of righteousness, justice, equity, toward God and men. He finds the necessities of life and the conditions of the world, socially and financially, to be a strong current, to be against which would imply much more than he had at first thought. As he looks the question squarely and honestly in the face, he finds that neither his own flesh nor the world in general are friends to grace to help him on to God, and that the only thing to do is either to join with the majority in unfaithfulness to the highest sense of righteousness, truth and love, or else to reckon himself dead to the world—a living sacrifice to God and his righteousness.

(6) This is a turning point in the pathway of all the justified during the Gospel age. There is no escaping it. They must either go onward to a full consecration to the Lord (Rom. 12:1), or they must retrograde from the standard of righteousness, and be content to avoid the grosser sins, and to live on the common plane of nominal church worldliness. This the majority seem to do. So far as we may be able to judge, they, in thus compromising themselves, lose their position of justification, which was reckoned to them

at the time of their earliest faith and resolve to follow righteousness, justice and truth. Their justification remained so long as they were conscientiously doing this. Their justification would seem to lapse from the moment that, coming to the place where they realized that obedience to righteousness in this present time would mean self-sacrifice, they turned back and followed no further in the footsteps of him who has set us an example that we should walk in his steps.

(7) Some, yea many, stop when they reach the point of decision: unwilling to compromise righteousness, and yet unwilling to bear the reproaches and losses or sacrifices demanded by a life of full consecration. These show that they have the *spirit* of the truth, though not in overcoming measure—not in the measure of *sacrificers*, "priests." These the Lord bears with patiently for a time, peradventure under his disciplines and the instructions of his Word they may see their privileges and learn that the things they would sacrifice are but loss and dross as compared with the glory, honor and immortality they would gain. If these do not learn the lesson and make the sacrifice they will ultimately be *forced* by divine providences to the point of decision with its reward of everlasting life or its punishment of everlasting death.

But such as need to be *forced* are not to be counted amongst the overcomers, the "elect," the "little flock," who will sit in the throne with the Lord. No, they are represented in the undetermined number who will come up to spiritual conditions through great tribulation.—See Rev. 7:9-17.

If we have not fully answered your question, it is because we have failed to get at its point, and if so, please state it again.

VOL. XIX ALLEGHENY, PA., NOVEMBER 15, 1898 No. 22

A FULFILMENT OF PROPHECY

"They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord."—Ezek. 7:19; Zeph. 1:18.

No doubt some others as well as we overlooked important items of news respecting the ferocity of the bread riots in Italy during the early Summer. These accounts are so graphic, and so clearly foreshadow what may be expected during the dark trouble approaching, in which all law and order will go down before anarchy, that we think it well to give them space here even tho too late to present as news. The items were cabled from London and Berlin, as follows:—

"*London.*—Italy has got to the brink of revolution almost unobserved by a world intent on Spanish-American affairs. Years of discontent and grinding poverty on one side and tremendous taxation and almost unparalled official corruption and thievery on the other, then a few bread riots as advance rumblings of the storm, have so inflamed the masses, that to-day throughout the peninsula there are burnings and murders, a peasantry in arms against the existing order.

"A secret junta has been at work organizing rebellions. The present outbreak was sooner than they planned, but may serve their purpose. It is against the dynasty, against the nobility and against the rich. Scenes already enacted bear startling similarity to those in France before the fall of the Bastile. The murder of Miller Bartella, who thanked the Virgin for dear bread, then offered the mob in vain his fortune for his life, is a picture throwing lurid light upon the situation.

"Reports coming in to-day are of renewed fighting by well armed mobs, the government in panic and a growing fear that the army may go over to the populace. Only the sternest repressive measures will serve to check the rebellion, and these are acknowledged inadequate for the bottom trouble."

"*Berlin.*—The accounts that reach here of the troubles in Italy show that in some parts of the country the worst outrages of anarchism have occurred. Murder and incendiarism are the order of the day. It is already known how the mob did Physician Brandis to death at Minerveno. From his house, which was set on fire, the rioters went to the residence of a mill owner named Bartella, whose mills had already been plundered. This man did not have the reputation of being a philanthropist. Only a few days before he had a thanksgiving mass read in the presence of all his employes in his private chapel because the madonna had made it possible for him to sell corn at fifty francs per hundred-weight.

"When the mob reached the house of this miller millionaire he had shots fired from the windows at them. This doing no good, he threw 1,000 francs in small nickel pieces into the crowd, but all in vain. The doors of the house were battered in, and a terrible scene followed.

"Bartella bargained for his life. He offered thousands upon thousands of francs, all his fortune, but amid savage cries of 'We want your head,' the old usurer was beaten to death. His wife was frightfully injured by blows from a hatchet, and the children barely escaped being dashed from a balcony.

"The mob then went on plundering. They penetrated all the houses occupied by the better classes, robbing and burning. After eight hours plundering the military arrived on the scene and the mob fled, heavily laden with loot."

THE INFLUENCE OF EVIL PASSIONS

The forces of evil, and their effect, not only upon ourselves but upon others, especially the influence of the parents upon children, already referred to in these columns, was recently set forth by Prof. Gates, showing that our various mental conditions exercise a strong influence for good or evil, as respects the health or disease of our bodies. His claim is that anger, malice, hatred, fear and in general all the evil passions which sweep over fallen mankind, mentally exercise a deleterious chemical influence, through our nerves, upon the blood, while wholly pure, happifying, loving thoughts exercise a healthful influence. Referring to this subject, the *Congregationalist* says, "Prof. Elmer Gates asserts that the malevolent passions create poisons in the blood which are detectable by chemical analysis. It has been demonstrated, over and over again, that the nursing child can be poisoned, or even killed, by a sudden fit of anger in the mother, and we begin to understand why, when we realize that the anger actually caused material poisons to germinate in the life-giving fluid [the mother's milk]. Then we can begin to comprehend how a state of unrest, of fear, of rage, of jealousy, of lack of self-control, in the mother, will interfere with perfect nutrition of the child, and fill its tissues with the poisons which these malevolent passions generated in the mother's blood."

Thus we see how it comes that wherever the purifying and uplifting influence of the Gospel of Christ goes, not only are the parents benefited, and caused to enter into a rest and peace and joy which the world can neither give nor take away, but additionally the influence of the spirit of righteousness, through kindness, love, extends to the neighborhood, and especially to the families of the consecrated. Thus it is that during centuries those who have come in contact with the Word of God, the fountain of the pure Gospel, have been most blessed and most uplifted in the scale of human civilization, and are the most noble specimens of the race, the best mentally, possessed of a larger degree of the spirit of a sound mind than others. And the more Christian people learn respecting the good influence of the true religion, taught in the Lord's Word, upon the health and happiness of themselves, their children and others, the stronger and the better that influence should be.

When last we referred to this subject of the influence of the mind over the body for health or for disease some seemed to get the impression that it was a concession on our part to the theories of so-called "Christian Science" which claims to be a "mind-cure," pure and simple. But we answer No; there is not the slightest sympathy between the view which we have just expressed and the theory of "Christian Science." The two theories are exact opposites. "Christian Science" teaches that there is no pain, no sickness, no sorrow, no death, except as people imagine these. Their system of cure is that people should lie to themselves and stick to the lies until by *anti-suggestion* self-hypnotization is effected and they believe the lie—Satan co-operating to establish this latter-day delusion that, if it were possible, the very elect might be deceived and perverted from the *truth* as laid down in the Lord's Word, and that still others might be confused and made skeptical.

The opposite of all this is what we teach. It is not *new* but *old*. It truthfully admits the fact (1) that the whole creation is groaning and travailing in pain; (2) that this is a part of the dying process, the result of the original sentence or "curse" upon father Adam, as the just penalty of sin. But (3) it not only assures us that we are sadly and

seriously wounded, physically, morally and mentally undone, but it presents an all-healing remedy—the blood of Christ, the merit of our Redeemer's sacrifice on our behalf,—and offers us "life more abundant" through obedience to him. It is to such as have thus laid hold of the *hope* set before us in the gospel, that we declare that true faith and trust in this Saviour rests the *mind* as well as binds up the *broken heart*, and thus in proportion to our faith, trust and obedience it becomes a fount of joy, peace and blessing which extends its influence to all of life's affairs and to a considerable extent to our physical health. "Blessed [every way] is the man that trusteth in the Lord:" he is able to *rejoice* in tribulation, in sickness, in poverty—in every condition he is blest, and may be joyous in realizing that the light afflictions of the present time are working out a far more exceeding and an eternal weight of glory to those who are *rightly* exercised by them.

JUSTIFICATION MUST PRECEDE SANCTIFICATION

Dear Brother Russell:—The Nov. 1st Watch Tower is at hand, and I note the answer given my question *re* Justification. But you have not quite satisfied me. I fear I did not make the question sufficiently clear. Let me state again the point respecting which I am specially solicitous:—

Do you understand the Scriptures to teach that the sinner is justified in God's sight *before* he is "a new creature in Christ Jesus," or, is he justified at the moment he is accepted as a member of the body of Christ, as a new creature?

Answer:—He is justified *before* he becomes a new creature in Christ.

Your difficulty arises from a failure to discern that justification and sanctification are two separate steps, both of which are necessary to those who would accept the high calling of this Gospel age, the only calling now extended to any. Sinners cannot be sanctified or set apart in the divine service: sinners therefore are not invited to present their bodies living sacrifices to God. Sinners are called to repentance, and to the exercise of faith in Christ as the Redeemer and only way by which they can approach God. The moment the sinner accepts Christ by faith, with a desire to approach God, he is *justified by his faith*, and at once becomes privileged as a justified man.

The next step of consecration should follow quickly, as soon as God's grace is fully appreciated, yet with many, because of lack of Scriptural instruction, the second step of consecration is neither seen nor taken for some time, and God apparently exercises mercy for a season, waiting for his justified creature to realize his privilege, and to present himself a living sacrifice, holy and acceptable to God, and his reasonable service. He is reckoned holy and acceptable to God, because he has been justified—he is accepted as a sacrifice upon the Lord's altar because his sins and blemishes are not imputed to him, having been transferred to his Redeemer's account, at the moment of his justification.

We understand, however, that no one can *maintain* his reckoned justification who indulges in wilful sin—nor can he long continue in a justified attitude without progressing to the next legitimate step of full consecration and self-sacrifice. If he loses his justification without making use of it in consecration, etc., he has merely slipped back again to the plane of the world and *if he has not enjoyed* full opportunity for consecration, he probably will have some future opportunity to revive his justification and to consecrate himself; but in any case he loses all the precious opportunities of the high calling to the new nature, besides the blessings which he might have enjoyed in this present life. Furthermore, his greater knowledge having added to his greater responsibility, he may expect "many stripes" in the future, or disciplinary judgments, in proportion to his resistance to the light, and failure to use it.—Luke 12:47, 48.

But for those who have been clearly enlightened, and who have made the covenant of consecration, there is no Scriptural hope of a future opportunity with the world in the Millennial age. They, having received their full share of the ransom-bought blessings and opportunities for eternal life as human beings, and having *exchanged those* for the proffered "new nature," with its terms and conditions, of sacrifice of his justified human nature, must proceed to offer themselves willing sacrifices, and thus ultimately be accepted as overcomers. Or (2), hesitating and being overcome by the cares of this life, they will be liable to the "great tribulation," to be of the second company, who shall be "saved so as by fire." Or (3), by repudiation of the Lord, or the repudiation of his principles of righteousness (transgressing against their clear enlightenment), they will be reckoned as the sow which returned to her wallowing in the mire, and will have their portion in the second death.

"MANY SHALL BE PURIFIED AND MADE WHITE AND TRIED"

Dear Brother Russell:—Just a few lines to let you know that we are well. I was sorry that I was unable to be present with you at the Convention, but was with you in spirit. That very same Sunday, somehow, we seemed to have a special blessing in our afternoon meeting, and I feel sure that all the little gatherings were remembered by the brethren who were present at Council Bluffs: the spirit of that Convention overflowed and reached us who were obliged to stay at home.

I have just received a letter from one of the brethren at ——— stating that they have had a severe shaking up and sifting, at which I am not altogether surprised, considering the circumstances in the case.

The Church of this place sends love, and please accept much love from Sister Thorn and myself.

Your Brother in Christ, W. J. Thorn.

In Reply:—We are glad to know that the influence of the Convention was far-reaching. You are quite right in supposing that the dear flock of the Lord in every place was feelingly remembered by the company there assembled. The fellowship of spirit which you mention, and the attendant blessing, is undoubtedly a part of the divine provision for the Lord's flock: where our love and sympathy go out toward the fellow-members of the body of Christ, it is sure to bring us nearer to our great Head, and thus to bring us increased blessing of fellowship with him.

Respecting the "Sifting" at ———: It should not surprise us to hear of "siftings" in every direction. That which we have reiterated for the last eighteen years becomes daily more strikingly manifest; *viz.*, that the harvest-time of the Gospel age, which began in the Autumn of 1874, and will end with the Autumn of 1914, is to be not only a period of great spiritual enlightenment and refreshment to some, but also a period of sifting and testing to the same class. And it is but reasonable to expect such sifting to follow such blessing: for where much light is given much responsibility follows. It was just so in the "harvest" of the Jewish age; the blessings of the new dispensation, and the light from the Lord's presence (subsequently represented in his apostles), were accompanied with trials, siftings, testings, proportionate to the blessings then enjoyed.

Since the Lord has granted to us so clear a knowledge of his own character and plan, and granted us to see the wonderful harmony and beauty of the word of his grace, it is but reasonable that he should look for the *spirit* of the truth in those who have become blessed with so clear an appreciation of its *letter*. Judged from this standpoint, "What manner of persons ought we to be, in all holy living and godliness?" It would appear, too, that these siftings specially take hold of those who have been for some time enlightened, and do not as readily affect the beginners, although when a root of bitterness springs up its defiling influence may affect the beginners also.

It would seem as though worldly minds have reached certain standards respecting conduct in life which are helpful, and that while the standard of the fully developed children of God, fully enlightened by his Word, should be a still higher one, *viz.*, the "perfect law of liberty," yet if the advanced Christian has not developed, or if he subsequently loses the spirit of love, which is the very essence of the truth, he is in a worse condition, in some respects, than those who have never looked into the perfect law of liberty;—for, losing the element of *fear*, and not proportionately developing the spirit of *love*, he is much more likely to go to the extremes of inconsistency than are those who have enjoyed the grace of divine truth in a lesser degree. Hence, while knowledge is a great blessing, and a great power, an absolute essential to the Lord's people in the present time to enable them to "stand," it is also a great responsibility.

God's object in furnishing his people "present truth," and all truth, is to develop in them faith, and all the various fruits of the spirit, which unitedly come under the name love. Whoever, therefore, is blessed by the knowledge of the truth, and fails to cultivate in himself the fruits of the spirit, love,

fails utterly to realize the Lord's design in his call and in bringing him to the light of present truth. Our Master summarized this whole matter, respecting the object of giving the truth, in his prayer to the Father, "*Sanctify* them through thy truth." Where the truth has been received, and has been held in unrighteousness, and has not produced sanctification of life, it has been received in vain; and the only thing to be expected is that the Lord, after a reasonable trial, will cast out of the light, out of the present truth, out of the fellowship with those who are in the light, all who have any other spirit than the spirit of the truth, love,—the law and mainspring of the new life in Christ. "For if any man have not the spirit of Christ [the spirit of love], he is none of his."

The Apostle mentions just such a condition as prevailing in the church at Corinth, and its attendant "sifting." He first points out to them (1 Cor. 1:10) that there *should be* no divisions, but that they should "be perfectly joined together in the same mind and in the same judgment." There is one line of judgment which should govern all who have the Lord's Word and spirit; *viz.*, the letter and spirit of the truth. All should be familiar with the teachings of the divine Word, or if not familiar should be teachable, and amenable to it; and all having the spirit of love, the spirit of the truth, will be so: such, while contending earnestly for the faith once delivered to the saints, will not be contentious along other lines, but patient, forbearing and meek—not envious, not heady, not high-minded, not boastful, not slanderous and backbiters.

But gradually the Apostle leads his readers onward and points out to them their low spiritual condition (1 Cor. 3:3), as evidenced by the facts which he cites, saying, "There is amongst you envying and strife and divisions" (a party spirit, dividing themselves under human leadership rather than uniting themselves under Christ, the true and only head). Let it be noted that the Apostle does not accuse the church at Corinth of what would be termed gross worldly sins, murder, theft, blasphemy, etc., but of the more refined evidences of a wrong condition of heart—a lack of the spirit of love: And yet, as our Lord pointed out, anger, hatred and malice are *murder in the heart.* Proceeding further, however, he shows that not all of them, but only a part, are in this seriously wrong condition of heart. He adds, therefore (11:18), "I hear that there be divisions amongst you, and I believe it respecting part of you; for there must be also parties amongst you, *that they which are approved may be made manifest among you.*"

Likewise the siftings in progress during this harvest time are not only to separate those whom the Lord disapproves, but are also to make manifest those whom the Lord does approve: and in no way can this matter be more clearly and distinctly noted than in respect to the difference of spirit manifested where there is a division, a sifting, in progress. We do not refer particularly to the difficulty which you mention, of which we have no other knowledge as yet: we are dealing merely with general principles, which seem applicable in every such case. Those who have not yet had a sifting have had special opportunities to grow strong in the knowledge of the truth and in the spirit of it, and when their sifting does come, it probably will be severe in proportion to the blessings previously enjoyed.

We urge, therefore, upon all of the Lord's people, everywhere, that they set their own hearts in order, purging out all the leaven of malice, envy, strife, hatred, evil speaking (incipient *murder*), and fill every corner and interstice of their nature, so far as possible, with the spirit of the Lord, the spirit of the truth, love: and that when siftings or separations shall come, they take heed and be not deceived by the adversary, who always will attempt to put darkness for light, and will not hesitate at misrepresentations, back-biting, evil speaking, slander, etc. And as the adversary does not hesitate at these, neither do those who become, either knowingly or unknowingly, his agents and tools. Such seem to lose not only their self-respect and sense of propriety and justice and love of truth (which even the world and nominal Christians would have), but in their bitterness of spirit seem to give full testimony respecting which spirit it is that animates them. In these trials and siftings we may be sure that only the one class will come off victors, *viz.*, those who abide under the shadow of the Almighty, trusting in the precious blood, and seeking in all things to be conformed to the image of the Lord, not only in their doctrines, but also in the acts of daily life, and in their words and thoughts. Remember the words of the Apostle Peter, respecting the necessity for putting on the graces of the spirit:—"If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The duty of the faithful in every case is the same: to hold up the light—to manifest the spirit of the truth and to *refuse* to tolerate the evil—to reprove it by the Word of the Lord and in a spirit of love and gentle firmness. The sooner all who love evil—anger, malice, hatred, etc.—depart from those who delight to speak the truth in love, the better. As the Apostle suggests of this class—"They went out from us, because they were not all of us." Let not those who love the truth and have its spirit of love depart; but let them forget not the assembling of themselves together, and so much the more as they see the day drawing on.

But nothing in the foregoing should be understood to advise the *forcing* of a breach, or carelessness as to who may "stumble." Quite to the contrary, true love of the brethren means patience, long suffering, gentleness, kindness,—willingness to yield to them and accommodate them in anything non-essential—in anything not opposed to the letter or spirit of the truth. For love and faithfulness to God alone takes precedence to love and faithfulness to the brethren. Each, therefore, should not only sacrifice his own non-essential preferences (to preserve the unity of the spirit in the bonds of peace), but more: the Apostle declares the proper measure of this love is willingness to "lay down our lives for the brethren."

Only after we have thus done *all in our power* to preserve unity along Scriptural lines and a rupture is unavoidable, may we regard it as a providential sifting from which good will result. And each should previously carefully and prayerfully scrutinize his own heart and conduct to make sure that not selfishness and vainglory are ruling him, but only love. And when a rupture does occur, each should be careful to avoid any unkind words or acts and looks, which later on might be barriers to hinder the return of any who, seeing the error of their way, might subsequently desire to return to holy fellowship. And such returning ones should be most heartily and joyfully received;—"pulling them out of the fire," etc.

These "siftings" seem to emphasize the Master's words,—"Take heed that no man take thy crown." Our joy at seeing some come into the light of present truth is necessarily modified by the thought that they are probably taking the places in trial of some who have been weighed in the balances and found wanting. "Let us fear," as the Apostle suggests, lest a promise being left us of entering into his rest, any of us should seem to come short of it by losing either the *faith* or the *spirit* of the truth: for the loss of either one means soon or later the loss also of the other.

MANASSEH'S TRANSGRESSION AND REPENTANCE

Nov. 20.—2 CHRON. 33:9-16.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

Manasseh was the son of the good king of Judah, Hezekiah, the reformer, whose faith and works we considered in our last study. And tradition being true that Hezekiah's wife was the daughter of the Prophet Isaiah, we might reasonably expect from such parentage a noble son, with large reverence and spirituality, who would follow closely in the steps of his father as a reformer. But we find to the contrary, that Manasseh made the people to err and to do worse than the Canaanite nations whom the Lord had destroyed before the children of Israel when he brought the latter into the land of promise.

Manasseh was but twelve years of age when he entered upon his kingdom at the death of his father, Isaiah, his supposed grandfather, having died previously. It does not surprise us that one so young, even though well-born and well-endowed naturally, should be in danger of taking the wrong path; indeed, it is the brightest children, the most precocious, that are in greatest danger if placed in positions of responsibility and influence early in life, without experienced advisers. Lacking experience, this precocious boy-king evidently concluded that the inferiority of the kingdom of Judah to some of the surrounding nations in riches and strength was in great measure because it did not have the same kind of gods and of religious worship. Consequently it was probably within ten years of his accession to power that he began to institute what he no doubt regarded as a religious revolution, in recognition of the various deities which his father had neglected to worship and to propitiate. No doubt he was

helped along in such a course of reasoning by friends of the false religions or by evil counsellors, who adopted his views and pandered to them and extolled the wisdom of his course, to thus gain his kingly favor and to feather their own nests;—for there seems to be plenty of such an unprincipled class in every age, everywhere.

Some have spoken of Manasseh as a most wicked person, comparing him to the worst character on the pages of history: but to us this seems unjust. We concede that he "did *wickedly*" as do all who violate righteousness: but we do not concede that he was a *wilful*, intentional evil-doer. It appears rather that his wrong course was in large measure the result of his youth and inexperience, and his ambition to be great,—which led to his loss of confidence in his father's God and his nation's religion and tradition. The religious qualities (veneration and spirituality) inherited from good parents, took a turn in a wrong direction, so that instead of being a zealous, earnest champion of true religion, he became the zealous promoter of false religion, idolatries, etc. His zeal and conscientiousness are both attested in the fact that he spent large sums of money in establishing idolatry, and even caused his own children to pass through the fire of Moloch,—a sacrifice to these false gods.

Thus it has been with zealous promoters of false religions, we believe—the largeness of the religious organs of their heads, which would have made them zealous for the service of the Lord, being misdirected made them zealous in evil, though unwittingly. We have no record that Manasseh was a promoter of moral wickedness, except as his false religions sanctioned immoralities and led to them, and the statement that "he shed innocent blood very much:" and we consider it quite probable that this latter crime was done in ignorance also—under the frenzied zeal of false religion—Satan blinding his eyes.—2 Cor. 4:4.

The intimation of the context is that Manasseh got under the influence of wicked spirits, spiritism, as we would call it today: he placed himself under the guidance of wizards, necromancers, etc., and was guided by a wicked spirit, "a familiar spirit," who, pretending to represent the dead, and to be able to give him superhuman wisdom and advise, deceived him, as they have deceived the whole world, under various forms and by various errors,—leading mankind more and more into separation from God and his righteousness, as they come under their influence.*

There is a lesson in this for all;—to the effect that no matter how well-born, how intelligent, how zealously conscientious they may be, they need right instructions—they need to become the Lord's people by the New Covenant and consecration; that they "may be all taught of God." Whosoever does not get the right teaching—the truth—to direct his conscience and zeal will be sure to be found by the great adversary and be blinded with plenty of false teaching, to pervert his talents and opportunities to the interest of falsehood, error and sin. And the same wicked spirits which deluded and misled Manasseh, and which we find are active in all parts of the world, opposing the true God and his instructions, are ready still to assist and to mislead all who have not found the only true guide to life—the Lord. How important then that all, and especially those who would make progress in religious life, should seek and find the true guide, and the wisdom that cometh from above.

The record is that God spoke to the king and to the nation respecting their wrong course, but they were so infatuated that they would not hearken—the glitter, show and sensuous fervor and spirit of sacrifice of the false religion, appealing more to the degenerate mind and heart, than the reasonable, true religion. The Lord probably spoke to these people through his prophets,—Micah in the early part of the reign, and Nahum later on.

The arch-deceiver, Satan, the forwarder of all false systems, is still at work in the world; and while he has not been able to hinder the advancing light of Christianity, which rising in Judea, has spread with more or less effulgence over Europe and America, he nevertheless does not abandon his efforts to seduce those who have been partially enlightened with this true light. He well knows that it would be absurd to attempt to turn back Christianity, and to substitute therefor the worship of Moloch, and he makes no such attempt: but he continually endeavors gradual encroachments upon the simplicity of the gospel of Christ. With some he favors ritualism, vestments, ceremonies, genuflections, etc., that he may thus lead as near to idolatry as civilized, enlightened minds could sanction: to the intent that the worshipers might the more draw near to the Lord with a merely lip service and outward formalism, which would satisfy the cravings of their religious organism, while their hearts might be far from grace. With others the adversary suggests an opposite extreme, which equally ignores the Word of the Lord, leading the deceived to reject the simple and meaningful arrangements which the Lord has prescribed.

The adversary's attempt upon those who have been enlightened with the present truth are more along the latter line. Those who have been made free by the truth from various superstitions and false doctrines, from the worship of God as a fierce, merciless Moloch, and who have been brought by the truth to the liberty wherewith Christ makes free, and to the simplicity of the gospel arrangements set forth in the New Testament; these the adversary would fain seduce to what he is pleased to represent to them as a still larger liberty—a liberty beyond that which our Lord and the Apostles and the early church recognized:—a liberty to ignore the assembling of themselves together; claiming a greater blessing through private communion with the Lord and the study of his Word than through any human help or communion. Those whom the adversary gets to this point, of considering their own judgment superior to the testimony of the Lord's Word, respecting his will, are in a fair way to be side-tracked entirely and very quickly.

Others he persuades to believe, that since they see the real meaning of baptism to be a heart consecration to the Lord (burial to self and the world), it is wholly unnecessary that they should perform the *symbolic immersion in water*—persuading that since it would be only a symbol or an outward form, to represent an invisible transaction, therefore it would be improper,—or at least not obligatory. This is an extreme of anti-formalism, which has its basis often in too great self-confidence, too large an appreciation of their own wisdom, a too small appreciation of the wisdom that cometh from above, and that has been plainly set forth to us in the Word of God. Such persons evidently do not realize that by their arguments and conduct they are claiming to be more wise than our Lord, who not only performed the true baptism, but also submitted to the symbolical one, saying, "Thus it behooveth us to fulfill all righteousness."

They also set themselves up as being more wise than the Apostles, who both taught and practiced the symbol. Our Lord commended them to us as his mouthpieces, assuring us that he would guide their judgments and teachings so that we might have full confidence in the same, saying, that Whatsoever they would make binding upon earth we might know would be binding in heaven;—so fully would they be under the control of the holy spirit in their doctrinal presentations to the church. How unwise on the part of any who admit that God has taught them all that they know of his grace through these very Apostles, to claim a superiority of wisdom on one or two points. Such as are thus "heady" will pretty surely soon or later stumble over other truths; because it is one of the conditions that those who are "taught of God shall be the meek, the teachable: as it is written, "*The meek* will he guide in judgment; the meek will he teach his way."—Psa. 25:9.

Others still hold that it is not proper to celebrate the Eucharist since we discern that the real spiritual significance of the Last Supper is our partaking of the merit of our Lord's sacrifice by faith, feeding on him in our hearts,—and our consecration to be broken with him in the service of his truth, and to drink with him the cup of suffering and self-denial for the truth's sake. Seeing these *realities* they hold that we should no longer perform the *symbol* of these by commemorating our dear Redeemer's death, as he commanded all his followers should do, saying, "Eat ye all of it;" "drink ye all of it:" and as the Apostles did and taught the early church to do. Surely, such renouncements of the beautiful and simple symbols which our Lord left us is not "taught of God"—and cannot be sustained by his Word. It is the great adversary, who thus would seduce us from the simplicity and obedience which is pleasing to the Lord and acceptable to all the "meek." Let all who have been "taught of God" adhere closely to his teachings, as presented in the Scriptures, ignoring on the one hand a tendency toward formalism and idolatry, and on the other hand a tendency to lean to their own understanding and wisdom, and to ignore the simple and meaningful observances which the Lord has commanded. No other course is either reasonable or safe.

As a punishment for taking the wrong course, and to open the eyes of the king and the people, the Lord permitted the king of Assyria to invade the land, and cause much affliction, and to carry away the king a fettered prisoner, to Babylon. There the king came to his senses, and came to realize that the gods he had so zealously worshiped and sought to propitiate had no care over him: realizing his mistake, he be-

* See *What Say the Scriptures About Spiritualism?*—10c, this office.

thought him of the religion and God of his fathers, and prayed to the true God for deliverance, and was heard and brought back again to his capital city and to power. The record is that "Then Manasseh *knew* that Jehovah is God." The clear intimation is that previously he *did not know*, was honestly mistaken. That his sin was largely of ignorance is testified to by his subsequent zeal in the Lord's cause—pulling down the idols and the altars which he had previously mistakenly built, under a misguided religious enthusiasm.

Manasseh's character and experiences remind us considerably of Saul of Tarsus: both were religious enthusiasts; both for a time were evil-doers, through lack of knowledge of the truth; both were remarkably chastened of the Lord, and found it "hard to kick against the pricks." Both were prompt to acknowledge divine disciplines, and to profit thereby; and both showed their sincerity by their subsequent zeal in the Lord's service.

The Lord evidently loves warm, ardent natures, although they may be more liable to mistakes than more coldly calculating ones. It was their ardent temperaments that caused our Lord to specially love Peter and James and John and Paul, and which caused them to manifest so fervent love for him. If Peter did make some blunders through impetuosity he learned afterward a better exercise of judgment, under which his zeal found glorious exercise. If Paul's zeal for a time made him a bitter opponent of the truth, it afterward, under the control of the "spirit of a sound mind," made him a most valiant soldier of the cross and defender of the faith.

Therefore, let us never despise opponents or even persecutors; for they may be conscientious, but blind: they are worth far more if turned to the truth and its service than many of the cold, indifferent, listless. And if we find ourselves cold or luke-warm, let us cultivate fervency, let us fan the flame of sacred love in our hearts by frequent reflection on the Lord's grace toward us—our covenant with him—and the exceeding great and precious promises of his Word.

"AVOID IT, PASS NOT NEAR IT, TURN FROM IT"

Nov. 27.—PROV. 4:10-19.

"My son, if sinners entice thee, consent thou not."—Prov. 1:10.

However well or illy Solomon followed his own teachings, it is conceded by all that those teachings were sound wisdom —as true today as when uttered. While Solomon's writings may not be ranked exactly with the inspired prophecies of the Scriptures, the fact that we are told that the Lord heard his prayer for wisdom, and granted the request, together with the fact that his writings were accepted as a part of the sacred canon in our Lord's day, and not objected to by New Testament writers, but on the contrary quoted from, is sufficient guarantee to us that the wisdom of these Proverbs is of a kind that cometh from above.

In the lesson under consideration the wise man represents himself as a father giving good advice to a son, and it were well for all the youth of the world, if their fathers more frequently communed with them and gave them the benefit of their experiences in life. Fathers recognize a responsibility for those whom they bring into the world, in respect to natural things, food, clothing, etc. Have they not a much greater responsibility respecting the culture of the minds and hearts of their children in the path of wisdom, justice, righteousness, truth?

One of the growing evils of our day, even amongst Christian people, is the disposition of parents, and we believe particularly of the fathers, to shirk this responsibility which they assumed when they became fathers. They incline to leave the instruction, reproof, guidance, counsel of their children entirely to others—to the church minister, to Sunday School teachers or to mothers. It is well that children whose fathers are so lacking in the proper parental instinct should have the counsel, advice, etc., of others, especially of their mothers; but all of these will not properly take the place of the father's counsel, if he be a father in the true sense of the word,—taking watch-care over the highest interests of those committed to his care by divine providence.

Nor is it merely the children who are injured by such parental carelessness of divinely imposed responsibilities: the matter reacts upon the parents—the neglected child realizes the neglect of its highest interests, and depreciates the parent correspondingly. The result is a home lacking respect for parents and hence lacking obedience to parents; therefore a home in which disorder is sure to reign—an unhappy home. In such a home it is most difficult for the Christian graces to take root or flourish in any member of the family; yet it sometimes does take hold in just such a place. Many parents learn when it is too late, how seriously they neglected to cultivate right principles in the gardens of their children's hearts, and allowed them to become overgrown with weeds of ill dispositions,—unkindness, disobedience to parents, unthankfulness, etc. We cannot urge too strongly, upon Christian parents, the necessity of training up a child in the way it should go: in precept and also in example, illustrating patience, kindness, thankfulness, gentleness, meekness, love, as essential rules of daily life. Such are giving their children a good start in the right way; a start which they need at the entrance to life, and which they and society have a right to expect at the hands of those who brought them into being.

Father Solomon suggests that the obedient son of a wise father will prolong his days, by giving heed to the good counsel. The parent's whole course of life should manifest toward his children his love for them, and his deep interest in their welfare. The child is naturally disposed to think highly of its parents, and to appreciate their advice, unless this childlike confidence has been shattered by unkind treatment, threats and parental neglect. Children reason often as correctly as do older people, sometimes more so; they should be able to reason, upon evidence, (1) that they have the parental love and interest in their welfare; (2) that parental experience in life should be valuable to them at its threshold, to start them properly. And who will say that the child thus guided and helped by parental counsel would not be saved from many of the difficulties and pitfalls and troubles in life, and from much sickness, physical debility, etc., to a longer life? Moreover, the parent thus interested in the child, and seeking to give it lessons from his own book of experience, will find himself profited by his review of the successes, disappointments and mistakes of his life, and the *causes* of these. Whoever, therefore, performs his duty as a father is blessing himself as well as his child—and adding to his own years as well as to the years of his child.

How blessed for any parent to be able truly to use the words of the eleventh verse of our lesson as he lies upon his death-bed, addressing his children, "I have taught thee in the way of wisdom; I have led thee [by my example] in right paths," and how blessed are such children; how much less liable than others to stumblings in life's pathway: how much more likely they are to be ready to hear and heed the voice of the Heavenly Father, and to walk in his paths.

Indeed, we may profitably apply this lesson to the sons of God, and consider God to be the speaker: for in holy things we but copy the Heavenly Father. While we were yet sinners he redeemed us, and by his love and justice he has drawn all that have been so far drawn to Christ as the Redeemer. Coming to Christ for forgiveness of sins, even justification, through faith in his blood, we thus came to the Father. It was then that the Heavenly Father addressed us, through his Word, saying, "My son, give me thine heart"—thy affections—thy love. And those who gave their love, their affections, to the Lord, gave their all; for our affections control us, whether for good or for evil. When we accepted the Lord's invitation, and gave him our hearts, our all, a living sacrifice, to be his and to do henceforth his good pleasure, it was not because we first loved him, but because he first loved us, and gave his Son to be a propitiation (satisfaction) for our sins. Now, therefore, having been accepted of the Father as new creatures in Christ, having been adopted into his family, by receiving the spirit of adoption and sonship, he speaks to us as to sons, in the language of Solomon,—that we take heed to his Word; and he promises us that by so doing the years of our life shall be many—very many, everlasting.

All who have been "taught of God" can bear testimony to the applicability of the 11th verse to themselves and to all the sons of God: "I have taught thee in the way of wisdom; I have led thee in right paths." And all such, relying upon the exceeding great and precious promises of the Scriptures, can look forward in confidence to the 12th verse as a prophecy respecting the divine care over all those who have put themselves thus under divine protection and instruction as sons of God, and who will to abide in his love. They are assured that their steps in the spiritual way, in the narrow path, shall be guided of the Lord, and that in their race for the great prize of their high calling they shall not stumble, so long as they are followers in that path in which the Lord's providence guides them: yea, all things shall work together for good to those who love God, supremely.

And the older and more experienced the son may be,—

the spiritual son of the Heavenly Father, or the natural son of the earthly father,—the more he should appreciate the testimony, "Take fast hold of instruction; let her not go; keep to her; for she is thy life." It is along these same lines that the Apostle urges the church, saying: "We ought to give the more earnest heed to the things which we have heard, *lest . . . . we should let them slip.*" (Heb. 2:1) It evidently is not enough that we should hear the Lord's Word; nor yet that we should receive it into good and honest hearts. It is necessary that we take *fast hold* of it; that we act upon it; that we incorporate it as a very part of our being: thus the spirit of the truth becomes the spirit of all the children of God;—the holy spirit in them is in harmony, in full accord, with the Heavenly Father's mind, disposition, will.

What better advice could be given to either natural or spiritual sons than is presented in the 14th verse? We are to remember that, no matter how far along we may have gone in the "narrow way," there are always branching paths leading from it—paths of self-will, of pride, of worldly ambition, of selfishness, which lure us to leave the direct path, and which sometimes we may be in danger of entering, unintentionally, unwittingly. These paths at first emerge so gradually from the "narrow way" as to seem very little different from it, but gradually they diverge more and more from it, so that any of the Lord's people, filled with the spirit of righteousness, truth, love, may soon discern the change, the different spirit and tendency.

All pilgrims seeking the heavenly city, the kingdom, are exhorted by the Word of God to be very watchful against all the wiles of the adversary, especially his disposition to switch us from the "narrow way." It is well that we should be on guard, to note the spirit of all with which we have to do, and to refuse to go forward in any direction in which the spirit of holiness, meekness, purity, love, does not lead. Thus, if we have gotten into the wrong way, and our hearts be still loyal to the principle of love, we need not go far upon the wrong course without finding out and retracing our steps: but it is still better, as expressed in our lesson, that we *enter not* the path of the wicked.

Once entered, we may be able to retrace our steps with more or less difficulty, but the safe program is never to enter these by-paths. One of the adversary's seductions, by which many are led astray into by-paths of wickedness, contrary to their consecration vows, is through the human quality known as *curiosity*. They reason,—"I know it is untrue and has a wrong spirit, but I want to see and know: the knowledge of evil will but do *me* good." But we remember that it was mother Eve's *curiosity* and her *fearlessness* to disobey the Lord's command, that got her into difficulty as the first transgressor; and this reminds us of the Apostle's words, "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity which is in Christ." (2 Cor. 11:3) The wise man seeks to impress the lesson of the necessity of not tampering with evil, not touching it, not tasting of it, not putting himself within the reach of its influence, saying,—"Avoid it, pass not near it, turn in another direction away."

The spirit of liberty is a part of the spirit of the Lord, the spirit of the truth, and no Christian can too highly appreciate this liberty, nor too faithfully maintain his hold upon "the liberty wherewith Christ hath made us free," nor too carefully avoid any "yoke of bondage." But this is made one of the adversary's strong points of attack—*liberty*. He even used this argument upon our dear Redeemer—Use your liberty—Command that the stones be made bread, etc. The only safe or proper course for God's children is to walk carefully in the footprints of our Redeemer and Forerunner, Christ Jesus, and to avoid every appearance of evil—avoid the use and exercise of liberty where there would be the slightest danger of being led into temptation and into sin. And be it noted that our adversary never tempted us along the lines of *liberty* until our Lord set us *free*. The slavery from which we were set free by our Redeemer was the bondage of sin, and being thus made free, we in consecration presented our bodies living sacrifices to the Father, in order that we might receive the adoption of sons in his *spiritual family*. This meant that we voluntarily gave up all human rights, liberties and preferences, accepting instead the divine will represented in the divine law, summed up in the one word, love.

Since we have taken this step, we are no longer at liberty to do anything contrary to this law of the New Covenant, love, even as God himself has no liberty to do contrary to it. We are therefore to scrutinize carefully all the matters, incidents and affairs of life as they come before us, lest the adversary should beguile us from this "narrow way" of self-denial, self-sacrifice: lest he should seduce us into doing something that would be contrary to our Father's Word, and in violation of his spirit of love. Hence, if any pathway has the slightest appearance of evil, or the slightest antagonism to the spirit of our law of Love, we (as obedient sons of God) should "avoid it, pass not through it, turn from it away."

Next we have a description (vss. 16, 17) of those who, having become the servants of sin, have pleasure in unrighteousness. We all know of some wicked characters (men and women) who make it their business in life to entrap others, financially, morally or socially: persons to whom it seems the chief end of life to do evil, and to seduce others into evil doing; and often, as in verse 17, their *business* in life takes on this form of entrapping the unwary. In this sense it is their food and drink to do evil: they make their living thus.

And we regret to say that we have knowledge also of a similar class of Satan's more or less deluded servants, who seem to make it their business in life. They accept good salaries for misrepresenting, yea, blaspheming, the Heavenly Father's character and plan: it is their *business*—to entrap the ignorant and to bind them with superstitions. Still others delight in mischief, in sowing discord, in slanders, malice, hatred, envy, strife, to stumble and entrap, mislead, the spiritual sons of God. They are not content to have these evil principles at work in their own hearts, but are active agents of the great adversary in planting roots of bitterness, and misleading those who wish to walk in the right way. And if these last do not live literally by their evil work, it is at least *their spiritual life*—an evil spirit—their light become darkness. In any case the Lord's children and the world's children are to pass by all such, recognizing the unrighteousness of their course, and have neither fellowship nor sympathy with their evil work, nor countenance it in any respect.

The next two verses show us the two paths, and give us their general characteristics, and especially their terminations. Since there are none who are absolutely just, "None righteous, no, not one," we must understand the reference to "*the just*" here to signify the *justified* children of God—reckonedly justified by faith. And from this standpoint this entire lesson may properly be regarded as a prophecy or teaching to the justified class of this Gospel age. It is true of every one of the Lord's children—justified sons—that his path through life should be one of increasing light and blessing: one of personal progress and of blessing to others, through the light of the knowledge of the truth.

However, the application, we believe, is specially for the entire church as a whole—Head and body:—Christ the Just One, we his justified members. Our Lord was the great Light, which came into the world; his consecrated followers are his representatives in the world, who seek to let their light shine before men, and to glorify their Father in heaven. The pathway of this church, Head and body, has lain through a wilderness state, and a night of darkness, "gross darkness covering the people" of the world in general. Divine favor has been manifested toward this consecrated holy body, in that the light of the divine Word has shone upon the pathway step by step. Of this light Solomon's father wrote, prophetically representing the body of Christ, saying, "Thy word is a lamp to my feet, a lantern to my footsteps." The Head of the body was thus enlightened by the Word of God, and guided in doing the divine will—even unto death; and so each member of the body has been similarly guided by the same lamp of truth.

We have the assurance that no part of the true Church's pathway has ever been left in darkness, nor will it be—even to the end of the age. As the Apostle said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." The text under consideration seems to harmonize with this declaration, that the path of the Just would shine *more and more clearly* (lighted by the lamp, God's Word) even unto the perfect day. Since we have not yet reached the perfect day, we cannot know how much more *brightly* our lamp may shine in the future; but we do know that it is now shining more brilliantly than ever before for all those who are walking in the "narrow way." In its light we can see, as never before, the glories of the divine character, illustrated in the divine plan of salvation for mankind. We can see also our own position as sons of God, justified through the precious blood and called to be heirs of God and joint-heirs with Jesus Christ our Lord, with a clearness and distinctness that before was unknown. And yet all this light, this increasing light, as we near the perfect day, is coming from our Lamp which God provided,—the Bible.

But while the Bible lights the pathway of the true body of Christ, the consecrated "little flock," it sheds no particular brilliancy upon the world's pathway: that is to say, no light that the world can specially profit by. What light may be reflected to the world's pathway is perhaps fully counteracted by shadows which rather confuse and perplex them.

And this also is set forth in our lesson: "The way of the wicked is as darkness; they *know not* at what they stumble."

In the light of our path the body of Christ now sees that we are in the "Day of Vengeance," that a testing is taking place with those who have named the name of Christ,—to test, to prove, to separate the true from the untrue; and again, to separate amongst the true, the consistent "wise virgins," who faithfully follow the Lord in self-sacrifice, from the "foolish virgins" who attempt to please both the Lord and the world, and make a failure of both. Our lamp shows us that as soon as this testing in the nominal church is completed a great time of trouble will break out: "a time of trouble such as was not since there was a nation." Our lamp shows us the great *stumblingstone* in the path of the world's progress in its present course. It shows us that the Christian world is about to stumble over that Stumblingstone and Rock of Offence over which the typical Israel stumbled eighteen centuries ago,—that the Christian world is to stumble over the second presence of Christ, as the Jewish nation stumbled over his first advent; and that the stumbling here will mean the wreck of Christendom, as the stumbling there meant the wreck of Judaism.

The light upon the path of the Just—the path of the Christ—shows that the present social order of Christendom is to stumble and be wrecked in a time of anarchy, because the time has come for the establishment of God's kingdom, and because the world is not in the condition of heart to be ready to receive it, and hence are kept in darkness respecting it: "They know not *at what* they stumble," although they realize that we are living in peculiar times, and that there is great danger of stumbling over *something* in the darkness with which they realize they are surrounded.

In harmony with this is the statement in our Lord's Word, respecting the testing of this day of the Lord: "It shall come as a thief and as a snare upon all *them* that dwell upon the earth [the world in general, especially the Christian world who, having made a covenant with the Lord, are living contrary thereto, and therefore are styled "wicked"—as was that servant who hid his Lord's money in the earth, and returned it to him unused]." (Luke 21:35) "But *ye, brethren*, are not in darkness, that that day should overtake you as a thief." Of these same classes the Prophet declares, "None of the wicked shall understand; but the wise shall understand."—1 Thes. 5:2-4; Dan. 12:10.

Let us, dear brethren, as sons of God, heed our Father's Word most carefully, that we take not the wrong paths, but that we follow strictly and carefully and watchfully the "narrow way" of consecration, self-denial, humility, love, in which shines the light of the Lamp of Truth, and which alone leads to the kingdom.

THE LOST BOOK FOUND

DEC. 4.—KINGS 22:8-20.

"Blessed are they that keep his testimonies, and that seek him with the whole heart."

Manasseh's son, Amon, succeeded him as king of Judah. Born and reared during the period of his father's blind idolatry, he seems not to have shared in his father's repentance and reformation: his short reign of two years was full of wickedness and endeavor to reëstablish idolatry, and ended with his own assassination by his servants. He was followed in the kingdom by his son Josiah, a lad of eight years, who developed a very different character, became a true servant of God, and one of the greatest reform kings upon the throne of Israel. We are not to regard this as a miracle, but rather to expect and look for natural causes, as having something to do with it. We find some suggestion along this line in his name, for in olden times names were given to indicate the characters hoped for, and thus at least became a manifestation of the attitude of the parental hearts. The name Josiah signifies, "Jehovah will support." He was born during the period of his grandfather's reformation movement. His mother was doubtless, according to the custom of that time, chosen by his grandfather, Manasseh. Her name indicates that she was of godly parentage,—Jedidiah signifying "the beloved of Jehovah;" and her mother, the king's grandmother, was by name Adiah, "The honored of Jehovah." From such good parental stock, on the maternal side at least, we should expect the foundation of a good character.

This religiously inclined boy, we may reasonably infer, was under the council of his religious mother, and his state counsellors were probably those whom Manasseh had gathered about him after his reformation, and who were evidently rejected by Amon. Josiah's sixteenth year dates his conversion—the date at which the chronicler says, "He began to *seek after* the God of David, his father." And this brings to our attention a fact that is lost sight of by many; *viz.*, that it is one thing to be well-born and well-disposed, and another thing entirely to consecrate the heart to the Lord; and this last step many morally inclined, "good" people, neglect to take,—to their own permanent disadvantage. It is not sufficient that we be well disposed, moral; it is necessary that we become the Lord's, devoting ourselves wholly to his will, and then seek after him to know his will that we may do it. It is only to those that thus draw near to the Lord that his promise extends—"Draw near unto me, and I will draw near unto you."

The result of the king's thus seeking the Lord culminated four years later, when he was twenty, in a determination to use his influence and power for the complete overthrow of idolatry throughout the kingdom; and the next six years of his reign were devoted to this work. He prosecuted it not only in Jerusalem and throughout Judah, but extended his influence over a large portion of the territory once ruled by the ten-tribe kingdom, and pushed the work of reformation and destruction of idols as far as Naphtali on the sea of Galilee. Apparently there was a certain amount of opposition to this reform-work, which required six years for its accomplishment; moreover, it seems to have required the king's presence with his servants, to insure thorough destruction of the symbols of idolatry which apparently abounded in every district.

It was on the king's return to Jerusalem, after having seen to the accomplishment of the cleansing of the land of its idols, that looking about for the next proper step to the service of God, he determined that it should be the repair of the Temple. Although his grandfather, Hezekiah, had cleansed the Temple, repairing its doors, etc., it would appear that it had subsequently been entirely neglected, so that many of the rafters were broken, and thorough repairs were requisite. Accordingly, money donations were invited for the repair of the Temple, and the work was carried to completion.

As it was with Josiah's public work, so it should be with the heart work of all who present themselves to the Lord: they should first begin by breaking off their sins in righteousness, by utterly destroying the fleshly idols of the heart, selfishness in various forms, as the Apostle suggests. "Put away all filthy communications out of your mouths." "Put away all filthiness of the flesh and of the spirit [mind] perfecting holiness in the reverence of the Lord." (Col. 3:8; 2 Cor. 7:1) After having thus become servants of righteousness in our own hearts and lives, we may properly begin to look out for other conquests, fields of usefulness and service to the Lord. We may *then* begin to lend a hand in building up the true temple of God, the body of Christ, the church—in cleansing it from defilements and in instituting in it the proper reforms. But all reform should begin with our own hearts first. He who has not sought the Lord personally, and then, obedient to the Lord's leading, broken down the idols of his own heart, and begun a thorough cleansing work in his own life and heart, has no business whatever to take hold of the repairs of the great antitypical temple.

Josiah's repairing of the Temple was over two hundred years after the very similar repairing made by King Jehoash, and brought to light a very ancient manuscript of the Law, probably the book of Deuteronomy. Presumably this was the copy of the law which Moses wrote with his own hand, and commanded to be placed in the side of the Ark, with the golden pot of manna and Aaron's rod that budded. Quite probably the Ark, as the most sacred and most valuable of the Temple's furniture, had been secreted at the time the Temple was denuded of much of its golden ornamentations to pay tribute to invaders, and was now discovered. We are to remember, too, that books were little in that day, and that few could either write or read them, and that the Law of Moses was communicated to the people orally by the priests, from memory.

It is not surprising, therefore, that when the Book of the Law was found by the priest Hilkiah, it was esteemed a treasure, delivered to Shaphan, the king's secretary, and read in the king's hearing. Its delineations of the Law of God incumbent upon his people Israel, were so different from what the people had been taught by the priests, by word of mouth, that the king was astonished, and rent his garment (an expression of dismay). Nor could we expect otherwise,

when we remember that idolatry had flourished to a considerable extent for over three hundred years, with only occasional reformations, and that during all that time the priests and Levites who had in any degree remained faithful to the Lord were without support from the people; for they had no land of their own, and were largely dependent upon the tithes, and consequently during the period of idolatry would be obliged to engage considerably in secular employment.

Realizing how far short Israel had come of the demands of the law, and noting the punishments prescribed in that law for unfaithfulness, the king was greatly troubled. Accordingly he sent several of his court officers with the high priest, to inquire of the Lord, through a prophet, respecting the status of the case, and respecting what should be done by Israel to escape the punishments which he realized justly belonged to the nation under the conditions of that Law Covenant. The prophets Jeremiah and Zephaniah were then living and prophesying, but the king for some reason sent his messengers to a prophetess, Hulda, daughter-in-law of one of his court officers. Why the king passed by two prominent prophets, to make inquiry at the mouth of one otherwise unknown in the Scripture narrative, we can only conjecture: (1) It may have been that, of a woman the king might hope to receive a softer and more peaceful message than from a man, especially as this woman, through her father-in-law, was connected with his own court, and would therefore be disposed to give as kindly a message as possible. (2) Another suggestion is that Jeremiah and Zephaniah may have been absent from Jerusalem, on preaching tours, and thus could not be readily communicated with. (3) An additional and even more forceful suggestion is that Jeremiah and Zephaniah had been prophesying in the name of the Lord publicly—foretelling the judgment of the Lord about to come upon the nation, and that their preaching probably had somewhat to do with the reformation which Josiah had inaugurated. Thinking favorably of his own reforms, the king doubtless thought their predictions unwarranted and extreme. He felt, therefore, that he *knew* what answer these prophets would make to his questions, and desired to hear through still another channel which he might hope would be less severe. (4) Besides, Jeremiah was the son of the high priest, Hilkiah; and Zephaniah was the king's own cousin. The king's desire, therefore, would seem to be to obtain an outside testimony, and as favorable as possible.

A moral may be drawn from this part of the lesson, applicable to individual cases. At first, when we began to seek the Lord, we recognized certain things and conditions of heart as sinful and requiring the divine forgiveness, and necessary to be put away to the extent of our ability; Josiah destroyed the idols: but it was only after we had been considerably exercised in the matter of reform in our own lives, and in connection with the temple, the Lord's church, that the Lord supplied that clearer knowledge of his own perfection and the righteousness of his law, which enabled us to see that with all the reforms and cleansings accomplished we still came far short of the grand standard set forth in the divine law—Thou shalt love the Lord with all thy being, and thy neighbor as thyself.

And as the king rent his garment, and manifested greater contrition of heart after years of zealous service, so it is usually with the Christian who has passed through several stages of reform, and whose mind at last discerns the true meaning of the great law of love. Then it is that he feels more than at first his shortcomings. While the world may be considering him as a great reformer, a great saint, he himself has gotten to a place where he sees the majesty of the divine law as with a telescope, and his own imperfections as with a microscope. Then it is that he also seeks the Word of the Lord for guidance, instruction, help.

The Lord's reply through the prophetess was most direct—confirmatory of all that had been declared by the mouth of Jeremiah and Zephaniah, but adding words of comfort and consolation for the king himself.—"Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place . . . . and hast rent thy clothing and wept before me, I also have heard thee, saith the Lord." It was too late for any national reformation; the nation had been tried for several centuries, and it had been found wanting, and according to the divine plan the time was near at hand when the typical kingdom should be entirely overthrown—overturned until he should come, Messiah, whose right the antitypical kingdom is, and to whom it will be given. There was no reason, from the divine standpoint, why this course should be altered, and the repentance of the king could therefore only be treated as an individual matter, and dealt with accordingly, for God has an individual providence over all those who are consecrated to him, as well as a general supervision of the affairs of the nations.

Much in this narrative reminds us of the somewhat parallel condition and circumstances at the present time. Looking back through the vista of "the dark ages," we see the parallel to Israel's and Judah's tendency towards idolatry, superstition, etc. We see false religions, doctrines and dogmas set up and worshiped in Christendom. We see here, as we saw in Judah's history, not only the worship of false gods, but also false worship of the true God—worship contrary to the commandments of his law. We see in the Reformation movement of the sixteenth century something corresponding in many respects to Josiah's reformation. It has led to a considerable smashing of false doctrines, errors and false gods—and of misrepresentations of the character and teachings of the true God. The present reformation movement also has had much to do with the cleansing and repairing of the temple—the true church, the saints,—and in the reëstablishment of a true worship, based upon truth more clearly discerned, and better sacrifices. And finally we have found the book of God's Law—we found the Bible. It was rescued from seclusion by the Reformers, and through the printed page has been laid before all Christendom. Not only so, but to us also it is being *"read,"*—explained, made clear, under divine providence. We are seeing its heights and depths, its lengths and its breadths, as never before.

In this Book also, "we read the righteous sentence of the crumbling thrones of earth." We read of the "Day of Vengeance" that is coming upon the antitypical Israel, and as we inquire of the Lord respecting it, and whether or not it may be averted, we hear his decision in the Scriptures, as Josiah received it concerning his kingdom. The Word of the Lord informs us that so far as Christendom is concerned there is no balm in Gilead that will help and recover her. Her case has gone too far to be rectified, and to have the old garment patched. The Lord's decision is that the present social structure shall pass away in a great time of trouble, and that on its ruins he will establish through the glorified church, the kingdom which he has so long promised, and for which we are to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Nevertheless, the Lord's promise is comforting to all those who mourn in Zion, to all those who are out of sympathy with evil and unrighteousness, to all those who love the law of the Lord their God, and who are seeking to serve him with all their mind, soul and strength, and to exercise his law of love toward their neighbor also. To this class, fully consecrated to the Lord, comes the assurance, "They shall be mine, saith the Lord, in that day when I shall make up my jewels, and I will spare them, as a man spareth his own son that serveth him."

INTERESTING LETTERS

Chefoo, China.

Watch Tower Bible and Tract Society,

Dear Brethren:—The two boxes of books—Millennial Dawns, pamphlets, tracts—despatched by you three or four months ago, via New York to Shanghai, came thence to this place where they were safely received. To me they are most welcome, even as precious bearers of light. I heartily thank you for such a bountiful supply of tracts. I will do my best to secure readers for them all. I have now studied the present truth carefully for two years, at first critically, then I wondered and admired, then was I captivated and satisfied. I read the Dawns first alone, then with my wife, and now am reading them again with my children. Spiritual food,—such as I never before tasted,—they have been to me, meat in due season indeed.

Being persuaded that this testimony is of God, and having feasted thereupon, I desire now to rise and serve others. I have been a Baptist missionary in China since 1876. How often have I been pained, aye groaned, to see the most evident failure of missionary work, to produce self-denying followers of Christ, from among the Chinese! Last May I resigned my connection both with the Mission Board, and the Baptist church, that I may be free from all creeds and parties, to do the Lord's work in the Lord's own way.

My desire now is to reach all missionaries and other Christians (foreigners specially) in China, Japan, Corea and Siam, and this can only be done by correspondence and advertisement, both of which methods I hope to use, to spread abroad in these Eastern lands some knowledge of the present truth. I ask your prayers for all the necessary equipment

for this service, and that the light of the dawning of the Day may find its way into many hearts. I am, dear Brethren,

Yours, in hope of the Redemption which draweth nigh,

HORACE A. RANDLE.
"Cincinnati, Ohio.

"TO THE AUTHOR OF *'The Day of Vengeance,'*

"DEAR SIR:—In its application of spiritual principles to social, political, economic and ecclesiastical questions, your work is the peer of Henry George's 'Progress and Poverty.'

"Respectfully, GEORGE M. HAMMELL,

Literary Editor *Western Christian Advocate*, Member Cincinnati Conference M. E. Church."

"*'The Day of Vengeance'* is VOL. IV. of the MILLENNIAL DAWN series—a literal exposition of Sacred Scripture seriously offensive to papists, hierarchic ecclesiasticism, world-conforming Christians, monopolists, hypocrites, politicians, adherents of parties, sects and lodges, paganized rulers of the earth, aristocrats and anarchists, money-lenders and usurers. It is an open attack upon all existing social, political and ecclesiastical organizations, in the name of the New Testament Christianity. Primarily, an appeal to pessimism, it is ultimately an appeal to that optimism which believes that, after the day of vengeance, the kingdom of Christ will come in all its glory."—*Western Christian Advocate.*

Chicago, Illinois.

DEAR BROTHER RUSSELL:—You will be interested in the young Hebrew I brought to the Chicago meeting. It seems a remarkable series of Providential interpositions in this case, and it makes me think it may be for some ulterior good. I expected to bring this Brother Segall to the afternoon meeting, but he came to the evening meeting. We were late, but his interest was very great; he said he had frequently thought of subjects you mentioned, and believed in the same way, but had never met any one who had talked upon them as yourself. The next Sunday we arranged to go to Brother McPhail's meeting on the West Side. He was most kindly received among the brethren, and Bro. M. had a very interesting talk with him. I had already (a week or two before) given him a copy of DAWN, VOL. I., and I asked him if he had read it. He said that he had not had time. I asked him to bring the book, and we would go through it together which we did. He has a very bright mind, and quick of apprehension, that it is a pleasure to talk on these matters to him. He said he would from that time read DAWN steadily. Two days after this he was to return to Milwaukee. We have received several interesting letters from him, and of course have replied thereto. He is staying with his parents who are orthodox Hebrews, but his conversation has been such that his father (from Germany) seems quite desirous to read the DAWN in the German language.

The history of Brother Segall's conversion from Judaism is one of the most interesting experiences I have heard of: this was some years since, but he tells me he has not been a consistent member of any Christian church, as his ideas on the trinity, on hell and on other points, were not what are generally received in the nominal church. I was most surprised at this and showed him more of the divine plan and Word, and this has stimulated his desire to be with us. We seem still to be in the days of persecution, as in the earliest Christian times, when the disciples on that account were scattered abroad, every one preaching the glad tidings. I think this dear Brother, notwithstanding his tribulations, will take a delight in spreading the good news among his friends. In fact he has already commenced. . . . .

The preparations of Great Britain to be ready for any combined attack upon her sphere of influence seem to betoken that the rumblings of the great storm may soon be heard. May God protect those peoples who most love freedom and his holy Word.

I will conclude, dear Brother Russell, always yours, in love and fellowship. R. W. E. BRAY.

VOL. XIX ALLEGHENY, PA., DECEMBER 1, 1898 No. 23

THE BIBLE VERSUS THE EVOLUTION THEORY

A LIVE TOPIC DISCUSSED BY TRAVELING MINISTERS

Report of a friendly discussion, on board a crowded "Lightning Express," witnessing the fulfilling of Daniel 12:4.

Alpha.—Is this seat engaged?

Betha.—No, it is at your service, and I will be pleased to have company—sit down. You are a minister?—Of what denomination, may I ask?

A.—I am a Presbyterian minister, and now en route to a meeting of the synod of which I am a member.

B.—Ah! this affords me a good opportunity to inquire how the Presbyterian ministry in this vicinity stands on the subject of Evolution. My observation leads me to believe that the Evolution theory, which I consider quite unscriptural, is becoming very popular in all denominations;—amongst the ministers as well as amongst their parishioners. I will be glad to know the attitude of the Presbyterians hereabouts. I know, of course, that Presbyterian doctrinal standards, like the doctrinal standards of all orthodox churches, uphold the Scriptural doctrine that man was created perfect and fell from his perfection into sin and degradation: and my question, therefore, in substance, is,—Are Presbyterians in this vicinity holding to the Bible and to their creeds on this point, or are they abandoning both in favor of the speculations of Darwin, Huxley, et al?

A.—Not being authorized, I cannot speak for my brethren of the Presbyterian ministry as a whole, but I can speak for myself, and I assure you that I am a firm believer in Evolution: and I have every reason to believe that my views on the subject are in full accord with the sentiments of the best educated people in my own and other denominations.

B.—I concede the point that the tendency of education for the past twenty-five years has been in the direction of Evolution and against the Bible: I incline, however, to the opinion that the majority of the advocates of evolutionary theories are not aware of the violent and irreconcilable difference between these theories and the Bible. It appears to me that if it were generally known that if evolutionary theories are true, the Bible doctrines are false, and that if the Bible is of God, his inspired Word, evolutionary theories are absolutely false, many Evolutionists would give the subject deeper study before accepting and advocating a theory which gives the lie to the words of our Lord and of his Apostles and all the holy Prophets.

A.—Oh well, I do not go to the extreme of some Evolution theories—to claim that there was no divine interposition in the operation of Nature, no life-giving at the beginning: that inert matter became vitalized without supernatural aid I deny. Even Prof. Huxley on this subject says,—"At the present moment there is not the shadow of trustworthy, direct evidence that *abiogenesis* (life derived from the not living) does take place or has taken place within the period during which the existence of life on the globe is recorded."

B.—Yes, surely there are very few that go to the extreme you mention. But I maintain that the entire philosophy of Evolution is opposed by the plainest statements both of the Old and New Testament Scriptures. (1) The extreme view, if it does not deny the existence of God, claims at least that he had nothing whatever to do with the creation of man; but that Evolutionary processes began with inert matter. (2) Also extreme hypothesis assumes that divine power did operate upon inert matter, but that it began at the very lowest point of living organism, and created a microbe, or more exactly speaking a "*protoplasm*" which became the parent of all living things, including man, by a supposed process of Evolution. (3) The most conservative theory of Evolution hesitates to go so far back as the "*protoplasm*," and ignoring the method by which divine power operated in the development of the lower animals, begins its philosophy with man: searching amongst the lower animals, for the one most nearly resembling humanity in structure and shape, it lights upon the monkey, the baboon and the chimpanzee, and asserts that human nature represents a second step in advance of these (for it is forced to admit many dissimilarities), and that "a missing link" is still being sought—a grade or condition of life between the highest monkey-developments and the lowest form of the human creature known.

Those who accept this last theory often strenuously object to tracing their genealogy back to a microbe, a "protoplasm," but feel less hesitancy about thinking of Adam's grandfather as a monkey, and Adam himself as but one remove from the monkey family, and himself the very lowest and most degraded of his own species. This last is the thought, I believe, that is the most prevalent throughout Christendom; and those who entertain it, while somewhat abashed at the humble origin which they attribute to our race, nevertheless pass over it lightly, to expatiate in glowing terms respecting the great progress that mankind has made, and especially on the high degree of development attained in this nineteenth century.

A.—Well, do you dispute the greater general intelligence

of the masses today, as compared with the past? And if you do not dispute that, is it not an unanswerable argument in support of the Evolution theory?

B.—Assuredly I do not dispute the fact that we of today are enjoying a higher degree of general knowledge and civilization than has ever before been known to the world. But instead of accepting in explanation of present conditions a theory which makes void the Word of God, I accept the explanation of present conditions which the Bible presents,—stronger and sounder by far, and more reasonable every way, than the Evolution theory.

The Bible foretold the present conditions, and explained how they would come about, and how they are to result, with a detail and an accuracy which evolutionary speculation knows nothing about. I call to your remembrance the revelations given to the Prophet Daniel, concerning the things to come to pass in the closing epoch of the present age. I remind you of the Prophet's deep interest in the stirring scenes of that vision, and how he prayed and fasted seven whole weeks, desiring to know of these things—the purposes of God: and how then an angel was sent to him who delivered the divine message, "Go thy way, Daniel, for the declarations [of the vision] are closed up and sealed until *the time of the end.*" This "time of the end," you will remember, is elsewhere in the Scriptures spoken of as "The day of His Preparation"—the day or period in which the Lord will be preparing the world for the new dispensation, the Millennial age.

Perhaps you will recall also the testimony of the angel sent to Daniel respecting some of the peculiar characteristics of this "Day of Preparation" or "time of the End"—he said: "In the time of the end many shall *run to and fro* and *knowledge shall be increased*—and the wise shall *understand*, but none of the wicked shall understand." (Dan. 12:4, 10) This inspired statement, it seems to me, is most remarkably fulfilled before our eyes today, and not only proves that we are now living in this period, "The Time of the End," the day of God's Preparation, but also furnishes a much clearer and more satisfactory explanation of the present day enlightenment and progress than any Evolution theory extant. It begins by calling attention to what every one will concede is one of the most notable features of our time, differentiating it from all past time, *viz.*, the fact that everybody travels. The whole world seems to be "running to and fro;" just as was revealed to the Prophet twenty-four hundred years ago. Here we are ourselves, at this very moment running at the rate of fifty miles an hour and the car crowded full: and we know that similar trains are rushing in every direction, similarly laden with people. We wonder why there should be so much "running to and fro," and yet it is on the increase every year. And mark you, my friend, the railway, and the steamboat and the trolley car, which permit this running to and fro, belong to *this century.* Remember, again, that you and I have probably traveled over more miles of country within the last twenty-five years than did all our ancestors back to Adam, during that period of six thousand years.

Take the next feature of the Lord's revelation to Daniel respecting the present time: *"Knowledge shall be increased."* I hold, in harmony with this Scriptural statement, that the present wonderful increase of knowledge is not the result of Evolution, but the result of divine interposition at the present time: that it is one of the features of this "Day of His Preparation"—making ready for the Millennial kingdom. If the theory of Evolution were correct, this increase of knowledge should have been *gradual*, during the past, and not *sudden*, now, toward the close of six thousand years of man's history—within the present century, and particularly within the past fifty years.

I call your attention also to the fact that the increase of knowledge has accompanied and followed the running to and fro of the past sixty years. In his own due time it has pleased the Lord to draw to man's attention the powers of steam and electricity, and to quicken him with intelligence for the handling and harnessing of these to his service. (See Exod. 31:6; 36:1) Pots had boiled and kettle-lids had rattled for centuries before the mind of Watt was *led to reflection* on the power of steam, and how it might be utilized in human affairs. Similarly simple were the first thoughts respecting contrivances for making use of steam power, and subsequently electrical power. But for those simple thoughts to which we believe divine providence *led* in God's due time, these great factors in our nineteenth century awakening might have lain unnoticed for centuries to come, as they did for centuries in the past. But in his own due time God made these the bases, the starting points, for the fulfillment of the divine prediction—"in the Time of the End many shall run to and fro, and knowledge shall be increased."

As the discovery of the power of steam led to the construction of engines by which, on boats and cars, the people by running to and fro and commingling with each other gave fresh impulses to thought and action, so also the same steam power was attached to printing presses; and as a result the world is flooded with literature in every language, and thus again the world's thinkers and writers are brought in contact with the millions of its population, and increase of knowledge became unavoidable—as God foreknew. Electricity coming in assists in this commingling of mankind and their thoughts, throughout the world, by telegraph, telephone, etc. Very evidently the all-wise God, the Author of the Bible, which he caused to be written by his various instruments and agents, knew well what would be the result of letting in of the proper light at the proper moment, to coöperate with all the features of his great and wonderful plan of the ages.

Moreover, you will bear me witness that the stoutest Evolutionists stand somewhat in awe of what may be the outcome of present conditions, viewed along the lines of Evolution. They begin to fear that the increase of knowledge signifies eventually a danger of social wreck and possibly of ultimate anarchy, or, to avert this, a return to some degree of restraint of education or of liberties. They see that the increase of knowledge of our day permits a twelve-year-old child to have before him the accumulated knowledge of centuries, as well as of modern investigations and discoveries, gives him much more theoretical knowledge at his command than had his grandfather (mainly of his own personal experience) at seventy years of age. They see also that a century ago the educated were extremely few, whereas to-day knowledge is so increased that in civilized lands education is compulsory, and comparatively few are without its privileges and advantages. And yet they see, *contrary to all their Evolutionary expectations*, that these hitherto undreamed-of blessings and comforts of our day are not apparently favorable in the masses of the people to the cultivation of happiness and contentment. On the contrary, it is manifest that the more and the greater the blessings enjoyed, the more and the greater will generally be the discontent in unregenerate hearts. Thus Evolutionists stand in dread of a *retrograde* movement, the logic of which disputes their hypothesis.

On the contrary, all of these facts are in most absolute accord with the Scriptural delineation of the cause, object and result of the present running to and fro and increase of knowledge. The Scriptures indicate that the present increase of general knowledge and skill is now due, in order to the preparation of machinery, and the various mechanical arrangements and contrivances for the benefit of mankind during the Millennial age; nevertheless, it points out also that this knowledge is premature, so far as mankind in general is concerned—that mankind is not in proper condition to appreciate and use with wisdom the knowledge and opportunities, liberties and blessings thus thrust within his grasp, because of innate, inherited selfishness,—which left to itself would turn blessings into curses. The Bible points out that unregenerate man needs a strong superhuman government, which will give him practical lessons along the lines of wisdom, righteousness and the spirit of God, love: and it points out that God is preparing to establish such a strong superhuman government, which will prove a blessing and an uplifting power to all who will come into accord with it, after its establishment. This superhuman government is the Millennial kingdom, the kingdom or dominion of heaven, for which our Redeemer taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

A.—Pardon the interruption, but I should have considered you too logical a reasoner to hold the theory that Christ will come a second time in "glorified flesh," sit upon an earthly throne, hold earthly court, etc., during the Millennium. It strikes me that is a very gross conception of divine government—a retrogression as compared to the present spirit dispensation.

B.—I agree with much of your criticism of a common view of Christ's kingdom. Such is not my view: I understand the Scriptures to teach that our Lord Jesus is no longer a man, a human being, in any sense, but a spirit being, "the express image of the Father's person." And when his kingdom shall come into control in the world, the heavenly king and his associates (the glorified Church) will no more be visible to mankind than are the holy angels now. The coming kingdom will be a *spiritual* and *invisible* one, but will operate and rule through *human representatives.* As an illustration of a spiritual ruler operating and governing through earthly agents, take "the present evil world" or age, of which Satan is the prince. A spirit being, he is invisible to

humanity, and rules for evil through his human servants. With the end of this age comes the *binding* of Satan and the overthrow of his dominion—God's due time for the establishment of the kingdom of heaven having come. Christ's kingdom will be the *reverse* of Satan's in respect to its character in that it will be a kingdom of light, a kingdom of righteousness, but it will *resemble* it in that its King and his associates will also be spirit beings of a still higher order, of "the divine nature," and equally invisible to men.

A.—I could not object to that view of the kingdom. Proceed, please, as before.

B.—The Scriptures point out that the present blessing and preparation for the incoming Millennial age, will prove eventually a curse in the end of this age—in that the increase of knowledge and of liberty, combined with the innate selfishness of the depraved man, will eventually lead to the very condition which our Evolutionist friends foresee and dread. But the Scriptures point out that even this dread condition of anarchy, with which the present age will terminate, will be overruled of God so as to make of it a practical lesson for mankind, humbling the power and the pride of the great and of the small, and teaching all the great lesson that human perfection is not attained through processes of human evolution, but only through divine interposition for the uplifting of mankind, through the agency of the kingdom of God, long promised through the Prophets and Apostles, and by our Lord himself, to be the divine agency—the Seed of Abraham, in which all the families of the earth shall be blessed.

The prophecy already mentioned calls special attention to this. It will be as a result of the running to and fro and the increase of knowledge, and the strange parallel increase of dissatisfaction, that the prophecy declares,—"There shall be a time of trouble such as never was since there was a nation"—and at that time, to intercept that trouble, and to save mankind from self-destruction in anarchy, Michael, the great Prince (Christ) shall stand up, the leader and the commander of the people. "And it shall come to pass that whosoever will not hear [heed] that Prophet shall be cut off from amongst the people."—Dan. 12:1, 4, 9, 10; Acts 3:23.

A.—What you say is very interesting and certainly does account for present-day enlightenment and progress in a manner different from my previous thoughts on the subject. I do not yet see, however, what ground you have for your assumption that the Evolution theory is in direct conflict with every teaching of the Bible, and that the one gives the other the lie, so that whoever holds to the Evolution theory must *ipso facto* deny the teachings of the Bible, and whoever holds to the Bible, to be logical, renounce all faith in the Evolution theory. I would be pleased to have you substantiate your statement, if you can, with as keen logic as you have just used in accounting Scripturally for our nineteenth century intelligence.

B.—I will be pleased to submit to you the proofs that the hope set before mankind in the Scriptures is most radically opposed at every point to the Evolution theory: but first let me call your attention to a few other facts bearing upon the subject, aside from Scriptural declarations respecting the divine purpose and plan for man. I would have you notice that the world's history does not accord with the theory of Evolution, as evinced by the following facts.

While conceding that this is preeminently the day of increase of *knowledge*, as the Scriptures foretold, I hold that it is not preeminently the day of increased *ability*. We do not find that the world is becoming greater in *ability*, but merely, as the Scriptures declare, greater in *knowledge*, which is generally diffused as never before. (1) In the domain of Art. Modern artists point us back to Raphael, Michael Angelo, and others, as the masters whom they still copy, in the matter of artistic skill.

(2) In Poetry. It we inquire respecting poets, without disparagement to any of the able ones of recent years, we are, nevertheless, pointed back to the greatest poets, and told that the poetry of the Book of Job has no equal to-day in literature. We are pointed also to the Psalms of David, and to Homer, Virgil and Shakespeare, all past-masters, whose works and style are studied and to a large extent imitated to-day.

(3) As for Laws. It is well known that the Mosaic laws have served as a basis, pattern and guide in the formation of the laws of Christendom, special adaptations being made to harmonize with present conditions: and yet there were features of the Mosaic law not incorporated into the laws of Christendom, which it is generally admitted would be blessings, if adopted in some measure; for instance, the law of the Jubilees, the cancellation of all debts every fiftieth year, the beneficial results of this law being attained in part only, and for a limited class only, by modern bankruptcy laws.

(4) In the Sciences. Of present day arts and sciences special boast is made; and we are ready to admit generally the claim, accounting for it as before explained. Nevertheless, it behooves us to remember that the people of the past accomplished wonders without our modern appliances. For instance; the great pyramid at the delta of the Nile gives evidence of having been oriented in harmony with late astronomical deductions; and even in its mechanical structure implies a skill which causes modern architects and builders to wonder, when they find some of its immense stones so closely fitted at their joints that the dividing line is not thicker than a knife-blade. It is admitted that it is doubtful whether such immense stone could be raised and thus accurately placed in position even with the aid of modern mechanical appliances. We are not to forget, either, that some of the valuable arts of the past were so thoroughly lost that even with all the present-day enlightenment they have not yet been re-discovered: for instance, the process of manufacturing flexible glass; and the process of tempering steel which gave the swords of Damascus a world-wide fame for flexibility; and the process of tempering copper so as to render it useful for tools.

And while considering these matters we are to remember that the Scriptures indicate not only that the Children of Israel became much degraded through their several centuries of bondage in Egypt, but also that among all the Gentiles there was a *retrogression*. This is particularly stated by the Apostle Paul in his letter to the Romans (1:21-28), where he points out that the degradation of the Gentile nations was not the result of their creation in a depraved condition, but resulted from their not choosing to retain the knowledge of God in their hearts—for which cause he gave them over, abandoned them to their own way, permitting them to hasten and to increase their degradation, so that to-day throughout the world there are some, indeed, sunken so low as to be only a few steps removed from the brute creation.

A.—I thank you for this dissertation, but urge that you come directly to the point of my question now, and mention specifically the antagonism between the Bible and the Evolution theory.

B.—I will do so, and to begin with I call your attention to the Scriptural account of man's creation, as given in Genesis—that man was created, not as a microbe or protoplasm, nor one step removed from a monkey, but as specifically stated,—"In the image of God created he him." Man was created a moral image of God (—not a physical image, because God is a spirit, while man is of another nature, human, fleshy, earthly). And this thought, of man's original perfection of being, is borne out by the context, which declares that God looked upon his creature with approval, seeing him to be "very good." It is borne out also by the general testimony of Scripture respecting God as a Master workman—"His work is *perfect*." (Deut. 32:4) It is borne out by the statement of the Prophet, "Thou madest him [man, Adam] a little lower than the angels, thou crownedst him with glory and with honor [his moral likeness to his Creator]; thou didst set him over the works of thy hands,"—the beasts of the field, the fish of the sea and the fowl of heaven—"and didst make him ruler over them all"—giving to man the rulership, the dominion of the earth, with its lower orders of creation, in likeness of God's dominion over heavenly things. (Psa. 8:5, 6) It is borne out again by the statement of the Prophet, that God made man *upright*, but he sought out many inventions, and *defiled himself*.—Eccl. 7:29.

Additional to all these evidences of man's condition, is the fact that he was placed on trial for eternal life. It is not supposable that an imbecile creature, one remove from a monkey, would be in a fit condition to be tried before the bar of Divine Justice for eternal life, with the assurance that he might live forever in the condition then enjoyed, provided he maintained it by obedience. Surely the fact of Adam's trial implies that his condition was then a good condition,, that his abilities were then perfect abilities, and that his only lack was in experience, in the use of his good abilities and the knowledge which the use of those perfect abilities would bring. It would be thoroughly unreasonable, inconsistent with divine justice, and out of harmony with expression of the divine Word, to suppose that the Lord would have given everlasting life to Adam, with the prospect of maintaining it forever, and with the risk of losing it forever, had he been but one remove from the brute creation, or had he been even as low as are the majority of mankind to-day.

On the contrary, the facts that Adam is Scripturally termed a "son of God," and that he maintained that sonship and fellowship with God while in the Garden of Eden, prior to his transgression, and came under the penalty of death, with

its concomitants, sickness and pain (the results of mental, moral and physical decay), assure us most unmistakably that the Almighty intended us to understand by this Genesis account of man's creation that man was created perfect, and that whatever has come upon the race since has been the result of transgressions against the divine commands—has been the penalty of sin.

Furthermore, note the Scriptural consistency, for while the Apostle Peter tells us that "a day with the Lord is as a thousand years," Genesis tells us that the sentence upon Adam was that he should die "*in the day*" of his disobedience, and that he did die within the limits of that thousand-year day. Nevertheless, the record that the dying process in him lasted for nine hundred and thirty years fully corroborates and sustains the declaration that God's creation was perfect, and possesses powers of vitality, mental and physical, which since have almost entirely disappeared—for the average of human life to-day does not exceed thirty-five years.

This story of man's creation in the image of God, in sinlessness and perfection, the very reverse of the Evolution theory, is fully confirmed by all the testimony of the Old Testament. The Prophets pointed out the fallen condition of Israel and the world, and pointed forward to the coming of the Messiah as the only hope of relief and blessing. Our Lord himself was announced by his Forerunner, John the Baptist, as "The Lamb of God which taketh away the sin of the world." These declarations that there are sins of the world to be removed, and which would require the sacrificial death of Christ as the Lamb of God, a Messiah, a Deliverer, are in direct contradiction to the Evolution theory, which claims that man has been gradually and grandly climbing upward into the likeness of God. According to Evolution, there is no sin of the world, unless it be a sin to evolve, to progress, upward. According to Evolution also, the world needs no Redeemer, for as it could not be claimed to be a sin to progress upward to perfection, neither could it be claimed that man was a sinner while thus progressing upward, nor could it be claimed that justice could require any redemption price for that which had not fallen from grace, but which was approaching more and more to the divine standard.

At our Lord's first advent he found some Pharisees "who trusted in themselves that they were righteous;" and in reproving these he declared that he had not come to call the righteous, but sinners, to repentance: declaring also that those who feel themselves to be whole do not feel their need of a physician, but that he himself, nevertheless, is the Good Physician. The Evolution theory is in accord with the Pharisaical view of matters;—theorizing that it is progressing grandly upward it does not recognize the necessity for the great sin offering which God has provided.

Again we remember that our Lord declared that he "came to seek and to save that which *was lost*." (Luke 19:10) According to the Evolution theory nothing was ever *lost*, all that we have as a race is *gain:* according to this theory, therefore, our Redeemer's statement was worse than void of meaning—a falsehood. But from the Scriptural standpoint, as presented in Genesis, and confirmed by the Prophets and Apostles, the whole world was lost in father Adam; because when he came under the penalty of sin the impairment of his dying process extended to all his posterity as yet unborn,—according to the laws of his nature. From this standpoint our Lord's words are full of meaning. They mean that he came to recover Adam and all his race from the sentence of death, and to give to all an opportunity to attain eternal life through him.

The Apostle Paul (Rom. 5:12-19) states this matter most forcefully. He places himself, as a teacher and expounder of the divine dealings with humanity, in absolute and direct opposition to the Evolution theory. He says: "By one man's disobedience sin entered into the world, and death by [as a result of] sin: and so death passed upon all men, in that all are sinners [inheritors of their father Adam's blemishes]." The significance of this clear statement is unmistakable. It tells us that there was no sin in the world prior to father Adam's transgression. It tells us that there was no death in our race until the divine sentence fell upon Adam as the penalty for his sin. It thus accords with Genesis, in showing us that father Adam in the image of God occupied an exalted position, and not a low and almost bestial condition, as the Evolution theory teaches. It teaches us that Adam *fell* from divine favor and lasting life (which the Apostle assures us was not through ignorance—1 Tim. 2:14) into sin, alienation from God, and under the sentence of death, with its associated sickness, pain, decay and degradation: and hence that these evils are not our inheritance through poor workmanship on the part of the Creator, but are our inheritance by heredity, by reason of father Adam's transgression, disloyalty, disobedience to God.

Nor does the Apostle leave the matter here, but pursuing the same thread of thought, he assures us that all hope of escape from this sentence of death, and this alienation from God, centers in Christ Jesus our Lord. He thus implies most distinctly that Evolution hopes are worse than useless, inasmuch as they would frustrate and *make void* the very faith in Christ and his redemptive work which is essential to the blessed condition of reconciliation with the Father.

Notice now how the Apostle contrasts the first man, Adam, and his failure, and the blight which came through that failure upon all his posterity, with the faithfulness of "the man Christ Jesus" who *bought us* with his own precious blood, to release us from the Adamic penalty. He says, "As through *one offence* sentence came upon all men to condemnation [death]; so also through *one righteous act*, sentence came upon all men to justification of life. For as through the *disobedience* of one man the many were constituted sinners, even so through the *obedience* of the One [Jesus] the many will be constituted righteous, . . . that as sin *reigned unto death*, even so grace [favor] might *reign unto eternal life*, through righteousness, by Jesus Christ our Lord."—Rom. 5:18-21.

In harmony with this same thought is the Apostle's expression in his letter to the Corinthians (1 Cor. 15:21, 22), "Since through a man there is death, through a man also there is a resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"—brought back from present dying, imperfect conditions to the perfection of life.

Indeed, all the Scriptural statements—that "Christ died for our sins," that he "suffered, the just for the unjust, that he might bring us to God," that "God was in Christ reconciling the world unto himself, not imputing our trespasses unto us [but unto our substitute, our Redeemer]," that God "might be just, and yet be the justifier of them that believe in Jesus," that "he is the propitiation [*satisfaction*] for our sins, and not for ours only, but also for the sins of the whole world," and that "by his stripes we are healed"—all these and many other Scriptures of similar import, which will occur to your mind, most positively contradict the Evolution theory, and with equal positiveness uphold the Scriptural theory that man was originally created perfect, "upright," in God's image,—and that he fell from that exalted position into sin and degradation, mental and physical, from which he needs first to be *ransomed* with a corresponding price, and secondly to be saved or recovered to perfection of being and everlasting life.

Have you ever read the *Plan of the Ages*—the first volume of the MILLENNIAL DAWN series?

A.—I have not; altho I have in my library four volumes of the series which were presented to me by a dear Christian brother who seemed very solicitous that I should investigate their teachings.

B.—Taking my own experience as a criterion, you have been missing a good thing. For while you might not at first or second reading agree with all of the author's presentations, it would be impossible for you to leave even the first volume without some increase of knowledge respecting the divine Word and character and plan of salvation. I assure you that the thoughts therein suggested have brought a great blessing to me, and a much greater reverence for the Bible than was before possible in my limited knowledge of it, and of the lengths and breadths, and heights and depths of the divine character and plan therein set forth. However little of it you may ultimately accept, I certainly urge upon you its careful investigation.

The author begins with his subject at the very point to be desired by thinking minds: *viz.*, an examination of the Scriptures themselves to see what proper claim they have as to credibility. In the light of the presentations therein made, I have a deeper love and reverence for the Bible as the Word of God than I ever before had, and was thoroughly forearmed against the form of modern infidelity known as "Higher Criticism." Otherwise the bold assertions of present-day scholarship, that Isaiah wrote nothing beyond the twenty-eighth chapter of the Bible-book which bears his name, and similar statements respecting other portions of the Word, might indeed have unsettled my confidence in its divine authority and inspiration: but armed with the internal evidences of the truth of the Scriptures which MILLENNIAL DAWN presents, my faith can rest secure and unassailable.

Now I can see that the claims of these worldly wise professors, Higher Critics,—that our Lord and the Apostles in their various quotations from the twenty-ninth chapter of Isaiah, and onward, erred in saying that they were written by

Isaiah, whereas they were written by some other and unknown writer—these claims so far from causing me now to lose confidence in the wisdom and inspiration of our Lord and the Apostles, and in general in the Bible, have quite a contrary effect: they cause me to utterly lose confidence in worldly wisdom, and the more firmly to rely on the wisdom which cometh from above, so that I am enabled to see in this very matter of "Higher Criticism" a fulfilment of Isaiah's prophecy, "The wisdom of their wise men shall perish."—Isa. 29:14.

A.—I think myself that much of the boasted knowledge of self-styled higher critics is merely guesswork, and a desire to be highly esteemed amongst men for their erudition. Some of their startling claims furnish cheap advertising, and bring men into notoriety who would be little known in the world except for these extravagant and unsustained and frequently unsustainable pretentious claims,—assertions.

B.—As we still have a little time before reaching your station, let me give you a little outline of the divine plan, as set forth in the book I mention—MILLENNIAL DAWN. As you are a Presbyterian I will first give you its presentations respecting the doctrine of Election, for I know that will be of special interest to you.

A.—We Presbyterians are not preaching the doctrine of Election, nor holding it so stoutly as we used to do.

B.—Ah yes, I know—I know—not that you are disinclined to be elected, nor that you wish to drop that feature of it; but because the doctrine of an election implies the opposite doctrine of a non-elect class: and the theory that that elect class is a "little flock," composed only of the "saints," implies that the non-elect class is of terribly large proportions. The difficulty which confronts you is that neither your own hearts, nor the hearts of intelligent worldly people, can any longer countenance the thought that all the hundreds of millions of the non-elect were predestinated before their birth to an eternity of torment;—as the catechism puts it, "passed by" of the Lord, and not "elected to salvation."

A.—Yes, there are difficulties, insurmountable difficulties there; and hence the matter is very rarely preached upon now. As you are probably aware, an effort was made to alter the statements of our Confession of Faith along these lines; but the majority did not favor a change, evidently fearing that any tampering might shake confidence in the Confession as a whole, and deprive the denomination of the prestige which attaches to others of its old, established and long revered dogmas.

B.—Just so; and undoubtedly their course was worldly-wise. But now, seeing these difficulties in the Calvinistic view of the doctrine of election, yet remembering that the Scriptures distinctly teach *some kind* of an election, you will be all the more interested in noticing what a beautiful doctrine it becomes under the light shed upon it by the book I mention—MILLENNIAL DAWN.

It shows that there was an election during the Jewish age, by which that one nation, and it alone, was God's people, the recipient of his promises and providences, as says the Prophet Amos (3:2), "You only have I known [recognized] of all the families of the earth." The Apostle Paul also points this out, saying, "What advantage hath the Jew? Much every way, chiefly because to them were committed the oracles of God." (Rom. 3:1, 2) But the writer of MILLENNIAL DAWN points out that the Scriptures say nothing whatever respecting the damnation or eternal torment of the other *non-elect nations* outside of Israel. He points out, further, that there was a system of election in vogue to some extent before the Jewish age, *viz.*, that Abraham was elected or chosen to be the father of the faithful; that his parents and relatives were not chosen, nor in any manner connected with him in his election; that even his friend and nephew, Lot, was debarred from any share in that election; that the elect line proceeded from Abraham, not to his firstborn son, Ishmael, but to his second son, Isaac, and that the same election proceeded through Isaac, not to his first-born son, Esau, but to his second-born, Jacob, surnamed Israel. The author of DAWN points out that the Scriptures say nothing whatever respecting a condemnation of Abraham's non-elect relatives and friends and children, but on the contrary, mentions some of them favorably, and promise them *other blessings*, outside the special line or purpose of the election.

Our author proceeds to point out (and to cite abundant Scriptures in evidence) that the work of this Gospel age—the selection of the Gospel church—is likewise in the nature of an *election*, in that God during this age is not attempting to bless the whole world, but merely certain portions of it,—not attempting to save the world world, but merely to *elect* a church, a "royal priesthood, a holy nation, a peculiar people," *out of it*. But he points out that no Scriptural statement either says or implies that all the remainder of mankind not thus *elected* during this Gospel age are to be damned and tormented forever, but quite to the contrary.

A.—Some of those thoughts are decidedly good and helpful—but I am not prepared to endorse the thought that God has *not been trying to save the world*, during this Gospel age.

B.—Yes, that thought strikes us peculiarly at first, because we have been inclined to decide for God what he is to do, and how and when he is to do it, instead of humbly admitting that no man, of his own wisdom, knows anything about the divine arrangements. Rather, we should humbly and teachably inquire at the divine oracle, respecting the divine program.

The Lord declares through the Prophet, "My word that goeth forth out of my mouth shall not return unto me void, but *it shall accomplish that which I please*, and shall prosper in the *thing whereto I sent it*." (Isa. 55:11) Since, therefore, "All his purposes shall be accomplished," and since we know it to be a fact that the Gospel has not in the past reached more than one-tenth of humanity, and even to-day reaches very few more than that proportion, it follows that if "All his purposes shall be accomplished," it cannot have been the divine purpose to have sent the Gospel message to every creature during this age,—thus far at least.

A.—That is sound enough logic, and it is Scriptural, however it may conflict with our prejudices. But since the author you mention is such a stickler for the Scriptures, how does he account for the breadth of the Gospel commission, "Preach the Gospel to every creature," and for the Apostle's statement, "The Gospel which is preached to every creature under heaven?"

B.—The answers are very satisfactory, I think you will admit: the author shows that as the Law was given to Israel alone, and not to the other nations, so the Gospel was preached "to the Jew first," and to the Jew only, up to the time that they rejected the Messiah and their national favor ended. This turning point is clearly marked in our Lord's words, "*Now* I say unto you, Your house is left unto you desolate." This statement was made just five days before his crucifixion, at which time his work took on its larger proportions; for our Lord Jesus died not only for Israel,—"to redeem those who were under the Law,"—but the value of his death extended beyond that people, as it is written, "Jesus Christ, by the grace of God, *tasted death for every man*." (Heb. 2:9) And it was after he had thus "died for all" and had risen again, that he gave his disciples the broader commission for the Gospel, to which you have referred. Previously, when sending them out two and two to the cities of Israel, he said "*Go not* into the way of the Gentiles," and his declaration after his resurrection, *viz.*, "*Go ye into all the world* and preach the Gospel," was meant to contradict their thought that the Gospel message was to be to the Jews only. He would have them understand that *henceforth* the message is *for any member* of the human family, because *every member* of it has been redeemed. Of similar import is the Apostle's statement, "This Gospel which is preached in all the world:" it is no longer a Gospel restricted to one nation of the world, but is open to any who have ears to hear and hearts to receive it—"even as many as the Lord your God shall call."

A.—Even so, while accepting that as a satisfactory answer to my question, I cannot see that God is a "respecter of persons," and that there is any special election now in progress, even tho my church so teaches, and I have so confessed to believe.

B.—Let us look at that point. I will voice the arguments of MILLENNIAL DAWN on this subject, and you shall tell me afterwards whether or not they meet the question fully, broadly, satisfactorily.

I call your attention to the fact that the Gospel light arose in Palestine, which lies at the juncture, we may say, of three continents—Europe, Asia and Africa. It would have been nearest to have sent the Gospel southward into Africa, to its benighted millions; but Africa still lies in darkness, touched with the light of truth only a little upon its northern borders. It would have been almost as near to have sent the Gospel light eastward to India's hundreds of millions, and into China with its hundreds of millions: but India and China have lain in darkness for eighteen centuries, except as little glimpses or flashes of the light of truth have reached them. Europe lay farther away, but to Europe, and through Europe to America, the Lord has been pleased to send the light of the Gospel, "A light to lighten the Gentiles."

Nor are we to suppose that the coming of the Gospel light to these lands that have been so greatly blessed by it was a matter of chance or accident. Quite to the contrary, a few words recorded in the Acts of the Apostles (16:6, 7) re-

lating to the mission of the great Apostle to the Gentiles, St. Paul, show us unquestionably that the sending of the Gospel to Europe was of divine intention—predestination—choice or election. The narrative is that, while Paul and his company had purposed to go into Asia, *the spirit suffered them not to do so*, but providentially hindered their going; and while they were thus perplexed and seeking to know the mind of the Lord, the Apostle Paul had a dream in which he saw a man of Macedonia beckoning to him and saying, "Come over and help us." As a consequence of these divine providences, and gathering from them the Lord's will in the matter, the Apostle and his co-laborers at once proceeded to Macedonia, there beginning the preaching of the Gospel in Europe. When Paul returned to Palestine, and apparently with no thought of further prosecuting the work in Europe, divine providence permitted him to be arrested and sent a prisoner to Rome: and there the same divine providence held him a prisoner for a long time, but gave him sufficient liberty to preach the Gospel there for a number of years. It was from these providential lightings of the Gospel lamp in Europe that all the great blessings which have reached us proceeded.

Now tell me, Do not these facts prove that divine providence has had much to do with the progress and direction of the lamp of truth?—Are they not a manifestation of divine election or selection? Mark you, I am following the hypothesis presented in MILLENNIAL DAWN, that the non-elect and non-enlightened are similarly and proportionately *uncondemned*. Nor am I claiming in this that God is a respecter of *persons*. It is quite another thing that God may have been, nay, evidently has been, a respecter of *races*, and has specially blessed and favored certain branches of the Aryan race in Europe and America. But the fact, that the white race has been more abundantly blessed with the light of the Gospel than others, is not to be understood to signify that when members of other races heard and appreciated the Gospel, they were repulsed or rejected by the Lord. This view is in full harmony with the suggestion that God is no respecter of persons, but that "*In every land* he that feareth God and worketh righteousness is accepted of him." In harmony with this, the author of MILLENNIAL DAWN holds that, while the elect church will probably be composed chiefly of the highly favored white race, nevertheless, it will probably have in it representatives out of "every kindred, people and tongue."

A.—The theory as you present it is certainly consistent at every point with the facts of history, and the statements of Scripture; and if our theological opinions have been at variance with these, it is high time for correction.

B.—Let me interrupt myself to say that the author of MILLENNIAL DAWN, in harmony with your last expression, claims that his presentations are not the result of superior wisdom or ability on his part; but are discernible now because God's "*due time*" for their unfoldment to his people has come. He points out that we are now in "the Time of the End," spoken of in Daniel's prophecy, and evidenced by the running to and fro and general increase of knowledge. He holds that the unfolding of spiritual and Scriptural truths is also referred to in that prophecy, in the statement that "*The wise shall understand.*" He is particular, moreover, to distinguish between the wisdom of this world (much of which it at this time to be proved foolishness) and the wisdom from above; and holds that the truly wise are those humble ones who are willing to be "taught of God" through the Scriptures.

A.—Consistency certainly marks all the features of the theory you are presenting; and I am glad to see that the author of MILLENNIAL DAWN takes so humble a view of his own work, ascribing the merit and the wisdom of what he presents to the great fountain of wisdom, Jehovah himself; but proceed with the outline, please, for we are nearing my station.

B.—Our author holds that the election of the church, which is progressing during the present or Gospel age, is *by* the Heavenly Father, Jehovah, tho through his Son, our Lord Jesus. He quotes our Lord's statement, "No man can come unto me, except the *Father* which sent me *draw* him," and applies it and limits it to the present age, and to this selection or election of the church,—variously called the body of Christ, the bride of Christ, the royal priesthood, etc. He then quotes the words of our Lord Jesus, "I, if I be lifted up, will draw all men unto me" (John 12:32), and applies this to a future age—the Millennial age—in which Christ and the glorified Gospel church (in the glory of the heavenly condition and power) shall both rule and bless the world of mankind, and bring back into harmony with God and to human perfection all who will then accept God's grace, eternal life under the conditions of the New Covenant. Thus seen, the election of the church, so far from meaning a damnation of the non-elect, implies a future blessing for the world of mankind in general (the non-elect), in that a *favorable opportunity* for attaining eternal life will be granted to all.

A.—But I see several objections. Let me put them to you. Wherein would be the consistency of first making an election from amongst the world, and subsequently dealing with all the remainder in exactly the same manner?

B.—I see your difficulty, which arises from the fact that I am endeavoring to state the great divine plan very briefly, whereas really what I am telling you fills four volumes. To answer your objection: Our author shows most clearly, fortifying every point with Scriptural texts and citation, that the elect Gospel church is called to a "*heavenly* calling," to a change of nature,—from human nature, a little lower than the angels in its perfection, to be partakers of the divine nature, far above angels, principalities and powers. But very different from this will be the blessing which God will offer to mankind in general, through the elect church, during the Millennial age, *viz.*, an offer of *restitution*. One of his proof texts on this subject I remember is Acts 3:19-23. Here the Apostle Peter, speaking on the day of Pentecost, under inspiration, refers to the second coming of Christ, and the blessings which then shall come to the world in general. He refers to the complete Christ (Jesus the Head and the church his body) as the antitype of Moses, the Lawgiver, declaring that this *Great* Lawgiver then raised up in power and authority over the whole world shall bless those who will hear and obey him, and shall destroy in the second death all who will not then obey him. And the Apostle speaks of this period of the reign of the glorified Christ (Head and body) as "the times of *restitution* of all things which God hath spoken by the mouth of all the holy prophets since the world began."

Restitution is the blessing which God has in store for mankind in general,—for all who shall gladly accept this blessing at the hands of the Redeemer when the due time shall come for it to be offered to them. And by accepting it, we mean accepting the then to be proffered blessing of restitution upon the terms or conditions of obedience which will accompany the offer. The word *restitution* is simple enough and easily understood: it signifies neither more nor less than a *return to primeval conditions*. Those who shall ultimately receive at the Lord's hands this blessing of *restitution* to the full, will have gotten fully back into the divine favor, and fully free from all the blemishes and imperfections of humanity which have tainted the entire race to putrefaction. It will mean, therefore, not only physical health, strength and perfection, but also mental and moral ability restored. In a word, it will mean a return to that moral image and likeness of God in which Father Adam was created, and from which he fell, and we by him under the law of heredity.

The author claims that as God had already created various orders of spirit beings before creating man, he determined that as a further exercise of his creative power, he would make an *earthly* creature in his own likeness, and put him in possession of the earth for his home, adapting him constitutionally to it, and providing the earth with various orders of animals, also adapted to it, and placing man as lord of earth in charge, subject, however, to Jehovah as his Overlord. He points out that the intrusion of sin was not unforeseen by divine wisdom, and that its permission for six thousand years *has not in any degree altered the original divine purpose;* and that, consequently, when the time shall come, there shall be no more dying, no more sighing, no more crying, because the former things will have passed away (Rev. 21:4); the condition of things which will be permitted to remain, and that to all eternity, will be—this earth, a Paradise, fully peopled with a human race, who, through knowledge and experience shall have learned to know their Lord and Creator, and to have absolute confidence in his wisdom, his love, his justice and his power, having learned that his ways are ways of pleasantness, and all his paths are peace;—a race which shall have passed through experiences and tests which will have destroyed from amongst it all who in any degree are in sympathy with unrighteousness; leaving only those who shall, of their own free will, delight to do the will of the Father who is in heaven.

He points out that in the divine plan God, foreseeing and not preventing Adam's disobedience, and thus the entrance of sin and death into the world, decided to utilize that evil for the *special trial*, testing, proving, of an elect church, whose members, by a *change* of nature, will pass from being men, a little lower than the angels, to be *new* creatures of the *divine*

nature, far above angels in glory and power. Calling these to so very high exaltation, even his own divine nature, "to glory, honor and immortality," it is appropriate that they shall first be subjected to crucial tests, as to obedience to the Father, and be perfected for that new nature through sufferings and disciplines, otherwise described as presenting their bodies living sacrifices, holy and acceptable to God through Christ and the merit of his sacrifice. It is for this reason that the Gospel church is called during the present age, while sin abounds and the prince of this world, Satan, is permitted to have much power through those who possess his spirit. Those who would make their calling and election sure to a place in this heavenly kingdom, as heirs of God and joint-heirs with Jesus Christ their Lord, are required to show their fidelity, their love, by such zeal for God and for righteousness during the present time, when sin prevails, as will surely imply to them *self-sacrifice*—the sacrifice of human interests. It is this class, now being called, that is required to walk in the "narrow way." The way is narrow, because of the prevalence and power of sin in the world: and this is permitted of God in order to thus test the elect church "whose names are written in *heaven*"—regardless of earthly denominational lines and systems.

On the contrary, as our author points out, the Scriptures everywhere indicate that the Millennial age, in which the world will have blessings from him, will be a period of blessing, of refreshment of restitution, when "the Sun of Righteousness shall arise with healing in his beams," and "all the knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" because "all shall know him, from the least unto the greatest."

We get, in the words of the Psalmist, the strong contrast distinguishing between the present age when evil holds away, and the coming age, when the Lord our righteousness shall assume control of the world, establishing his church with himself in glory as the kingdom of God; comparing the Gospel age to a night, to be followed by a morning of light and blessing, he says, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5) Again, the Scriptures represent that the Millennial age will be introduced by the binding of all evil influences represented by Satan, that the world may no longer be deluded, deceived, misguided by Satan and his servants, willing or ignorant.—See Rev. 20:1-3.

A.—Your presentations have given me considerable to think about, dear brother, and have answered several of my objections. And this thought of *restitution* being the Lord's promise for the obedient of the world of mankind, which Peter declared is more or less the theme of all the holy prophets since the world began, certainly deals a death-blow to my Evolution theory: for nothing can be plainer than the inference that the *restitution* to be inaugurated at the second coming of Christ is in the nature of a *blessing* to mankind, a great blessing, whereas, if the Evolution theory be in any sense of the word true, restitution would be the worst thing that could possibly happen to poor humanity. If our race began life as a protoplasm, or even as one step removed from monkeys, "*restitution*" would signify a loss of all that Evolution claims has been gained in human development: it would mean his return to bestial conditions—an injury, an evil, a curse.

I see clearly, as I never saw before, that we must decide between this human Evolution theory, and the teachings of the divine Word. And as one result of our conversation I feel my old love and reverence for the Bible springing up again—indeed more than I ever had, because I am seeing new beauties, yea, grandeurs in it, of which I had never dreamed. I now begin to appreciate the Apostle's expression respecting the lengths and the breadths, the heights and the depths of the love of God, which passeth all human understanding.

B.—I am glad to hear you thus express yourself; and glad to tell you that you but echo the sentiments of my own heart and mind: and I urge that you begin *at once*, not merely a reading, but a systematic study, of these books which you say you have in your library. But before we part let me mention another point of their teaching, *viz.*, that the seed of Abraham meant *the larger Christ*,—not Christ Jesus our Lord merely (altho all the merit of salvation is fully accorded to him, and his sacrifice), but *also* his redeemed, called, chosen and faithful followers of this Gospel age are members of this Seed of Abraham. This is supported by Gal. 3:16, 29. The latter verse declares that, since we *belong* to Christ (as the bride belongs to the bridegroom; or, as the body belongs to the head of the body by which it is directed and represented), we are thus and therefore members of this promised Seed of Abraham, and *heirs of the promise made to that Seed.*

That promise, you will remember, reads, "In thy seed shall all the families of the earth be blessed." There can be no question that the promise has never yet been fulfilled, and that it never can be fulfilled except through such a resurrection and restitution process as our author points out;—for all the families of the earth include not only the living families, but all who have ever lived, from Abraham's day to the present time, the vast majority of whom have gone down into the great prison-house of death, without the slightest blessing or enlightenment; and without any hope except as it is contained in this promise—that in due time the whole world of mankind, justly brought back from under the death penalty, shall be blessed with an opportunity of return to divine favor and the attainment of everlasting life, by God's grace, operating through the elect church, Head and body.—Rom. 11:31.

A.—This is certainly a grand hope for the world, as well as a glorious prospect for the elect church. How strange it seems that Bible students for so long have overlooked these gloriously bejeweled promises!

B.—"*In due time*" is the secret which explains the entire matter. We are to remember, too, brother, that the six thousand years of earth's experiences with evil seem long to us because of the brevity of our lives and present conditions: from God's standpoint, as the Apostle points out, a thousand years are but as yesterday, or even as a watch in the night, after it is past. The night of sin has only had six watches after this measurement, and the morning of everlasting righteousness and blessing is just about to dawn.

A.—Another question: How about the Day of Judgment? What and when will that be?

B.—Our author shows conclusively from the Scriptures that it is not one of our days of twenty-four hours, but "a day with the Lord"—a thousand years,—the Millennium. During that Day of Judgment the *world* will be on trial or on judgment for eternal life, as we, the called out ones of this Gospel age, are now on judgment or on trial; only that our trial is, as already pointed out, *severer*, along a narrow "way." The Apostle distinctly tells us that we, the church, shall not come into condemnation (trial or judgment) with the world in the next age, but pass now from death to life, before the world's day of judgment begins. (John 5:24; 1 Cor. 11:32) He also declared—"God hath *appointed* a [future] day, in the which he will judge [grant trial to] the world, in righteousness"—by Christ. And he distinctly tells us that when the world of mankind will be on trial (during the Millennial age), the overcoming elect church then in glory, partakers of divine nature, glory, honor and immortality, will be the *judges* of the world, associated with their Lord. He says,—"Know ye not that the saints shall judge the world?" —1 Cor. 6:2.

A.—And what about the finally impenitent at the close of the Millennial age, and those who in this age sin against the holy spirit? What will be their doom?

B.—God's law changes not. As it was expressed to Adam, and executed against him, so it still stands the same to-day—"The wages of sin is *death*." (Rom. 6:23) The prophet, speaking of the Millennial age, declares that then none shall die for inherited sins, as all die now, but that it will be an individual trial, with an individual penalty against all who shall then sin wilfully. His declaration is, "The soul that sinneth, it shall die." He reminds us of the proverb now in general application, *viz.*, "The fathers ate a sour grape [sin], and the children's teeth are set on edge [all of Adam's posterity are fallen, depraved, dying, as a result of his transgression];" but assures us that this shall not be true in the next age. None will die except for his own personal wilful sin. God willeth not the death of him that dieth, but would that all should turn unto him and live.—Ezek. 18:23, 32; 2 Pet. 3:9.

The Apostle, speaking of wilful sinners, declares that they "shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his power." Whoever will not have God's gift of eternal life through Jesus Christ our Lord, cannot have life at all, for "All the wicked will God *destroy*."—Psa. 145:20.

A.—What then about hell, purgatory, etc., so generally believed throughout Christendom?

B.—The general view is a great and serious error which has done much to hinder many of earth's best minds from careful consideration of the Word of God; because they believed the Bible to teach the God-dishonoring doctrine that the majority of his creatures, with his foreknowledge, consent and predetermination, would be eternally tormented. The simple teaching of the Scripture is terrible enough, without depraved human embellishments of flame and agony indescribable. The great hell to which the entire human family was

consigned because of sin is the great prison-house of death,—the tomb. The wages of sin is *death;* and there would have been no resurrection, no future life, except for our Lord's great sacrifice on our behalf. Christ *ransomed* or bought us with his own life—he *died* for our sins and thus secured for man legal privileges to be resurrected, restored. Thus it is written, "*I will ransom them from the grave.*"—Hosea 13:14.

You are probably aware that the word translated "hell" in our Old Testament Scriptures is in Hebrew *sheol*, and signified *the death state*, and never in any sense or use of the word a place or condition of torture. You probably have noticed also that the *same* Hebrew word has been translated still more frequently "grave" and "pit,"—much nearer its correct signification in our language. You have also noticed that the word *hades* of the New Testament Greek is the exact equivalent of the Hebrew word *sheol*, and is always used to translate it wherever a passage is quoted in the New Testament. *Hades*, therefore, signifies the same as *sheol*, *viz.*, the tomb or *the death state.* In the New Testament the word *tartarus* occurs once, descriptive of the place or condition in which the fallen angels are reserved, waiting for their trial in the Millennial age (for the glorified Church is to grant them also a trial for life).—1 Cor. 6:3.

The only other Greek word of the New Testament, translated "hell," is the word *gehenna*, which, as all scholars recognize, is applied in our Lord's parables to the Valley of Hinnom, outside the city of Jerusalem, where the offal of the city was *destroyed.* It was used as a symbol of the second death, in which all found unworthy of life shall be destroyed from amongst men as offal. But I will take pleasure in sending to you gratis a little tract, bearing upon this subject, entitled, *Do the Scriptures Teach that Eternal Torment is the Wages of Sin?* It points out various misconceptions and misinterpretations of our Lord's parables, and of the Book of Revelation, in which *alone* anything is found which has even a semblance of teaching eternal torment. The punishment of sin is *death*, and it will be an *everlasting* punishment in that there will be no resurrection from the second death.

A.—But will there be no future *retribution* of any sort for evil deeds, etc., of the present life?

B.—Oh, decidedly yes! Future retribution is distinctly taught in the Scriptures, but no punishment that will be hopeless except the punishment of deliberate, wilful sin, the second death. All other punishment will be reformatory in its character and tendency.

The Roman Catholic doctrine of purgatory is evidently a corruption or perversion of the Scriptural teaching respecting a future retribution during the Millennial age, which will be not merely a time of blessing, but also a time of retribution. All wilful sins against light and much knowledge will receive stripes in proportion to their wilfulness, and the light and knowledge sinned against. Every such transgression undermines character and debases the individual, and in the Millennial age each will come forth from the tomb in the moral condition in which he entered: hence he will have that much more of a journey before him as he shall attempt to "go up" on the highway of holiness—to return into full harmony with God. And his corrections in righteousness, his chastisements, his stripes, will be proportionately more than those who now, equally vile, were ignorant of the will of God, and hence did not violate knowingly nor undermine their consciences and characters.

A.—Grand! Sublimely grand! Reasonable, just, good, loving!—yet just what we should expect of him who declares, "My thoughts are not as your thoughts, nor my ways as your ways, saith the Lord, for as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways higher than your ways." Thank God that I have met you, dear brother, and that you so kindly, yet pointedly and forcefully have brought to my attention the fact that I was on the wrong track, and was fast losing whatever portion I ever had of the Gospel of the cross of Christ, and was laying hold upon a false gospel of Evolution, which is not another gospel, but merely a theory, a human speculation, and as I now see it, radically in opposition to the divine revelation. This is my station. Good-bye! I must preach this fuller Gospel.

B.—Good-bye! I am glad to hear you say that you will *preach* the true Gospel, of which the Apostle Paul said that he was not ashamed. (Rom. 1:16) And, my brother, let me assure you that if you fulfil this resolve it will doubtless mean that you are thus making your calling and election *sure* to a place in the elect Church.

A.—How so? Is the kingdom the reward of preaching?

B.—Not exactly; the kingdom is the reward of faithfulness to the Lord through evil and through good report—the reward of becoming dead with him to the world—the reward of suffering for righteousness' sake—the reward of laying down our lives for the brethren. All the brethren are preachers—declarers of the whole counsel of God to the extent that they have learned it and have ability and opportunities for presenting it to others. This is their duty as well as their joyful privilege now, as it will be, under more favorable conditions in the next age—telling the whole world of the privilege of reconciliation to God, through the blood of the cross.

But what I meant in your case is this: and I mention it to forearm you, and to strengthen you when the trial time shall come. While your heart is burning with the love of the Lord and grandeur of his plan of salvation, you fondly hope that your brethren in the ministry, and Christian people everywhere, will receive the message of divine love which unlocks the Word of God, and is now "meat in due season:" you even anticipate that they will receive it with joy and gladness. But you are mistaken, dear brother. Only comparatively few have ears to hear the truth, or eyes to discern the real beauties of the exceeding great and precious promises of the Scriptures.

To your surprise, they will not only reject these "good tidings of great joy which shall be to all people," as was announced at our Saviour's birth, and prefer the horrible inconsistencies received through tradition of the fathers, and utterly antagonistic to every proper idea of justice and love and goodness,—but more than this, so blinded are they by prejudice that they will hate you, just as the Jews hated our Lord and the Apostles in the end of their age, because they announced the truths of the Gospel then being ushered in. Remember our Lord's words, "Marvel not if the world hate you. Ye know that it hated me before it hated you."

The Master of our house was called Beelzebub, and we must not hope to be treated more kindly. Remember, too, that it was the nominal professors of the Jewish church that opposed the Gospel, and that parallel requires that it should be the nominal professors of the Gospel church that will oppose the Gospel of the Millennial kingdom. But, dear brother, be faithful to the Lord and to his truth and he will be faithful to you, and eventually say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Remember, too, if you want further reading matter along these lines, and tracts for distribution, to address the WATCH TOWER BIBLE AND TRACT SOCIETY, at Allegheny, Pa. Good-bye!

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LATEST VIEWS OF EVOLUTIONISTS.—Prof. Japp, a distinguished biologist, has expressed as his latest conclusion that the decided difference between organic and inorganic molecules precludes the possibility of the spontaneous evolution of life.

Herbert Spencer, in *Nature* (Oct. 20th), discussing the same question, declares as his latest opinion that "*Life* is incomprehensible."

MILLENNIAL DAWN, VOL. IV, IN GERMAN

Some months since we noted the fact that our German friends were urging its publication in their language, and were unwilling to accept our refusal. We finally offered that, if a sufficient number were ordered in advance, to amount to $500, we would consider it the Lord's will to proceed with the matter and grant the request.

We are gratified to be able to state that the required sum has been subscribed. The translating is being done by Brother Pillichody of Switzerland and Sister Giesecke of Germany, and will then be criticized by Bros. Koetitz and Kuesthardt of this country. All this, and the typesetting, printing, etc., will require several months; but the work is already started.

OUR NOVEMBER EXTRA

The demand for our Sept. issue was so great that it speedily exhausted our 20,000 edition: so we got out another 40,000 edition of the same "*Parousia*" article and other matter as a Nov. 7th Extra, and sent a copy to each subscriber. You will not need it for your file and can give it to any friend *known to be interested in our Lord's second coming.*

FIGHTING AGAINST GOD

Dec. 11.—Jer. 36:20-32.

"The word of our God shall stand forever."—Isa. 40:8.

Jeremiah prophesied in the days of Josiah and of his four successors, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. He was of about the same age as Josiah, and seems not to have been seriously ill-treated by that reformer: altho, as noted in our last lesson, he was passed by when the king sought heavenly counsel respecting the Book of the Law and the turning away of the penalties for sin therein recorded.

Jeremiah's position was a peculiarly trying one, for altho his prophesying evidently had a marked effect and greatly influenced the king and the princes and the people in cleansing the land of its idolatry and in reestablishing the worship of Jehovah, yet he was not permitted to compliment the people on these measurable reforms, and to promise them a return of divine favor, as did the false prophets of that time, and was considered unpatriotic. On the contrary, under the Lord's inspiration, he kept pointing out to Israel the flagrant sins of the past, and their natural tendency to leave the Lord and to follow other gods in idolatry. Under various pictures he represents Israel as wholly indifferent to the Lord's goodness of the past, wholly negligent of the covenant relationship entered into with him as a nation, except when they got into adversity, when their repentance would be but for a short time, and only from the selfish motive of desire to escape the troubles which their own course had brought upon them.

The Lord's messages, at the mouth of Jeremiah, practically held out no hope for a permanent return of divine favor in the near future; but on the contrary predicted that Judah would be carried away captive as Israel (the ten tribes), her sister, had been. And as tho emphasizing this thought, the Lord declared to Jeremiah, "Tho Moses and Samuel stood before me, yet my mind could not be [changed] toward this people: cast them out of my sight."—Jer. 15:1-7.

Thus Jeremiah was what would be esteemed a prophet of evil—a pessimist. It is not surprising, therefore, that in his obedience to the Lord, in his faithfulness in speaking forth the word of the Lord, he became greatly disesteemed of his fellow countrymen, who doubtless would have honored him highly, had he prophesied unto them smooth things, promises of coming blessings and greatness as a nation. Thus we see that Jeremiah had not only the opposition of the idolatrously disposed people of the kingdom, but the disfavor also of the reformers of his day, who thought indeed that they were doing a grand work, and should be complimented thereon, and should have messages of divine favor.

We cannot avoid noting the remarkable similarity of Jeremiah's position to that of the Lord's people to-day, who are enlightened with the present truth, and who, as the messengers of God, declare this truth. Similarly these note with pleasure the fact that there are many great reforms in progress at the present time, in Christendom. Nevertheless, they are obliged to speak from the divine standpoint, "He that hath my word let him speak my word." (Jer. 23:28) And in thus speaking the word of the Lord they oppose and contradict the many fanciful dreams of present day reformers who are vainly hoping that as a result of civilization and through human efforts, and especially those of their party, all the promised blessings are about to flow to the world of mankind, and thus by human efforts establish righteousness in the earth, and bless all the heathen.

The Lord's faithful mouthpieces of to-day, Jeremiah-like, are obliged to contradict these fanciful dreams, and to point out that they are unreasonable as well as unscriptural—that much of the present-day progress, civilization, benevolence and loving-kindness of Christendom is only an outward veneer, a drawing near to the Lord with the lips, and in some of the outward forms of conduct, while the hearts of Christendom are far from him, and far from the law of the New Covenant—perfect love toward God and toward the neighbor.

The Jeremiah class of to-day is obliged to point out that all the various efforts being put forth for the conversion of the world will never bring the desired result, "Thy Kingdom come, thy will be done on earth as it is done in heaven," but that on the contrary the increase of the earth's population is far more than keeping pace with the increase of even nominal Christian church membership, so that, as someone has reckoned recently (basing the calculation upon the various censuses from 1833 to the present time), at the present rate of increase of the non-Christian world over the professedly Christian world, Christianity would entirely disappear from the earth within seven hundred years. The estimate shows a loss of about one per cent every ten years.

And as Jeremiah was, in faithfulness to the Lord, bound to proclaim the coming overthrow of the kingdom, so the Lord's people of the present time who have his word of present truth, cannot disguise or withhold the fact that a great time of trouble is approaching—is nigh, even at the door—and that it will mean the complete obliteration of the present order of things in anarchy. On this account we are esteemed by many to be pessimists, and prophesiers of evil things only; our opponents, in their bitterness, entirely overlooking and ignoring the fact that we present at the same time and from the same Word of the Lord the most glorious optimism conceivable—and show most clearly that the approaching time is merely the precursor of the great blessing which God has promised shall come to all the families of the earth, not through the imperfect powers of fallen men, but through the perfect powers of our glorious Lord and his glorified church, his bride, who will then be with him, his joint-heir in the kingdom.

The method by which the Lord communicated his message to and through Jeremiah and the other Old Testament prophets is not distinctly set forth in the Scriptures; except that the Apostle Peter declares that they "spoke and wrote as they were *moved by the holy spirit.*" Many Bible students overlook this fact, and hence attempt to explain the peculiar predictions, etc., of the prophets, as tho they were their own thoughts, the results of their own reasonings, expressions of their own views, or opinions. Quite to the contrary, they were God's views, God's expressions, and God's illustrations; and the prophets merely did, spoke and wrote what the Lord directed. The only wilfulness of the prophets, as we may understand it, was that they *willingly* gave themselves up to the Lord, thus to be his mouthpieces: the Lord would not take as his mouthpiece and prophet an unwilling, inharmonious person.

To our understanding, the Lord spoke to these prophets of olden time much after the manner in which the evil spirits now speak to spiritualist mediums—"clairaudiently." In other words, we believe that the fallen angels, personating the dead, make use of certain channels of human nature, which in time past God made use of in communicating the truth to his prophet.* As a guard upon this point, however, let us remember that God no longer speaks to his people in this way, but has closed the canon of his revelation by speaking "unto us through his Son" and his specially commissioned and empowered apostles.—Heb. 1:1, 2.

Our present lesson is located in the days of King Jehoiakim, the son of Josiah. Jeremiah had been restrained of the liberty which he possessed during the lifetime of King Josiah, the reformer, and altho not imprisoned was apparently forbidden to address the people in public. He therefore adopted (doubtless at the divine instance) the method of having a scribe take down his prophecy in writing, and Baruch was the one found worthy of this service, altho he well knew that it meant the loss of the king's favor and the putting of himself on the unpopular side of an unpopular matter. After Baruch had written the prophecy respecting Jerusalem, declaring its utter overthrow at the hands of Nebuchadnezzar, etc., he (as the representative of Jeremiah, who was not permitted to teach) entered into the court of the Temple and read the prophecy in the hearing of all the people, who came there to worship. Some heard with interest and astonishment, and as a result the prophecy was brought to the attention of the king, peradventure he, as the representative of the people, might take some steps toward repentance, which might save the people from some of the disaster, even tho as a whole it might not be prevented. When the king heard respecting the matter he was curious to hear it also, but he became so incensed and indignant at what he considered the extreme improbability of the prophecy that, taking the scribe's knife, he cut the manuscript into small pieces and burned it in the fire before him.

Jeremiah's God-directed course may serve as a lesson to God's people of to-day, who have "present truth" to present. Their message is to be delivered, and if they are hindered or restrained or forbidden to speak it in the temple (in the nominal churches), they should adopt some other method of presenting their message to the attention of those who are seeking to worship the Lord. They may do this either by the written or the printed message. As a result, the right ones will hear, and yet when the knowledge of the present condition is brought to the attention of those in power, they will be similarly disrespectful to the message, and skeptical respecting its divine authority. They may even attempt to destroy the printed page, or hinder its circulation, but the attempt will be futile, as it was in Jeremiah's case.

Amongst those who were present at the destruction of the Lord's message by the king, three only offered any protest,

* See *What Say the Scriptures About Spiritualism?*—10c this office.

and they manifest no indignation, no sorrow, but merely advised in a worldly-wise way that the king be not too rash. So there are today those who have some interest in present truth, some knowledge respecting it, and who, nevertheless, for fear of their influence in worldly-church and political circles would do no more than *advise* a more liberal course. Meantime, realizing the king's attitude of heart and opposition to the message, Jeremiah and Baruch fled and hid themselves, or, as expressed in the lesson, "The Lord hid them"—prevented their royal enemy from finding them. We shall not be greatly surprised if in the not very distant future not only the message of present truth will be considerably in disrepute before those in high positions, but also its servants and promulgators: these also may need to hide from injustice, but the Lord is able to shield them.

The king may have thought that he had utterly wiped out the Lord's message and annulled it when he burned the roll, but the result was quite to the contrary. At the Lord's instance Jeremiah prepared another manuscript containing the same prophecy, and with additional matter, and the king brought upon himself additional trouble, as a punishment.

It is still possible to endeavor to destroy God's Word, though all such efforts will fail: the Word of God will eventually triumph. It may be attempted variously, as follows:

(1) By rejecting the Word of God, the Bible—perverting its statements and ridiculing them.

(2) By speaking of its truths irreverently and connecting them with funny stories, and thus vitiating its influence upon speaker and hearers.

(3) By neglecting it, leaving it unread, unstudied.

(4) By forbidding people to read the Bible, or even by limiting or hindering Scriptural investigation.

(5) By persecuting those who preach and teach it conscientiously because their interpretations are contrary.

(6) By misrepresenting the Word of God, substituting for its teachings the traditions of men—hymn-book and creed theology, misrepresenting it to be Bible theology—and thus misrepresenting God's character and plan, while professedly serving him, honoring his Word.

(7) By skipping over and ignoring certain teachings of the Scriptures, because they do not harmonize with preconceived opinions and preferences, as on election, free grace, the second death, etc., etc.

All of these are modern methods of fighting against God, sure to bring punishments—darkness, divine disfavor.

THE HOLY LAND DESOLATED

DEC. 18.—JER. 52:1-11.

"Ye shall seek me and find me, when ye shall search for me with all your hearts."—Jer. 29:13.

More than a thousand years had elapsed from the time God led Israel out of Egypt to be his covenanted people, and during that entire period they had been rebellious. While manifesting toward them his favor, it had been accompanied with chastisements, defeats in battle, captivity to surrounding nations, pestilence and drouth, intermingled. God had faithfully kept his part of the covenant during all that time, chastising them for unfaithfulness, nevertheless in great mercy hearkening to their repentance and promise of reform, and delivering them, and blessing them. Now the time had come to give them a more severe lesson than they had ever previously had, and to take away their national independence completely.

The Lord's determination, as expressed through the Prophet Jeremiah, was that he would deliver them into the hands of Nebuchadnezzar, and that the land should lie desolate for seventy years, and that their King Zedekiah should be the last one who would sit upon the typical throne of the Lord. The prophecy concerning these matters was most explicit, declaring, "Thou profane and wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low [humble] and abase him that is high [proud]. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25.

The Lord dealt with Israel tenderly, carefully, giving them every opportunity to learn the needed lessons: (1) In the separation of the kingdom into two parts, and the object lesson furnished to Judah (the loyal remnant) to notice the works of idolatry in Ephraim (the disloyal ten-tribe kingdom). To a certain extent this for a time was beneficial to Judah. (2) When they witnessed the captivity and dispersion of the ten-tribe kingdom because of disloyalty to Jehovah, the lesson should have been deeply impressed.

Judah represented those Israelites who were faithful to the Lord, those who trusted in the promises, all of which centered in Judah: and, as we have seen, into their territory many of the *faithful* of the ten tribes removed. Yet with all these lessons, and with the instructions of the prophets, the history of the nation was one of unfaithfulness to their great King, Jehovah. Now the time for the change which God saw best to bring upon them had come, and nothing could avert it, as we saw in the last lesson. Nevertheless, they were given a hope that at the end of a certain period of seventy years' chastisement the Lord would graciously bring back those who reverenced him. And it is worthy of note that only those who had respect unto the Lord and to the promises made to their fathers would find any inducement to return; for the Land of Promise meanwhile had become a veritable wilderness, while seventy years residence in a new land would root and attach to it all who had not considerable faith in God's promises. And although the edict of Cyrus gave permission to *all* of the multitudes of the entire twelve tribes then in captivity in his dominion to return to Palestine, less than fifty-five thousand persons availed themselves of it and returned. The others were faithless, better pleased to remain in Babylon. The whole number of the children of Israel at that time must have been at least two millions "scattered abroad."

Thus did the Lord sift out from that nation all except the more faithful families; to give them a better opportunity of profiting by his instructions and disciplines, and to the intent that, if possible, a sufficient number of that people should be brought to a condition of heart-readiness to receive Messiah at his first advent, and to be received by him as his joint-heirs, his elect Bride. God's dealings with that nation did develop, as we know, a considerable number who received the Lord, and to whom he gave liberty to become "sons" and of the kingdom class. (John 1:12) Nevertheless, these were but a "remnant" selected out of that nation, after it had been sifted, as we have seen, several times. And these, fortunately for us Gentiles, were *not enough to complete the elect number*, and hence the call to joint-heirship with Christ has been extended also to us. By Israel's failure to develop a sufficient number to complete the elect body of Christ, this great privilege and blessing has come to the Gentiles;—"to take out of them a people *for his name*," to complete the elect number of the Seed of Abraham which is to bless all the families of the earth.—Gal. 3:29.

Another thought: there has been a parallel between the experiences of Fleshly Israel and Spiritual Israel. During the period of Moses and Joshua and the Elders that outlived Joshua, Fleshly Israel prospered, because obedient to the Lord: so the church, Spiritual Israel, prospered during the days of our Lord and his apostles. By and by, neglecting the Lord, they became worldlike, and the result was the splitting off of the ten tribes: so the Christian church, becoming worldly through neglect of the Word of the Lord, suffered the loss of the great majority in the "falling away" of Papacy, which substituted the mass for the ransom and worships the creature ("saints," relics, the Virgin, etc.), instead of the Creator. As the Lord sifted the faithful of the ten tribes into the two tribes (Judah), so he gathered the faithful out of Papacy. And as he sifted Judah, so he has been sifting Protestants to gather out the "jewels." As only a remnant of the whole of nominal Fleshly Israel was found *worthy* in the Jewish "harvest," so only a remnant of nominal Spiritual Israel will be found *worthy* of the kingdom in the present "harvest." But how glad we are to know from the Lord's Word that neither those *sifted out* during the Jewish age, nor those *sifted out* during the Gospel age as *non-elect*, were sifted into eternal torment: and that, although they will be caused to suffer "stripes" in proportion as they knew to do well and did it not, yet they were all redeemed and are all to be brought into the clearer light of the Millennial kingdom and thus be blessed with opportunity for restitution and eternal life through the *elect* church—the Christ, Head and body.

The captivity of Judah by Nebuchadnezzar was in two parts: (1) He carried captive the chief of the warriors and craftsmen, and noble people of the land, about eighteen thousand being specified—Daniel and his companions being of this number. (2 Kings 24:12-18) He left the poor and less capable people in the land, appointing over them as underking the uncle of Jehoiachin, *viz.*, Zedekiah, whom he compelled to take an oath of allegiance to the kingdom of Baby-

lon. (2) The second captivity was eleven years later, and was the result of Zedekiah's unfaithfulness to his oath of allegiance, for he attempted to throw off the yoke of Nebuchadnezzar.

This is one of the points at which chronologists in general blunder. They begin to count the seventy years mentioned by the prophet from the captivity of Jehoiachin, instead of eleven years later, at the captivity of Zedekiah. They very generally fail to notice an important item; *viz.*, that the Lord does not specify through Jeremiah's prophecy, seventy years of *captivity*, but seventy years of *desolation of the land* without an inhabitant.—See chapter on Chronology in MILLENIAL DAWN, VOL. II.

The fulfillment of two very remarkable prophecies is noted in the concluding verses of this lesson. The Prophet Ezekiel had explicitly declared (1) that King Zedekiah should be led into Babylon a captive, should live there and die there, and nevertheless never see the city. (Ezek. 12:10-13) (2) Apparently to the contrary of this was Jeremiah's prophecy, while he was in a dungeon in Jerusalem during the siege; he declared that Zedekiah should speak with Nebuchadnezzar mouth to mouth, and see his eyes. Our lesson shows how both of these predictions were fulfilled: Zedekiah did indeed see the eyes of Nebuchadnezzar and did talk with him; then, his eyes being put out, he was carried a prisoner to Babylon, in which city he lived without seeing it. Thus sometimes the Lord speaks to us through his prophets matters which seem contradictory and require considerable faith; yet subsequently, when we note the fulfillment of the predictions, these peculiarities of statement and fulfillment serve to strengthen faith, and to convince us that the affairs about us are not occurring haphazard or by chance, but so far as God's people are concerned (spiritual as well as natural Israel), they are all under the divine supervision and guidance.

In Ezekiel's prophecy of the dispersion of the Jews the Lord intimates that he would pursue them even in foreign countries with the sword and famine and pestilence, so that the worst characters amongst that people should be cut off, and thus the sifting be the more complete. If there were anything in the Scriptures to indicate that the Israelites, in coming under the terms of the Law Covenant at Mount Sinai, became liable to a penalty of eternal torment if unfaithful to it, it would be indeed a terrible thought; but there is no such intimation anywhere. The highest penalty of their law was death: "He that violated Moses' law *died* without mercy." Consequently, even if our Lord Jesus had not come, or if at his coming he had accomplished nothing for those who were under the law, the worst penalty they could be subjected to was death. Hence, if the death of Christ had effected nothing as respects the Jews under the Law Covenant, but had affected the Gentiles only, bringing them forgiveness and the possibility of a reconciliation to God and the attainment of eternal life, it would but prove that Israel according to the flesh was disadvantaged by the Law Covenant entered into at Mount Sinai. But the Apostle, divinely guided, points out to us explicitly that our Lord's death not only redeemed those who were not under the Law Covenant, but also that those who were under the Law Covenant were "redeemed from the curse of the law."—Gal. 3:13.

Accordingly, we have the good hope that not only the living Gentiles shall come to the light and blessing of the Millennial kingdom (Isa. 60:3), but also the living Jews at that time; and that eventually that Light shall be manifested to all the families of the earth (Isa. 40:5; Luke 3:6)—the dead as well as the living—and it is to this end that the Lord has promised that the hour is coming, in the which all that are in their graves shall hear the voice of the Son of Man, and come forth (John 5:29)—that all may have a trial, a judgment, under the favorable and righteous conditions which his kingdom will inaugurate.

This future hope, as respects Israel, is expressed in our Golden Text, "Ye shall seek me, and find me when ye shall search for me with all your heart." The Apostle Paul assures us that during the present Gospel age natural Israel has been nationally "*blinded*," so as not to have been able to discern the Lord; but he also shows us that when the Gospel church shall have been completed from amongst the Gentiles, favor shall return to Israel, they shall be saved from their blindness, and obtain mercy at the hands of the glorified Spiritual Israel: and then, through Spiritual Israel and reclaimed Natural Israel, the blessings of the Lord, the knowledge of his grace, shall be extended, with all the blessed opportunities that implies, to all the families of the earth.—Rom. 11:25-32.

VOL. XIX ALLEGHENY, PA., DECEMBER 15, 1898 No. 24

WATCH TOWER BIBLE AND TRACT SOCIETY

REPORT FOR FISCAL YEAR ENDING DEC. 1, 1898

We are confident that many of our readers, deeply interested in the present "harvest" work are anxiously awaiting this annual report: for such reports show, as nothing else can so accurately show, the real status of the work in which you as well as we are absorbingly interested. There is a wide difference between interest and curiosity; and it is the former that we seek to serve. We seek no publicity for our affairs before the world; but feel it a privilege as well as a duty to report yearly for the satisfaction of our many colaborers, who otherwise might judge of the work merely from their own surroundings and experiences and be either unduly elated or depressed and discouraged.

It will be interesting for those of our readers who preserve and file their WATCH TOWERS to look back over these annual reports to their first appearance—for 1891. The progress for these eight years is encouraging to the friends of the truth and astounding to its enemies. The lesson is that the work of grace is progressing; for zeal must be either the result of superstition or of grace: and as it must be admitted that WATCH TOWER readers, translated out of darkness into the marvelous light of present truth, are freer from superstition and from bondage to human creeds than others, it is but reasonable to credit their zeal to growth in grace and knowledge and to increasing thankfulness for the liberty wherewith Christ makes free.

If each year has seemed to bring intenser trials, testings and siftings, and to inspire opponents to more bitter and yet more unscrupulous envy, hatred and slanderings, each year has also found those who are walking as "children of the light" stronger, more on the alert against "the wiles of the devil," and better prepared to resist him and his blinded servants: because better armed with the panoply of divine truth and forewarned by the Captain of our salvation to expect such things. To such the divine promise is fulfilled so that they are enabled to realize that all things are working for good to those who love God,—the called ones according to his purpose.

For several years back we have felt (when making out these reports) that we had reached the highest limit, and that of necessity the showing of the following year would be smaller: but thus far we have been agreeably disappointed, and the year 1898 quite outranks its predecessors, as will be seen from a study of the following reports and a comparison with those of previous years.

By the Lord's favor the present year has brought to the Society the ownership of the entire plant at Allegheny:—the WATCH TOWER, the Bible House with its complete outfit of office fixtures, type, stock of Bibles, DAWNS, booklets, tracts, etc., together with tons of valuable electroplates of DAWNS, tracts, etc., in various languages. The Bible House is a four-story building, built for our use and intended from the first to be sooner or later presented to us. It is valued at $34,000, and has against it a mortgage of $15,000, which may remain indefinitely—the interest on it being more than provided for by extra rooms rented out. The net equity of this entire donation is appraised by the Society's Board of Directors at $164,033.65. This much of an explanation is necessary, that you may understand the Treasurer's financial report which follows—which of necessity will assume a slightly different form from previous ones. Formerly the Tower Publishing Co. met all expenses and furnished the books, tracts, etc., to our Society at an agreed upon price: now the Society pays its own expenses, buys its own paper—in a word, does its own publishing. Formerly the Tower Publishing Co. furnished the capital, and all debts of colporteurs, etc., were owing to it: now this Society furnishes its own capital, and all such accounts are owing to it.

We have separated this special donation in the account, because it is out of the usual, and so that the records of future years may not be overshadowed thereby. It will hereafter appear as "Plant, Real Estate, etc."

The items of borrowed money need explanation. Several friends of the cause who have already contributed liberally had money which they desired should go to this Society at their death; but they desired that it be actively in use in

the service of the truth while they live, and presented it to us on these terms: if they should ever come to need a portion or all of it, they are to call for it—giving reasonable time. If they never need it and do not call for it, it shall at their death be credited in their names as donations. Some of these *need* interest on their deposits to live on, and get it: others do not need interest, having other income, and get none.

Envious enemies will as usual whisper that these reports and the "Good Hopes" blanks are *solicitations* for money. We deny this: we neither covet, nor ask for any man's silver or gold, and entreat that those who feel thus send us nothing. Our God is rich. He tells us that all the gold and silver are his, and we believe him. He is abundantly able to give us ten times as much annually, if he choose. What he supplies for the spread of the truth is but a drop in the bucket, as compared with the millions spent annually in the propagation of error. But we are *satisfied* and thankful, and appreciate his wisdom. We perceive that as the lack of "laborers" in the harvest-field is a call and an incentive to some to enter who would not enter if the supply were abundant, so with those who have the financial "talent"—the fact that the means for the propagation of the truth is so meager as compared with the plethora of error, furnishes opportunity and incentive to the consecrated to do with their might in this direction also. And our experience is that all who are *active* in the Lord's service, using in *love* whatever talents they possess, are the most blessed and stand the firmest. Is it then wrong for us to make known to such opportunities for service that will bring them spiritual returns and blessings? No! It is duty! It would be wrong to withhold the knowledge and the opportunity. It would be withholding a means of grace.

DETAILS OF WORK

Our report of the work we classify as follows:—

(1) ZION'S WATCH TOWER we esteem as a messenger used by our present King to stir the hearts and minds of his people whom he is feeding with the meat of present truth. As such it is your *servant*, and its editor rejoices greatly in this privilege. Respecting its service during the year, that is not for us to report—the Lord knoweth. We have merely done what we could, regretting that we could not serve the "brethren" more and better. We have, however, been encouraged by many letters telling us of help by the way rendered to pilgrims on the "narrow way" to the Celestial City. But we are waiting, hoping, praying and striving, trusting that the Master's decision may be, "Well done, good and faithful servant,—thou hast been faithful over a few things."

We hear almost daily of some who are deeply interested in these things and who long for the regular visits of the WATCH TOWER but find themselves financially unable to spare even one dollar a year. Every issue of the TOWER contains our offer to supply such, as "the Lord's poor," *free*, if they will write us to this effect, yearly. We know not what more to do for this class: those who think they can pay later may have credit indefinitely, while to the hopelessly poor it is sent as cheerfully as to those who do pay. Possibly the fact that the WATCH TOWER is no longer of individual ownership, but the property of the Tract Society may encourage more of these classes to ask that they may receive—freely.

(2) CORRESPONDENCE DEPARTMENT.—During the year we received 29,523 letters and sent out 14,371,—our largest record thus far. We value very highly the privileges of the mail, which bring us into so close touch with so many of the Lord's people throughout the world: from your letters we are the better enabled to appreciate and sympathize with your varied experiences of joy and sorrow, your trials and triumphs, and to reflect these in turn upon you all, through the WATCH TOWER,—blending these with the light of divine revelation through the lenses of the Scriptures, to our mutual benefit. As an evidence of the general character of much of this correspondence (that it is not merely "*business*") we note the fact that we received about twenty-five special requests for remembrance at the throne of grace each week, or thirteen hundred during the year. These are remembered regularly, specially, and are personally mentioned in prayers, in addition to our general requests for the welfare of all the Lord's flock, at our Watch Tower home which is on the fourth floor of the Bible House, and shared by the office assistants. Moreover, those who ask our prayers usually assure us that we are remembered in their petitions, morning and evening, daily. The very knowledge of this loving interest and sympathy is a blessing, a strength, an encouragement, and helps us to esteem our share of the trials of life as "light afflictions, which are but for a moment," designed of the Lord to "work out for us a far more exceeding and eternal weight of glory." Thus—

"We share our mutual joys, our mutual burdens bear;
And often for each other flows the sympathizing tear."
"Blest be these ties which bind our hearts in mutual—LOVE!"

(3) THE COLPORTEUR WORK. This we sometimes describe as the Evangel branch of the work; for by it the good news is being borne everywhere, much after the manner of the work of the disciples at the first advent—when they went from house to house and from city to city to make known—the kingdom of heaven *at hand*. The dear brethren and sisters engaged in this service often endure hardness as good soldiers of the cross of Christ. And they need, and because of their self-sacrificing service deserve, the love and sympathy and prayers of all of the Lord's faithful people,—they have ours daily. Theirs is the pioneer work, so indispensable.

It is a mistake to suppose that this service is merely for those who are out of other employment: it is for those who seek first the King's business, preferring it to all other. These colporteurs forsake other vocations of greater ease and profit to use their talents in this fullest, best and truest sense, whether the world so recognizes them or not. Moreover, in going from house to house they get better opportunities for presenting the true gospel than can be had in any other method known to them or to us.

It will be noticed from the Secretary's report following that the number of DAWNS disposed of this year fell behind that of last year; but really the quantities were about the same—the difference being accounted for by the eight thousand copies of VOL. IV., sent to TOWER subscribers in 1897. Besides, the booklets have become quite a feature—very effective in the spread of the truth. Nor do the Colporteurs merely circulate the DAWNS: they leave tracts where DAWNS are refused, note the interested ones and call in the evenings and help them, and before leaving a city introduce them to the WATCH TOWER, or, if possible, start them as a little meeting of truth seekers and servers. God bless these noble servants! There are evidences that the improvement of times is encouraging others to enter this service with all their time.

Nor should we neglect to mention the many noble souls, whose family duties hinder continuous service for the truth, who are nevertheless doing with their might what their hands find to do, to find the "lost sheep" of Spiritual Israel and to bring them to the green pastures of present truth, and to point out to them the glories of our Heavenly King and the beauties of his Word and plan. These sent out thousands of DAWNS and booklets the past year—loaning, selling or giving them gratis, according to circumstances and judgment—together with millions of tracts. These also are faithful soldiers and overcoming, and being blessed accordingly.

(4) PILGRIM LABORS.—The "Pilgrims" are chosen from amongst those whose age, experience, knowledge of the truth, general "moderation" and ability for public speaking, and freedom from domestic cares and obligations fit them specially for their service. They visit the friends at different accessible points where there are as many as five WATCH TOWER readers and hold meetings with them—counseling them in the good way. Four brethren are continually engaged in this work at the present, besides a number who give a portion of their time.

These take up no collections, either publicly, or privately. Their expenses are met out of the Tract Fund and are very moderate. Receive them joyfully as ministers (*servants*) of the Lord. And be prompt to avail yourselves of their ministries, for their stay will be short—from one to three days. They come prepared to speak at least twice a day, so drop other matters, so far as possible, and enjoy with them a feast at the Lord's table. Cards are sent out by the Society notifying you of the coming of these "Pilgrims." It is desirable that some, at least, of the meetings be for believers of "this way"—but you may rely upon it that any thus introduced to you by card, as "Pilgrims," are fully competent to hold public meetings that will be both creditable and profitable.

(5) TRACT DISTRIBUTION.—All WATCH TOWER readers are considered representatives of the tract work, and are supplied on application with all they can use judiciously as sample copies. Some who can and do supply the funds have fewer opportunities for tract distribution than others who are unable to contribute to the fund—and thus this service is blessedly divided. The report of our Secretary and Treasurer on quantities of tracts distributed and of the economy with which such large results were attained is surely good cause for rejoicing. No other Society in the world ever attained anything like such results at so proportionately low cost. The secret of this is, that the WATCH TOWER force labors for the love of the truth and for a future reward—accepting merely their very moderate expenses, from the Society's funds.

"Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified."—2 Thes. 3:1.

Very truly your brother and servant in Christ,
C. T. RUSSELL, *President.*

TREASURER IN ACCOUNT DR.

To Cash on hand, Dec. 1, '97		$ 191.80
To Cash on "Good Hopes"		9,286.65
To Cash on Other Donations		2,114.07
Amount		$ 11,592.52
Special Donation—ZION WATCH TOWER, office, plant, books, tracts, type, electroplates, etc., etc., including the Bible House building. Value, appraised by Board of Directors		$186,000.00
Less—Mortg. on Bible House	$15,000.00	
Obligations to friends	6,966.35	
	$21,966.35	
Net Value of Special Donation		$164,033.65
Total Amount		$175,626.17

TREASURER IN ACCOUNT CR.

Net Appraisement of plant, stock, cash etc., approved by Audit Committee of Board of Directors		$188,401.53
Less—Mortg. on Bible House	$15,000.00	
Obligations to friends	6,453.32	
	$21,453.32	
Working Capital, Dec. 1, 1898		$166,948.21

SECRETARY'S REPORT

Copies of MILLENNIAL DAWN, circulated during the year 1898	62,027
Copies of various "Booklets," circulated during the year 1898	20,658
(This department of the work is self-supporting.)	
Copies of ZION'S WATCH TOWER supplied gratis, to *"the Lord's poor,"* and other sample copies, sent out free	228,313
Copies of Tracts sent out during the year	2,091,875
This, represented as usual when referring to tracts, represents tract pages	40,778,102

E. C. HENNINGES, *Sec'y-Treas.*

GATHERING THE LORD'S JEWELS

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

Jewels have a value of their own, an intrinsic quality, and no doubt would be appreciated, if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the holy Spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are in comparison to the world very scarce—a "little flock."

Our text points to the close of the Gospel age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class—he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years: evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather or make up his jewels. (2) It exposes the fallacy of the thought that everybody who is respectable, half-way decent, is to be gathered to the Lord, and share in his kingdom, for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (vs. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him—and such evidently are the majority of mankind. The jewel class is described in vs. 16 as "They that feared Jehovah"—that reverenced him, "and that thought upon his Word."

But we inquire, where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places, as for instance the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes embedded in a bluish black clay. They all require to be searched after, and generally require to be washed from the mire, *before being prepared* to refract the light. So some of these "jewels" whom the Lord is now seeking out from the world are found in the ordinary walks of life, and some came from deep down in the mire of sin. The Lord does not expect to find in the world of mankind the jewels which he seeks in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word: and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God—the divine character,—justice, wisdom, love.

As the diamond, in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing of their characters under divine providence: as it is written: "We are his workmanship." (Eph. 2:10) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while divine grace is to be credited with the entire outcome, the beauty and grace of the finished jewel, yet nevertheless, divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"EVEN AS MANY AS THE LORD SHALL CALL"

The hardness of the diamond may be used to represent *character*, and we are to remember that character belongs to the individual, and not to God. Each of us must have his own character, and only in proportion as each has character, can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard *crystallization* of the diamond corresponds to *willingness towards righteousness* in the individual; and unless there be such willingness toward God and righteousness, there is none of the jewel quality which the Lord is *now* seeking. It is those whose wills are formed, crystallized, set, determined, for righteousness, that the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.—Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut—indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, as having, nevertheless, will or character desiring righteousness, truth, goodness, justice,—"feeling after God" (Acts 17:27): the great Jewel-Cutter, the great Lapidarist, must really *give them all their value*, by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which had not the quality or character, the will for righteousnes, essential to the receiving of such a polishing. Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the previous experience of having been *found* of divine grace—found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass, as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up with the close of this Gospel age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly-kindness, love,—the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Rom. 5:3-5; 2 Cor. 4:17.

"ABANDON US NOT IN TEMPTATION"

The lapidarist takes firm hold upon the jewel which he has already tested, and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill, otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on *skilful cutting*, that more than one-half of its size was subsequently sacrificed in recutting it, to obtain symmetry, beauty and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels: their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are—that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have *faith* in this great Master-workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully submissive, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so and that to draw back would leave us "*unfit* for the kingdom."—Heb. 13:5; Luke 9:62.

The earthly lapidary imbeds the jewel he is polishing in cement, except the facet which he is grinding, so that neither he nor others see it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"—it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels but not to any advantage—not so as to be able to know the real merit of their character nor the value of the cutting and polishing, for even the already finished facets are smeared with the cement and the slime from the grind-wheel. But the great, loving Master-workman and Lapidarist-in-Chief knows and has explained it all to the "jewels;" and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, he knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,—just how much friction is necessary—and will not willingly afflict us, nor cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness—of love, and that such experiences are essential, and that without them they could never be amongst the gathered jewels.

"WHAT SON IS HE THAT THE FATHER CHASTENETH NOT?"

Our text, after speaking of the gathering of the jewel class, drops the figure, and refers to the same class as God's sons, saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son over his house (the elect church)—the house or family of sons, who have received the spirit of adoption, the holy spirit. Although sons, yet they must learn *obedience* no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the spirit of his Father, moved by the same impulses of justice and love, because "*begotten again*" by that spirit of holiness. As a son he requires not less careful but more careful training than a servant: more careful disciplining at the Father's hands; for is he not his representative and to be his heir?—Heb. 3:5, 6; 12:7; Rom. 8:15, 17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons,—"accepted in the Beloved,"—nevertheless, they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age: in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy to *escape all these things that shall come to pass*, and to stand before the Son of Man." (2) They are to escape the thousand years of judgment or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, "*shall not* come into condemnation [judgment] with the world."—Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial or judgment will be an unendurable one, for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial age. But for the church to have share in that trial would mean a *prolongation* of the period of trial; it would mean also a thousand years of delay of entering into the joys of the Lord in the fullest sense,—a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all a way of escape has been provided, from the inherited Adamic sin and penalty.

"AFTERWARD IT YIELDETH THE PEACEABLE FRUITS OF RIGHTEOUSNESS"

Nor are we to suppose that those who are now pressed against the wheel of tribulation, trial, affliction, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out they should, a joy and peace which the world knows not of,—which the world can neither give nor take away. And when it is remembered that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial age,—when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,—then we can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) *joyfully:* knowing that these things are but working out their "far more exceeding and eternal weight of glory."—2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels): and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,—such as will have complied with the *predestinated conditions; viz.*, that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.—Rom. 8:29, 30.

This process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst the sons who shall be spared from the calamities approaching, we have need to give diligence, and to coöperate with the great Master-

Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when he comes to make up his jewels, his loved and his own.

"THEN SHALL YE . . . DISCERN BETWEEN THE RIGHTEOUS AND THE WICKED"

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses:—the unfaithful and the worldly frequently seem to have the advantage; but vs. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now, while evil predominates, while "the prince of this world" (John 14:30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the kingdom—then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation: but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evil-doer shall be cut off"—Satan shall be bound also.—Psa. 72:7; 37:9; Rev. 20:2.

"THEY . . . SPAKE OFTEN ONE TO ANOTHER"

But glancing back at the context, we see another suggestion respecting the *disposition* of this "jewel" class during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another." (vs. 16.) Ah yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that *begat* loveth also him that is *begotten* of God. (1 John 5:1) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to *speak* to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together, ... and so much the more as ye see the day [the day of gathering of the 'jewels'] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively, saying, "Where two or three of you are met in my name, there am I in the midst."—Matt. 18:20; Heb. 10:25.

There is a thought also in the word "together:" the sons of God are not merely anxious for *a* meeting, in which the world, the flesh and the devil will commingle—they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light, and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his loved and his own.—1 Cor. 10:21. See WATCH TOWER for Dec. 1st, '95, "The Cup of the Lord and the Table of the Lord."

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. It is not stated here, but is clearly stated elsewhere in the inspired Word. The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthly, who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts: for these are all seeking first the kingdom of heaven and its righteousness, and in earthly matters are "content with such things as they have,"—as the Lord's providence shall arrange for them.

THE NEW SONG IN THEIR MOUTH

Neither do they come together to lament the trials and difficulties by the way, although there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world, unsustained by divine grace, will be to these but "light afflictions:" and as children of the heavenly King, instead of going mourning all their days, they will rejoice—rejoice in tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written,—"He hath put a new song into my mouth, even the lovingkindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God, which passeth all understanding." Those who have received this "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep and high, glorious plan of God for the salvation, first of the elect church and subsequently of the world of mankind—"whosoever will"—an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles,—and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

"HIM THAT IS WEAK IN THE FAITH RECEIVE"

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, *having not the spirit* of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them, as well as with others, it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vainglory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the word and spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend to develop and to cultivate roots of bitterness, whereby often "many are defiled."—Heb. 12:15.

Those who fear the Lord, who reverence his name, who think upon his Word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil-speaking and evil works: and those who cannot show their disapproval by words of *kindly admonition*, pointing out that such things are not from God, but from the adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course, and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

"AND THE LORD HEARKENED AND HEARD"

Another thought in this connection, that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,—how much would such be blessed, if they could always have in memory this statement, that the *Lord is hearkening*, is listening to our conversation when we speak together. He listens to see which, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

And even amongst those who are on the Lord's side, amongst those who are showing forth his praises, endeavoring to build one another up in the most holy faith, and in the fruits and graces of the spirit,—we may be sure that our Lord hearkens to such teachers and helpers, and takes knowledge of the purity of their motives, as well as of their words; he takes knowledge of whether they are seeking to glorify themselves, or to glorify him in their use of such privileges and opportunities. If their words are boastful, it would indicate pride in the heart, a flaw in the "jewel," which would make it unworthy to be amongst those to be "gathered." If vaingloriously any attempts to take to himself the honor which belongs to the Lord, he is showing himself disloyal to his Master, Christ. Such would thus prove that he had not the spirit of the Master, who *humbled himself*, and who gave all glory and honor to the Father, in respect to every feature of the great salvation.

Let all the sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vainglory," but let each esteem the other greater in saintliness than himself,—seeking to see, so far as possible, in each other the good, the noble, the true: and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly-kindness, love, will surely be separated.—1 John 2:19.

Some will not be amongst those who are gathered as jewels, because the jewels which the Lord will gather will be pure, "first-water" diamonds—stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmisings and evil-speaking, as well as self-love, pride. O how beautiful will be the Lord's jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [head and body] of all them that believe in that day"—by all those who, during the Millennial day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.—2 Thess. 1:10.

"UNTO YOU IS BORN . . . A SAVIOR"

DEC. 25.—HEB. 1:1-9.

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11.

"Christmas Day," in celebration of our dear Redeemer's birth, has for long centuries been celebrated on December 25th; and although it is now well known that this date is in error, and that it more properly corresponds with the date of the annunciation to Mary, nine months before our Lord was born, and that he was born about October 1st,—nevertheless, since the Lord has given no instructions whatever upon this subject, and since it is proper to do good deeds and think good thoughts upon any day, it cannot be improper, in harmony with general usage, for us to remember in a social way our dear Redeemer's birth at this time.

Our Lord Jesus was God's great gift to Israel and to the world, as yet appreciated fully only by the Spiritual Israelite. Through him also all of God's gifts are promised and to be bestowed. (Eph. 4:8) In view of these things, the custom throughout Christendom of making Christmas Day a joyful one, by the interchange of little tokens of love in the family, and to the poor, seems most appropriate.

The central thought of our Golden Text is that Christ is a *Savior*, provided for the world—for "all people." And while all may gather something of the force and meaning of the word "Savior" as signifying deliverer, its underlying force and significance are not generally recognized. It is supposed that the Lord and his disciples spoke the common language of Palestine, the Syriac, and in that language this word, rendered Savior, signifies "Life-Giver." How much force this adds to the meaning of this beautiful text! Jesus was born to be a Life-Giver, and this joyful news is to all people. He may give *life* to whomsoever he chooses; and he chooses to give it, in harmony with the divine will, only to those who come unto the Father through him, by faith and obedience.

A life-giver is a father, and it is from this point of view that our Lord Jesus is prophesied to be, by and by, known as the Everlasting Father—the Giver of everlasting life—to the obedient of the world, not to the church. (Isa. 9:6; I Pet. 1:3) Adam, the father of the race, failed to give to his posterity perfect and lasting life: through sin he came under the sentence of death himself, and transmitted to his posterity only a blemished, dying condition. What the whole world needs, therefore, is life—eternal life,—and in sending Jesus into the world, God was meeting our necessities most bountifully.

But God does not propose to give eternal life to any of his creatures unless that gift would be a real blessing: and we know that eternal life would be a curse, instead of a blessing, to any not in full accord with the Lord and his righteous arrangements. Accordingly, we are told that all who would have the life which Jesus came to secure for mankind, and to offer to all, must accept the same according to the terms, conditions and limitations of the New Covenant—faith in the Redeemer and heart-harmony and obedience to God, to the extent of ability. In the present time (sin abounding and Satan deceiving and binding) not many can appreciate this great gift of God's love, and not many become his disciples in verity. This is the time, therefore, in which the Lord selects, "elects," from the whole world of the redeemed ones the "little flock," who shall be joint-heirs with Christ in the kingdom.

But thanks be unto God, we can now see that the plan of salvation does not stop with the gathering of the elect church, but that in the full sense of the word it is merely beginning there. And the testimony of the angelic choir which sang at our Savior's birth, and of the angel who declared, "Behold, I bring you good tidings of great joy, which shall be to all people," shall yet be completely fulfilled.

In the lesson above set forth (Heb. 1:1-9), the Apostle calls attention to the fact that our Lord Jesus and his testimonies were but further developments of the great divine plan of which God had been speaking to his people Israel, "at sundry times and in divers manners" in the past. He points out that if it was always appropriate to hearken to the Lord's messengers, it is more appropriate that we hearken to the great Chief Messenger of Jehovah, our Lord Jesus, "whom God hath appointed heir of all things."

He next points out the *basis* of our hopes of salvation through Christ—the *basis* on which divine justice and love may operate toward fallen mankind; *viz.*, that this Jesus "himself *purged our sins* and has sat down on the right hand of the majesty on high," far above angels and principalities and powers.

When the Apostle points out the high exaltation of our Lord Jesus, and that it was a reward for his obedience in suffering death on our behalf, he proves four things: (1) That our Lord Jesus did give a *ransom* for our transgressions, which was satisfactory to the divine justice; so that through his stripes we might be healed, notwithstanding the sentence of eternal death which was against us through father Adam's transgression. (2) He proves this by the fact of our Lord's resurrection and high exaltation above angels, to share the Father's throne and nature in glory. (3) This exaltation of the Savior implies power—power to carry out the blessed provisions of the New Covenant, which he merely sealed with his precious blood. It must yet be made effective to man-

kind. (4) To make it effective will imply the use of the power and exaltation granted to this Life-Giver by Jehovah. Having bought the world from under the sentence of death he will in due time proceed to the establishment of the heavenly kingdom: thus he shall bring in everlasting righteousness as the law of earth; lay judgment to the line and righteousness to the plummet; sweep away all the refuges of lies; bind the great adversary, Satan; and, opening the eyes of the blind and the ears of the deaf, he then will cause all mankind to know respecting the love of God which passeth all understanding, which would not that any should even perish, but that all might turn unto him and live.—Isa. 11:9.

The exalted and fully empowered Life-Giver will then stand ready, not only to make known to all mankind the terms of the New Covenant under which all may have eternal life, by obedience to God in him, but as the great Prophet he will stand ready to teach, and as the great Priest he will stand ready to help their infirmities and to direct their paths in the way of righteousness.

"Hallelujah! What a Saviour!"

"He is able to save unto the uttermost all that come unto the Father by him." "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth."

"THE TRUE LIGHT THAT LIGHTETH EVERY MAN"

JAN. 1.—JOHN 1:1-14.

"In him was life, and the life was the light of men."—John 1:4.

Reaching far into the past, to the beginning of earth's creation as mentioned in Genesis, our lesson informs us that even then the Logos, the Word, existed, with God. "The Word" is a very good title for our Lord Jesus in his prehuman condition: it is the translation of the Greek word *Logos*, which might more literally be rendered, "the Expression:" for the great and honorable one, the heavenly Father's companion "before the world was" made, who is declared to have been "the beginning of the creation of God," was in every sense of the word a full and complete *expression* of the divine will, mind, purpose, character. Of this First-begotten-one the Apostle writes that he was "in the form of God"—a likeness of Jehovah (Phil. 2:6), but he does not claim, as our common version would appear to make him say, that the Logos thought it not robbery to be *equal* with the Father, Jehovah God. The Apostle's argument is to the very contrary of this: he is showing that the Logos was fully subservient to Jehovah; and that it was a proof of this subserviency and obedience and humanity, that the Logos became flesh, the "man Christ Jesus." And further, in harmony with the same humility and obedience to the Father, he became obedient to death, even the death of the cross; and on this account ("wherefore") Jehovah God highly exalted him by a resurrection to the divine nature, far above angels, principalities, powers, and every name that is named,—to a position higher than any other, higher than his prehuman condition, next to the Father, and an associate of his throne, his glory, his power, his nature.

What the Apostle does say is to the very contrary of the statement of our common translation. A good translation is furnished in the *Emphatic Diaglott:*—"Who, tho being in God's form, *did not meditate a usurpation* to be like God, but divested himself, taking a bondman's form." This is in agreement with the rendering of the passage by various Greek scholars, thus: "Who . . . did not think it a matter to be earnestly desired,"—*Clarke;* "Did not earnestly affect,"—*Cyprian;* "Did not think of eagerly retaining,"—*Wakefield;* "Did not regard . . . as an object of solicitous desire,"—*Stewart;* "Thought not . . . a thing to be seized,"—*Sharpe;* "Did not eagerly grasp,"—*Kneeland;* "Did not violently strive,"—*Dickinson;* "Did not meditate a usurpation,"—*Turnbull;* "Who, being in the form of God, counted it not a prize [margin, *a thing to be grasped*] to be on an equality with God, but emptied himself, taking the form of a servant."—*Revised Version.*

But altho the Scriptures nowhere place the only begotten and well-beloved Son of God on an equality with Jehovah himself, either while he was here on earth, nor while he was the Logos, before he was "made flesh," they do assure us that *now*, in his highly exalted condition, the Logos still, Christ Jesus still, he is partaker of the divine nature, glory and all power in heaven and in earth; and accordingly we are instructed that "all men should honor the Son, even as they honor the Father." (John 5:23) However, our lesson introduces us to our Redeemer in his prehuman condition, a spirit condition, higher than the angels, and assures us that all things were made by him: literally, "Without him was not one thing made that was made." Thus we see that in all of Jehovah's creative work on every plane the Logos had preference—"that in all things he might have the preeminence."—Col. 1:18.

The number of Bible students who are non-critical is very large. It is not, therefore, surprising that many have fallen into the error of supposing that this first verse of John's Gospel is a declaration that the Logos was the full equal of Jehovah—that the Word, the message, was the full equal to the one who sent the Word, the expression, the message. Yet this is contradictory to reason, as well as contradictory to the testimony of our Lord Jesus himself, who unequivocally declared, "Of mine own self I can do nothing; as I hear I judge;" and again, "The Father is greater than I."—John 5:30; 14:28.

Scholars are all aware that the word that is translated *God* in the Old Testament is not equivalent to the word *Jehovah.* Altho its significance is "*mighty* one," it is frequently used for others besides the All-mighty, Jehovah: it is used for angels; it is used for great men; it is used for false gods. The word *Jehovah* is the specific name for the All-mighty One, to whom all other *elohim* (gods—mighty ones) are subject. So in the New Testament, the word *theos* is the equivalent to *elohim*, and signifies mighty one. It is used in the New Testament most frequently in reference to Jehovah himself, but sometimes, in referring to man, and to false gods, and several times in referring to our Lord Jesus. The first verse of John's Gospel is a marked instance of the use of *theos* in referring to Jehovah's Logos, his Only Begotten Son, "the beginning of the creation of God." (Rev. 3:14) But the critical Greek student should find no difficulty in distinguishing between these two Gods, and noting that the one is distinctly referred to as the superior of the other, for this distinction is clearly shown by the use of the Greek article before *theos* in referring to Jehovah, and the absence of that article when *theos* is used in referring to the Logos. The effect of this, expressed in our English language, would render the passage thus:—

"In the beginning was the Logos, and the Logos was with *the* God, and the Logos was *a* God. The same was in the beginning with *the* God."

This translation will not be disputed by any Greek scholar; and it sets at rest all ground for dispute respecting the primary relationship between the Father and the Son. Indeed, the expressions, "Father" and "Son" imply what is elsewhere stated,—that the Son "proceeded forth and came from God" (John 8:42). Otherwise these terms, Father and Son, are meaningless. A son can never be his own father, nor can it be claimed that a son never had a beginning, for the term, son, implies a life, existence, being, which had a beginning, and which was derived from a father. The Scriptures, when permitted to interpret themselves, are beautifully consistent, and harmoniously reasonable. But when warped and twisted by preconceived ideas and false doctrines, the light of truth becomes darkness, and mystery is written upon everything connected therewith—not the mystery of God, however, but "the mystery of iniquity," of darkness, of error.

"In him was life." Our Lord's separateness from the human family is thus pointed out: in no other man than "the man Christ Jesus" was there *life.* In all the race of Adam, the entire human family, aside from Jesus, *death* was working; it thus reigned in the entire race from the time father Adam became disobedient and forfeited the life that was in him originally, and was able to impart to his posterity only *dying* conditions. It was this *life* in Christ—the fact that he was separate from sinners, holy, harmless, undefiled, that constituted this Saviour, whom the Father sent, a beacon light of hope for our race. Had he in any manner forfeited his rights to *life*, either before he came to human conditions, or while he was the man Christ Jesus, our light of hope would have been extinguished; but possessing his rights to life he, according to the Father's program, *laid down his life on our behalf*—a corresponding price for the life of Adam, which had been forfeited through sin;—a corresponding price, therefore, for all who had a share in Adam's death penalty.

Having thus bought us with his own precious blood, he thus became light-giver, hope-giver, to the world of mankind, and also its life-giver. Praise God for this great light and life provided for a dying world; and altho it is true that the

light shone amidst the darkness of human depravity without being generally comprehended or appreciated, it is also true, nevertheless, that "that was the true [antitypical, the real, genuine, not counterfeit or typical] light, which lighteth every man that cometh into the world." It matters not, therefore, that this true light was not comprehended and appreciated by the Jews in the days of his flesh, and that he is not comprehended even today by the world of mankind; he, nevertheless, is *the true light*, and in the Father's due time he shall accomplish the great plan of God, of which he is the center, the expression, the Logos;—he shall enlighten every man born into the world. Nor shall any be permitted to languish in darkness, or to fail of eternal life by reason of lack of knowledge; in due time all the blind eyes shall be opened, all the deaf ears shall be unstopped, and the blind shall see out of obscurity the great Light which God has raised up, to be a Prince and a Savior for whosoever cometh unto the Father through him.—Isa. 35:5; John 8:12; 14:6.

True, only a minority have yet seen this light, for still "Darkness covers the earth, and gross darkness the people." (Isa. 60:2) We are waiting, however, for the glorious Millennial Day in which this great light, this true light, shall shine forth as the sun in the kingdom of the Father, and when his faithful ones, his jewels, chosen and polished during this time of darkness, shall be glorified with himself, and be associated in the great work of enlightening mankind, and as the Seed of Abraham, in blessing all the families of the earth with this enlightenment, and with accompanying opportunities for harmony with God, and eternal life.—Matt. 13:43; Rom. 8:17; Gal. 3:16, 29; Gen. 22:17, 18.

Nothing in this, however, offers excuses for those catching even a glimpse of this great light in the present time. Blessed are their eyes if they see, and their ears, if they hear, and such will have the graver responsibilities and "stripes," if they do not walk according to the light which they have received.—Luke 12:47, 48.

The Apostle carefully distinguishes between the messenger of the light and the Light itself. Subsequently (John 5:35) our Lord speaks of John the Baptist as a burning and a shining lamp (mistranslated light). A totally different Greek word is used when our Lord is spoken of as being the Light, but this same Greek word, *phos*, is used with respect to the church, which is the body of Christ, and with her Lord partaker of the holy spirit. Respecting these members of his body, members of the *ecclesia*, the elect, our Lord expressly says, "Ye are the light of the world," using the very same Greek word that in this lesson is used with respect to himself. It is this same word, *phos*, that is used in the following Scriptures: "If the *light* that is in thee become darkness;" "The children of the *light;*" "What union hath *light* with darkness?" "Put on the armor of *light;*" "Now are ye *light* in the Lord;" "Walk as children of the *light;*" "Out of darkness into his marvelous *light;*" "Walk in the *light*, as he is in the *light*." A similar distinction, as between John and Christ, is to be noted in the fact that our Lord is the Logos, the Word, while John the Baptist was not the *Word*, but was merely "A *voice* crying in the wilderness."

When the Logos was made flesh, became the man Christ Jesus, altho he was in a world which he had created by the Father's power vested in him, yet the world did not recognize him, and even his own nation, to whom he specially presented himself, received him not. Nevertheless, some of them received him, and as many of them as did so were blessed—blessed with the power and privilege of becoming *sons* of God, whereas previously their highest possibility had been to be God's servants and friends. Here we note the change of dispensation from the Jewish to the Christian, and that this change was made possible by something which our Lord did or offered. What he did was to redeem the Jews from the sentence of the Law Covenant, under which they rested, and to redeem all mankind from the death sentence which came upon all through Adam's disobedience.

Until this ransom had been paid to divine justice, the condemned ones could not be received back to the condition of sonship primarily enjoyed by father Adam, but forfeited for himself and posterity when he became a sinner. The mission of the great Light into the world was not only to redeem man's life, but also to enlighten him and to restore as many as may be willing to accept sonship, and this work has not yet been accomplished. Nay, it may be said scarcely to have begun, for only a remnant of his own nation received the true light; and only a little flock in all, from every kindred, nation or people, have received him and his blessing, as now offered to mankind,—the vast majority being blinded by Satan, and thus hindered from seeing the true Light, as the Apostle explains.—2 Cor. 4:4.

These called during this time of darkness, when gross darkness covers the people, are called to what the Scriptures denominate a "high calling," a heavenly calling—not merely to a restoration to human nature, and its privileges and blessings lost through sin: they are called to special fellowship with the Logos himself—called to be partakers of his light, and sharers with him in the future work of enlightening and blessing the world. These are *sons* of God in an especial sense—in a sense different from Adam even in his state of innocence. (Luke 3:38) These are invited to be sons of God on a plane of sonship higher than the angelic sons; *viz.*, as heirs of God, joint-heirs with the Logos partakers with him of the divine nature, which is far above angelic and all other natures.—2 Pet. 1:4; Rom. 8:17.

This power to become sons of God is not granted to sinners, but to the *justified*—to those who have been justified by faith, by believing on his name. These are begotten, not after the ordinary manner in which fleshly children are begotten, not by blood, nor has the will of the flesh anything whatever to do with their begetting, as it always has to do with the begetting and character in a fleshly begetting. In their begetting of the spirit of the truth, altho that truth may be presented through human agencies, the begetting cannot be accomplished by the will of man, but only in proportion as the natural will is rejected and ignored, and the will of God received instead. The Apostle James (1:18) explains this begetting, saying, "Of his own will begat he us *with the word of truth*, that we should be a kind of first fruits of his creatures." These "new creatures in Christ Jesus," sons of God and prospectively joint-heirs with Christ, are expected to receive of the Father's spirit so fully (through the word of his grace) that they will be willing to suffer reproach for his cause and his truth, and like the Logos himself be willing to lay down their lives for the brethren, in harmony with the divine arrangement of this age, as living sacrifices to God, holy, acceptable through Christ. And it is only upon condition that they suffer with Christ that they may hope eventually to be his joint-heirs in the kingdom and glory and power promised him by the Father.—Rom. 8:17; John 1:11, 12.

The fourteenth verse goes back to take up the subject at the same point as verse five, and to repeat the narrative from another standpoint. "The Logos was *made flesh*, and dwelt among us." This does not teach what is ordinarily called the doctrine of the *Incarnation*, which is understood to signify that the only begotten of the Father, the Logos, came as a spirit being, and *inhabited* a fleshly or human body for a time, and was again *liberated* from that body at or about the time that the body was crucified. This view of the incarnation of the Logos makes nonsense of much of the Scripture, and beclouds and mystifies the minds of many Bible students. From this standpoint they think of our Lord as really a spirit being, who never ceased to be a spirit being, and who never was in any sense of the word a *man*, a human being, but who merely *appeared to be* a human being, but actually was not. From this standpoint of view our Lord's prayers to the Father, his temptations in the wilderness, and his tears and dying cry are all made to appear as so much clever *acting;* because this false claim makes it appear that he really was so far above human conditions that he could not be tried, tempted, suffer, etc. Furthermore, it implies that *he* did not really die, but merely appeared to die, and that at the moment the flesh was crucified the Logos merely stepped out, and became a silent invisible spectator of the tragedy of Calvary.

But it was no such *farcical* sacrifice for sins, and *pretended* death without dying, that God had typified during the preceding sixteen hundred years, in the sacrifice of bulls and of goats, etc., year after year continually. Adam's death-sentence was a real sentence, a genuine penalty, and the *ransom* by which we are made free from sin was a no less real sacrifice, which our Lord—"the man Christ Jesus"—gave on our behalf.—1 Tim. 2:5, 6.

The Apostle assures us that he who was rich for our sakes became poor: he did not merely pretend to be poor, by merely putting on an outer coat of a lower nature, but he actually *became poor*, actually left the glory and honor of a higher nature, he actually humbled himself and took human nature;—not, however, *fallen* human nature, not sinful flesh, but the human nature unfallen, the likeness of humanity free from its blemishes through sin and death.

This is in exact accord with the Scriptures under consideration. "He was *made* flesh:" literally, "he *became* flesh." Nothing less than this great stoop or humiliation enabled him to be our Redeemer, and qualified him to give to God the *ransom price* for man's transgression; as it is written, "By a

man came death, by a *man* also came the resurrection." It was a man that was sentenced to death, and neither an angel's life, nor the archangel's life, nor any other life than a *man's life* could be the "corresponding price" which would release Adam and his posterity from the death penalty. Just so the sacrifice of lower animals could never take away sin; because, altho innocent of sin, they were not of the same identical nature as the sinner, and therefore could not be accepted of divine justice as man's *ransom price.* The Logos did not die in his change from spirit nature to human nature; but when "the man Christ Jesus" died, it was the full giving up of life in every sense of the word—nothing was retained; "He gave all that he had" (Matt. 13:44, 46),—he gave his life, the life of the man Christ Jesus, which had previously been the life of the Logos. His being ended: "He poured out his *soul* [being] unto death; he made his *soul* [being] an offering for sin." This is further testified to by the Lord himself who, after his resurrection, declared, "I am he that liveth and *was dead*—behold, I am alive for evermore." "Christ dieth no more; death hath no more dominion over him."

"We beheld his glory," his grandeur, his perfection, his nobility; it shone out clearly to those who had eyes to see it —those who were not blinded by the prince of this world. These very glories of the man Christ Jesus attest fully that he was not of the sinner race of Adam, but that he was indeed an exception to all mankind; giving evidence of having been begotten of the heavenly Father, in that he was full of grace and truth. "As he was so are we in this world," says the Apostle: and altho we are by nature sinners and children of wrath even as others, yet by grace we have been begotten again to a new nature, and this grace of God operating in our hearts, enlightening, purifying, sanctifying, should, gradually at least, transform us, change us "from glory to glory," bringing us more and more to the *likeness* of God's dear Son, our Redeemer and Lord, to whom, with God the Father, be praise and thanksgiving now and forever, for "so great salvation, which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him."—Heb. 2:3.

MILLENNIAL DAWN, VOL. III, SWEDISH, AND DANO-NORWEGIAN

Our Swedish friends who have been anxiously waiting for this volume will be glad to learn that it is now ready.

We regret to say that our Danish and Norwegian friends must not expect the third volume in their languages: the demand is small, and the loss would be too great. These friends, we believe, can, if interested, gain from the Swedish edition considerable knowledge of the subjects treated.

The price of this volume is the same as the English—though because of extra expense and smaller edition it costs us nearly double the wholesale figures.

"GOOD HOPES" FOR 1899

The plan here proposed we designate *"GOOD HOPES,"* because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good.

WATCH TOWER BIBLE AND TRACT SOCIETY

BIBLE HOUSE, 58 ARCH STREET, ALLEGHENY, PA., U. S. A.

DEAR FRIENDS:—I have read with interest of the openings for the DAWN and TRACT work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself—every power, every talent, voice, time, money, influence, all—to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human traditon who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my *"money talent"* goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may *enable me* to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you also will know of my endeavors.

My only object in specifying in advance what I *hope* to be able to do in this cause is to enable those in charge of the work of publishing and circulating the *Tracts*, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least *try* to do in the exercise of this my highly appreciated privilege.

Officers of the WATCH TOWER BIBLE AND TRACT SOCIETY:

DEAR FRIENDS AND COLABORERS:—My present judgment is that during the year 1899, by denying myself and taking up my cross I shall be able to lay aside on the first day of each week for *Home and Foreign Mission* work—to assist in circulating MILLENNIAL DAWN in foreign languages, in publishing the series of *Old Theology Tracts* quarterly, and in reprinting old ones, in various languages, in the gratuitous circulation of large quantities of them through the mails as sample copies and by the hands of brethren who have the heart and the opportunity so to use them, in meeting the expenses of brethren sent out as "pilgrim" preachers of the divine plan, and in general as the officers of the Society may deem best—the amount of.....
.....per week, as per my statement above.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," ALLEGHENY, PA.

Signed.....

Post Office.....*State*.....